



SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

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## A GENERAL REVIEW.

### The Present Status of the Church and Spiritualism Examined.

To the Editor:—For some time the columns of some of the secular papers were teeming with glowing accounts of the great Anti-Spiritualist mass-meeting held at Anderson, Ind., and which was made a national affair. It is said that a barking dog never bites, but it is always much the safest plan to keep an eye on the dog; and I believe it to be the bounden duty of every person interested in the promulgation of Spiritualism to be wide awake and watch the final results of this meeting with interest, and to thoroughly post themselves on our philosophy and be ready to meet these emissaries of dogmatic theology, the enemies of free thought and free speech, with weapons of their own kind and calibre.

Rev. Covert, of St. Louis, in a tirade to the press against the dog of anti-Spiritualism in this wise: "For a long time back the churches, both Protestant and Catholic, have been looking forward to some united co-operation 'in the name of the Lord' for protection against the terrible delusion of Spiritualism."

That's all right; no one doubts it in the least. The facts in the case are, that the clergy have for a long time back fought nothing else but delusion, in lieu of obeying the commandments of the Nazarene to feed the hungry, clothe the naked and keep their selves unspotted from the world; but they are now about to tackle the biggest "delusion" they ever run up against—the greatest truth ever given to the world—spirit return and communion.

Of course, every one knows that this movement was really more than a "hard" to Spiritualism among thinking people, from the fact that the clergy are behind it. To the untutored and unthinking mind false theories and wrong ideas will become affixed, and this is what I contend to be the duty of every Spiritualist, to see that our side of the question is fairly and ably put before the people.

History shows that the clergy have fought every non-orthodox cause, however moral and elevating, from its inception, as antagonistic to society "and the church," and have only partially succeeded in holding their own, aided by the laws of State and Nation. No body knows better than they that they are gradually losing their power over the masses, and soon, like in the case of the Anti-Spiritualist movement, must resort to stringent measures to overcome these "terrible delusions," or sink under an avalanche of spiritual truth backed up by fact and data and the entire scientific world.

Paul said prove all things, and hold fast to those things which are good. Isn't this what Spiritualists are doing the world over? Where is the priest or preacher that can prove the Bible to be literally true, or that the only plan of salvation lies in a vicarious atonement? They say they can, but is their bare word good for it without practical demonstration? Yours or mine wouldn't be, and neither is theirs.

This "terrible delusion" spoken of by the dominie is worthy of more than a passing thought; it typifies the wide-spread unbelief and fear within all classes of orthodox churches of to-day at the rapid growth of the light of Spiritualism in all lands. The word is being sent down the line from priest to preacher, and from church to church, to fight this delusion of free thought and education, and it must be met by the great army of truth-seekers who wish to see bigotry, arrant superstition and fear superseded by light, knowledge and truth.

The real cause for alarm among the clergy is not that the claims of Spiritualism are wrong, but that the church is retrograding, beside the onward march of progressive thought and experience, hundreds and thousands of both Protestants and Catholics yearly deserting the chapel and mass for the lecture hall and seance room, growing weary of old forms and ceremonies, stale sermons and creed-bound dogmatic theology, which allowed none of its adherents to honestly think for themselves under threats of excommunication. Thousands, yea, millions of others who wish to throw off the superstitions of the past, to free the mind of ancient mythology and mythical lore are to follow the natural promptings of the mind and heart and grasp at after reasonable and tangible evidence of the mysteries of life and the immortality of the soul.

Materialism and Christianity down to the present time have never gone beyond the grave, while Spiritualism, brave, young and defiant, holding out the light of truth and reason, proves to a positive demonstration spirit return and inter-communication and the grand possibilities of life on the blissful shores of immortality. Spiritualism is fast proving to be the only plan that alone has solved these problems and is being recompensed by the plaudits of the thinking masses; and the clergy, seeing the drift of the wreckage toward the shores of Spiritualism, are to make a tremendous effort to check the on-coming tide by organizing and maintaining a National Prevention Society "in the name of the Lord."

These "medium expositors" are fearful lest some loved one should hear from some loved one on the other side of life, but expect to keep up their nefarious plan of holding their victims over hell and tapping their pocketbooks for all there is in them, giving nothing but dry husks in return.

The Klondike-rush of people from the old belief in a burning, material hell to the conditional hell as viewed by Spiritualists, is phenomenal, much to the chagrin of the sky-pilot, who finds another "delusion" on his hands to fight. The orthodox hell has been jabbed in the solar plexus so often that it is quite knocked out of all resuscitation.

Dr. J. E. Roberts (Unitarian), the most popular preacher in Kansas City, in a recent sermon said:

"Hell should be blotted from the language of human lips, torn root and branch from the articulate speech of man, damned by every man and by every god in the kindly skies. If the church cannot exist without hell, then let the church die (applauds). If the authority and the sanctity of creed and ritual, of sacrament and symbol, must have hell or perish, then let them be damned together. Let us save the weak and the unreasoning from this hideous fear. Let us reserve the present from this stain and pollution of the heartless past."

So mote it be, both now and forever. I apprehend that if the Very Rev. Lord Hovort and his gang of "medium expositors" should happen in at one of Charlie Whinn's, Bessie Asplund's, or Elsie Rutland's seances for unmaterialization, and witness the grand demonstrations of spirit return and communion, hear the voices and sweet songs of those from the Summer-land, they would cry out with joy and gladness, and praise the one who was instrumental in demonstrating the possibilities of the spirit. But they won't go to such places as these, and therein lies the trouble. They invariably take advantage of the expose of fake mediums and foist this upon the unthinking public as Spiritualism, pure and simple, and hold up before their congregations these frauds as a "terrible example of what that old serpent, the Devil, is doing under the cognomen of Spiritualism."

Prize mediumship is abroad in the land, and we acknowledge it to be the bane of the Cause, hindering its onward march and progress. But in the language of the editor of The Progressive Thinker, what are we going to do about it? What religious or educational institution hasn't its frauds and charlatans?

## A SAD HISTORY.

### Experience of a Lady on Earth and in Spirit Life.

AS TOLD BY JOHN PIERPOINT, THROUGH THE MEDIUMSHIP OF LIDA B. BROWN.

In this paper I wish to relate the experience of a lady whom I helped to show the way from darkness into light. She was an American by birth, and emigrated with all the graces that an unhampered mind educated on a free soil inculcates.

When a mere child she was left alone in the cold world and to the tender mercies of an elderly aunt. This lady was good as the world makes goodness. She was kind to the child left in her care, but was of a narrow, practical turn of mind, and tried to crush in the child the mythfulness and freedom of spirit that belongs to childhood. Any act of friendliness she showed to schoolmates not her own equal in rank was frowned upon, and the child had to grow up with a feeling of being a few children from whom she did not care and with whom she felt no attraction whatever.

Thus the child grew up, crushing within herself the love-nature which had been freely bestowed upon her. The parents of this child had both died young; the father in the late war and the mother a few years afterward of a broken heart and loneliness, for these two were truly mated and congenial.

As the girl attained womanhood and was sent to boarding-school, she was fully equipped for contact with the world. Brought up in a rural district where she knew all around her, she was transported to a large town where all were strangers. In her native place the people were, in whole, of a simple, trusting, trustful kind, and the child grew up with a feeling of being a few children from whom she did not care and with whom she felt no attraction whatever.

In the new surroundings she found what it was to have trust betrayed, hope crushed, and all the joys of youth departed. It did not happen all at once. At first she enjoyed the change, the freedom from the mild restraint her aunt exercised, and plunged into gaieties that had long been denied her. In studies she excelled, and was at the head of her class and a general favorite with her fellow students.

The school was entirely for young ladies, and the only chance they had to see the town where the school was located was in the daily walks the teacher accompanied them on. In one of these promenades was met one afternoon a dashing young horseman, who, as he rode by, doffed his hat at the ladies. His gaze was riveted, however, on the beautiful countenance of this lady I am telling of, and she, meeting his glance, felt her beau ideal was before her and rejoiced in her heart.

The youth thought he had never seen so beautiful a face before, and determined to make her acquaintance. This he gained by strategy. Knowing some of the villagers who supplied the school with provisions, he induced an old man, who went there with butter and eggs, to take a note to the young lady. The man was drawn to his propositions at first, but thinking if he refused some one else would do the errand, he at length consented and received silver as payment. He thought it merely a boyish freak that would wear off in a few weeks.

Not so, for the lad was deeply stricken and wrote such ardent love to the girl that she was taken by storm. She did not reply to his first missive, but as he contrived to be out horse-back riding when the ladies were taking their walks, he knew by a nod of the head that she had received his letters. Finally she replied, but only a few lines, telling him the danger of being expelled from the school. If he knew she was getting letters from a young man, and to induce him to cease writing she consented to meet him just outside the gates at nightfall.

These meetings were kept up for some time, she learning the lesson of love with great aptness. After she had continued these interviews without serious consequences, she grew more confident and remained out longer than usual. The words she heard made her eyelids droop and the color come and go in her face. Her heart was open to his attack, and from affection being denied her so long, she drank in freely all these words of protestation.

The lad was sincere, his heart was tender and susceptible, and they were like two children together on the great ocean of love with no helm or rudder to guide. They drifted with the tide, and neither realized till too late the great masthead they had entered. The awakening came and with no gentle hand.

One of the teachers had missed the girl from her room occasionally, and not thinking anything serious about it at first, had at length determined to watch where she went, as she thought the pupils' actions strange. One evening she saw her take a shawl and throw around her shoulders and go outside the gates. She followed and saw the girl meet her lover and be clasped in his warm embrace.

When faced by her teacher, the poor girl knew not what to say. She was unable to make any explanation, and could only stand in dumb agony while the teacher poured on her head all the virals of her wrath. For this pupil had been under her charge, and she knew she had been derelict in her duty, and her own position might be lost through the mad actions of this girl.

The youth at last found opportunity to stay her tongue, by the announcement that she was his wife, as such he claimed her, and she should leave the school that day; for the teacher to pack up her things and send to a neighboring village. The teacher, seeing her best plan for her own sake was to aid

the couple, consented to do as they wished. They went to a small lodging place in a city not far off, and for awhile lived on love. Soon, however, the youth got tired of her pretty face and her sighs and tears whenever he left her if only for a short walk.

One day he received a letter forwarded from his parents, telling him it was time to return home from the visit to a friend he had been making, and he obeyed, leaving the girl alone and forsaken. He parted with her kindly, telling her he would return when he had won his parents over to his side, but this was only a subterfuge to get away without a scene.

The girl remained till the money which he had left had given out, and knowing the fruitlessness of returning to her aunt after the life she had entered on, and realising she would be refused admittance if she did, she began searching for work. She answered advertisements, walked miles around the city asking from door to door to help with the work, if only for a little food.

If she had been a plain girl she might have received work at many of the places, but her beautiful face was against her. She did not dare risk her presence in their own households. The ladies could see she was born to better things and was not used to

the river, he knew instantly it was the one he had betrayed. A secret sorrow was at his heart, he knew he was a murderer, and no peace, sleeping or waking, was his. His misery came in this world, for her face was always before him, and to his dying day he regretted the part he had played.

All tender hearts cannot but feel sympathy and charity for the sin committed by this girl, but the inexorable laws of nature have to be fulfilled. If you put your hand in the fire you will be burned; if you place yourself under water you will be drowned; if you tumble from a great height you will be injured. So this girl, by taking the life that had been given her, before her allotted time on earth had been spent, had to reap the consequences.

These were natural ones. If you take away, you have to give back; if you do injury, you have to return good; if you steal, you have to repay. Any deed done, either of good or evil, has to be balanced up. So this lady in taking her own life and that of her yet unborn had to make reparation by giving nurture to those deprived of it in earth-life.

And as it may seem, there are thousands of these tiny lives nipped off at the bud, and as nothing once commenced is to perish without completion.

Then the Christian Scientist waxed wrath and said: "O you of little faith! Know that you would already have been cured if you had believed me when I told you that your pain was not real. Pain and suffering do not exist; they are merely phantasms of the brain. There is no such thing as matter," continued he, with such emphasis that it rattled some silver dollars in his pocket, "none, whatever; the only real thing is thought. All this is too subtle for your comprehension; you do not know I can do nothing for you; you had better go and fill your coarse, unappreciative system with drugs."

Then a vision of \$40 that had vanished, and of pain that had vanished, not came before the mind of that long suffering man, and he, however, and he took that Christian Scientist and mopped the floor with him, snuffing him soon upon the head and back, so that when he was through, congestion, abrasions, contusions, incipient ecchymoses and epistaxis were among the phenomena presented by his Christian countenance.

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CHANGED WITH THE YEARS. A wide difference between the Presbyterians of seventy years ago, when their deacons were generally distillers of spiritual liquors, else were proprietors of inns where intoxicants were sold, and the preachers were patrons, and that of the late synod in session at Plainfield, N. J., wherein, because Rev. Dr. Charles Woodruff Shields had signed an application for a liquor license for a Princeton Inn, that body adopted the following resolution as its voice on the question:

The Synod finds occasion to reiterate the judgment that the renting of property for saloon purposes and signing of liquor licenses is not consistent with Christianity, and that the attention of all presbyteries, sessions, pastors and preachers be brought to bear upon this matter.

All will rejoice at this evidence of progress on the part of Presbyterians. It is in strong contrast with their earlier history, when their church doors were closed to temperance lecturers, and they were counted the greatest obstacle to true temperance reform.

EDUCATIONAL TEST FOR VOTERS. The Boston Transcript well says: While it may look to some as though the educational test which it is proposed to engrave upon the Louisiana constitution is designed to disfranchise the negro, it cannot on general principles be denied that the ability to read and write is no more onerous condition to insist upon in the peisan state than it is in Massachusetts. The man who cannot read and write does not know enough to know how to vote aright, and that is the whole of it.

No better test than intelligence can be employed in a free government as a passport to the elective franchise. In some of the states the voter must possess a freehold, in others, property of a definite value, and in still others the payment of taxes is the indispensable requisite, but The Progressive Thinker would enfranchise intelligence, without regard to sex or color.

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After repeated inquiries for her false lover, after writing to him in vain, and being conscious that she soon would be even turned from this little room that had sheltered her; when her condition became known—for the kind gentleman had said it was his niece who was to occupy the room—the poor girl grew desperate. All human aid seemed denied her. From sheer loneliness and sorrow, and feeling she could not endure further disgrace, she turned to the cold, dark river for consolation. She thought that would end her sorrows, but alas! little she knew she was only entering on another life where atonement must be made.

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## LITERARY CRITICISM.

### A New Study for Common Schools.

We take much time and trouble to teach our children how to detect errors of grammar and to correct them. If half the pains were taken to teach them the art of literary criticism, the results would be most excellent. Among two-thirds of the people there seems to be utter incapacity of detecting absurdities, contradictions, wrong reasons, fallacies in general. Credulity is all agog while we read; our reason is quelled, in some schools the theory of Logic is pretended to be taught, and so is that of Surveying. But the graduates seem to know as little of the one as of the other.

Of course, priestcraft is opposed to any study that exercises the reasoning powers. It is not interested that we should learn to pick out flaws and contradictions—we might read our Bibles too critically. You may read an article full of most glaring contradictions to even the most absurd. Let any one who has the curiosity to test himself in this respect, turn to the book of Chillingworth made his celebrated reply, and read the first chapter carefully, on the lookout for fallacies and contradictions of himself by the able disputant. Read very critically. You are half converted to the writer's view. "Surely, this is reasonable," you will say. Then take up the reply of Chillingworth. You are perfectly astounded at the bold, glaring fallacies and self-contradictions you have ascribed to it. In like manner, read "Macaulay's Essay on Southey's Colloquies" and Gladstone's "Church and State." By the way, Gladstone was, when he was thus so roughly handled, a young man. One is reminded, to-day, of this when reading his late weak effort on Genesis. We find he has the same command of "dim, confusing magniloquence, words mystifying thought," of which the immortal essayist accused him. It is really laughable to read this essay of Macaulay so many years after, considering events. A very little well-directed practice in literary criticism at our schools would prevent such blunders.

C. I.

COVERT PULVERIZED.

He Was Placed on the Witness Stand.

To the Editor:—I was just reading the first of the debate of Moses Hull and Elder W. R. Covert. I have had some very amusing experience with this so-called Spiritual pulverizer, as he terms himself.

In 1835 I was living in Columbus, O., and through the influence of Elder Covert, one Caylor fled an affidavit, and little Benjie Foster, one of our best physical mediums for light seances, was arrested. I was employed by Mr. Foster to defend him, and the society employed a lawyer to assist me. We had a three days' trial in June, and Mr. Covert, with his usual homest, asserted on the witness stand he could duplicate any phenomena that any spiritual medium gave. We accordingly, when it came our turn to get at Mr. Covert, said to him he must be put under the same conditions that Mr. Foster was under when he held his seance, and he was to duplicate the phenomena complained of, such as materialized hands, pictures on handkerchiefs, messages in writing, flowers out of the top of the cabinet, etc., to illustrate his power. As we were going to just one-half under test conditions, when he admitted on the witness stand that he could not give the phenomena, and the pulverizer was taken off the stand by the State, and the case closed, and Mr. Foster was acquitted.

It is not strange that such characters should employ innocent boys in behalf of their nefarious work of deceiving the public and backing up their ignorance and bigotry. The great wonder is that in this age of general intelligence and enlightenment such crazy fellows should get such an audience. Spiritualism must be stirring them up, when it draws out such crowds to hear such blackguards as Covert.

J. M. KENNEDY.

Marysville, O.

Strange Phenomena.

Mrs. Robert Louis Stevenson, wife of the celebrated novelist, who died in Samoa, is at the Occidental Hotel, in San Francisco, on her way to London. She was interviewed by a representative of the Daily Call, and in course of the interview related the following interesting circumstance:

Mrs. Stevenson, in all seriousness, tells of an occurrence which leads us to stop and think.

"It was only about six weeks ago," she remarked, "during the middle of the night. Every one else about the house was asleep, when suddenly, without noise of footstep or sound of any kind, I was lifted violently from my bed and thrown across the room. Twice this was repeated, until in my despair, I thought I had fallen into the hands of a midnight assassin. Fortunately, I took no harm, and then when I had calmed down, I came to the conclusion that there had been a violent earthquake."

"Was the house much damaged?"

"That is the curious feature of the whole affair. The doors were fastened, the locks were intact and no one had entered during the night. Burglars were out of the question, and as to the earthquake, nothing about the house was damaged, not even a piece of crockery broken up, or a picture thrown down. And no one else had been disturbed during the night!"

It proved futile to ask Mrs. Stevenson for an explanation of this strange occurrence. The facts were there and I could draw my own conclusions. So can the reader.

# A DEBATE ON SPIRITUALISM.

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

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

ELDER W. R. COVERT RESPONDS TO MR. HULL.

**RESOLVED:** That Modern Spiritualism, as a so-called Religion or Science, is a delusion, a fraud, a lie, and that its honest believers are deluded the same as sincere Mormons.

ELDER COVERT AFFIRMS.

Mr. Moderator, Honorable Opponent, Ladies and Gentlemen:

The proposition stated and affirmed by my opponent is, that the phenomena and philosophy of Modern Spiritualism are sustained by history, reason and the Bible. It is one thing to make a proposition, or to affirm it, and it is another matter to prove it. I think I have carefully and capably listened to the thoughts advanced by my opponent, for I am not here simply to contend for victory. I am here to know what is the truth, and I am always willing to accept the truth wherever it may be found, provided it will not dissolve in the sunlight of reason, science, philosophy and the word of God. I have no use for that kind of truth that can only be found in the dark seance, where you are as blind as a bat, where the medium performs some miserable, low trick, and tells you that you must accept that phenomenon as something performed by the spirits of the dead. When you ask them to bring that phenomena into the light, that it may be examined on all sides, they at once tell you that the conditions are not favorable, and thus all phenomena of Modern Spiritual-

ism becomes stamped, indelibly stamped with wrong and fraud. I am well aware, as he affirms, the American people love discussion; but the American people, as a rule, only discuss questions that are debatable. There are some questions that are not debatable, that is, the real truth cannot be determined by debate. The theories advanced concerning the inventions that have been made in steam and electricity had to be demonstrated; and thus when the truth cannot be established fully until it is demonstrated, the American people are generally practical enough to ask for the demonstration.

If it is a fact—and that is the real issue now—if it is a fact that the spirits of our loved ones come back and manifest themselves, the greatest and the final argument, and the most complete, would be, just bring one of them back. Let's see it. Yes, I admit the American people are a people ready to discuss reasonable questions, but it does seem to my mind it is unreasonable to keep asserting that so many things are facts, when these facts cannot be produced even in the presence of an intelligent audience like this.

## THE LORD JESUS CHRIST—TRICKS.

As to the argument that my opponent has made, that we are all interested in this Modern Spiritualism, that is simply an assumption upon his part—pure and simple. The doctrine of immortality, and the doctrine that men shall live again, has been settled by the Lord Jesus Christ and accepted by every true child of God, and therefore I do not depend for my immortality, neither does my faith in immortality rest upon the miserable fake tricks of Modern Spiritualism. If I had no other foundation than slates and old tin horns and black rags, and such miserable paraphernalia as that, as the foundation of my faith, I would think I had a miserable foundation to stand upon. I do not care what may be affirmed of Modern Spiritualism by my opponent, nor how great it may seem to his mind, I am here to say that the great mass of Christian people believe in the immortality of the soul, and that men exist after death, but that God the Father of all has them under his control, and thus they are not a herd of capricious spirits subject to the call of every quack that may call himself a medium.

As a Christian I stand upon higher ground than any he has advanced so far to sustain Modern Spiritualism; for his assumption is, if we do not accept Modern Spiritualism we have no evidence that men shall live after death. Well, if we have no evidence that we shall live after death except that produced by Modern Spiritualism, I must confess we have a shaky foundation upon which to rest our faith, and I would much prefer to have no faith at all in the immortality of the soul than to be forced to believe that the soul is immortal because some medium has rocked a table or tooted a horn, or written a message upon some slate.

## SPIRITUALISTIC PHENOMENA.

As to the phenomena of Modern Spiritualism, he tells what it is. As I understand him it is raps and tipping of tables and the moving of ponderous bodies, and the hearing of sounds. Well, now, all that can be accomplished by animals. A pheasant can rap with his wings. Is that a sign it is the spirit of the dead? An elephant can move a log. Is that a sign he is a spirit of the dead? Be-

cause he talks about seeing bodies move through the air—and affirms it is a fact—and because of these little things he refers to, he therefore assumes that the spirits of the dead come back. Why does he assume it? Because he does not prove it. He tells you about tables tipping, about writing on slates, or talking through horns or trumpets, or moving of pianos, and all that, but he fails to make the necessary connection in order to sustain his position, and that is, that these things are absolutely and unequivocally done and performed by the spirits of your dead friends.

## WHAT ARE PHENOMENA?

Now, what are phenomena? They are appearances of which the cause is not obvious. You may see a tree out in the woods shaking. Well, how is it moved? What is the cause? Well, it may be moved by the wind blowing. It may be moved by some other body falling against it; and thus there are many ways it may be moved. Why, then, say it is moved by a spirit, unless we can produce and demonstrate by the spirit itself that it is moving the tree? Suppose a table does move, and suppose there is a rap in the house that you don't know how it is made, does that prove it is made by a spirit? If that is the logic that we are to accept in this case, it simply drives us to this conclusion, that our belief in the phenomena of Modern Spiritualism must be in proportion to what we do not know about it. You never saw a single phenomenon, nor you never saw a single act produced that you knew how it was produced, that was produced by a spirit. Now, just tell of one thing that you know in this physical world that is done by a spirit that you know how it is done. When we do not know, we may ignorantly assume and affirm that it is performed by a spirit, but when we do know, then we know it is not performed by a spirit, and therefore our belief in Modern Spiritualism

Universalist church they will tell you differently; if they are infidels they will tell you differently still; and thus there are no two mediums that can call back the spirits of the so-called dead as they refer to and have them tell us anything about the future. Neither do they agree as to the nature of the next world or anything about its conditions. Why, if it has no philosophy. The great statement of the Lord Jesus Christ that God is a spirit is not to be changed. To say that spirit is God is a kind of spiritual pantheism. I understand that. A mouse has a spirit, therefore a mouse is God, for spirit is God and a mouse has a spirit; and thus you run the whole thing down. Chickens have life or spirit, and therefore chickens are God; and thus you have got that miserable Pantheism in a definition that he wants to give to the Lord Jesus Christ's statement when he said, "God is a spirit." "And they that worship him must worship him"—how? Oh, he forgot to quote that, for he says, "In spirit and in truth," not with old slates and tin horns and dark cabinets and pictures made on slates and photographs. No, the heathen always have that kind of truck for the Lord for their worship, but Jesus Christ taught a different doctrine, and he said, "God is a spirit and they that worship him must worship him in spirit and in truth."

I am here to say that Modern Spiritualism has no philosophy, has no system or science, but every medium's philosophy is subject to his own caprices, his own desires, his own conceptions, and the only way to take that or demonstrate that is to put different mediums in different places and ask them the same question. When they have no chance for collusion they will not give you the same answer. That will show you how they differ. How did they differ about Pearl Bryan's head; one said it was at one place and one another. Why? Why, when a medium don't know where a thing is he can no more tell you than anyone else; they can only tell you like the Irishman, who said his forethought comes afterwards.

So, then, to talk about the philosophy of Modern Spiritualism they should give us a definition of what it is and the facts to sustain it. Let him give a definition to the philosophy of Spiritualism that is endorsed by all mediums, that is endorsed by the spiritual societies of this country and of Europe, if he can. It has no philosophy in the true sense of the word.

## SPIRITS IN ALL AGES.

Now, as to all nations believing in it, he quoted the opinions of three men. There is the trouble again. An opinion of a man is not history, and I challenge him to produce any reputable history. I take, for instance, the master of historians, the universal history dedicated to Lord Marlborough, published one hundred and fifty years ago, and I challenge him to take that or any other reliable history and prove by history that the spirits in all ages of the world perform such miserable caprices as we are taught by Modern Spiritualism. I am very well aware of the mythology of the past. I am very well aware of the claim of wizards and of the enchanters and magi-

# THE CHURCH OCTOPUS.

It Is Trying Hard to Coil Itself Around Mediums.

Its Sting Filled with the Venom of Hate

TO FIGHT SPIRIT MEDIUMS—ORGANIZATION OF NATIONAL ASSOCIATION RAPIDLY BEING MADE—PRESIDENT BECKER SAYS WAR WILL BE CARRIED ON STERNLY—ALL CHURCHES REPRESENTED—PERSONAL RECORDS OF ALL "CABINET WORKERS" TO BE INQUIRED INTO—EXPOSÉS ARE PLANNED AND PREACHERS ENLISTED IN THE WORK—SPECIAL CORRESPONDENCE TO CHICAGO CHRONICLE.

Anderson, Ind., Oct. 23.—The fight is being taken into every section of the land. We will organize Michigan the last of this month. I think the meeting will be held at Lansing about the 25th. We get hundreds of letters every day from every section of the country calling for instructions to organize. We are overwhelmed with work. The success of the new association is not only assured, but its magnitude overcomes even those who took the initiatory steps toward organization.

The speaker was President H. J. Becker, of the National Anti-Spiritualistic Association. He arrived in Anderson last night from a trip through Ohio and the east. As he was speaking of the work, he turned over the mail of the day. It was made up of letters from Maine to California, and from Texas to Minnesota.

Continuing, Dr. Becker said: "Spiritualism is to be met and fought in every section with a far greater army of workers than they can summon. I believe their last report showed about 275,000 active workers in the nation. By the time we get our organizations perfected this year, we will have 200,000. I think it a safe statement that letters we have received from individuals, associations and clubs represent fully that number. We are getting out our charters and our rules and constitutions as fast as possible.

## ALL CHURCHES REPRESENTED.

"I have been out on the road night and day, and though I have seen many associations of a national character organized I have never seen any in which the feeling was akin to what it is in this movement. The letters,

Then we will probably go east to New York and Pennsylvania, and then back to Indiana and Missouri, and then we will try to place Illinois on the right side of the fence.

"Strange to say, Illinois, of all states in the union, has been least touched by Spiritualism. She has not even got a state Spiritualistic association. Indiana, Kentucky, Missouri, Iowa and Wisconsin are all Spiritualistic strongholds. But we will have a membership of workers in Illinois well organized by January 1. California will also be attended to by January 1. She is ready for organization already. We have three men at work in that state now and are advancing them the necessary funds. California is one of the great Spiritualistic states of the union. This work takes time and we must strike while the iron is hot."

The accompanying picture is of the five leading national officers. Grimes, the center figure, is 92 years of age, and is the oldest of the group. He is a Spiritualist, and his life has been a life of Spiritualism. He was born in Poughkeepsie, N. Y., in 1805. Davis wrote the original Spiritualist Bible. It was called the "Divine Revelations of Andrew Jackson Davis," and was talked off to copyists while he was under the mesmeric sleep. The position of chairman of the executive board was given to Grimes as an honor. It was Grimes who acting as a special reporter for Horace Greeley in 1849, exposed the famous Fox Sisters at the old Barnum hotel in New York.

W. R. Covert is the man who is now in national debate with Moses Hull, of Boston. He is known all over the country as the "medium killer" for his record of exposing mediums and driving them out of localities. He is probably the best known anti-Spiritualist in the country to-day. Secretary Hagaman, of Adrian, Mich., was for years one of the best known mediums in the country, and holds certificates from the national and state associations showing that he is a good medium. He was converted some years ago. His and Covert's seances are more mysterious than those produced by a majority of mediums. They are the two men the mediums most fear. They agree to reproduce, expose and explain any phenomenon that any medium in the world may produce or forfeit \$500 cash. Caylor and Becker are also well known. They are deep thinkers and organizers of extraordinary ability.—Chicago Chronicle.

Published weekly at 40 Loomis street, Chicago, Ill., at One Dollar per year; 25 cents for three months. Address all orders to J. R. FRANCIS.

# The Progressive Thinker

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# The Hierarchy Which Propose to Suppress Mediums and Destroy Spiritualism.



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J. D. HAGAMAN, ADRIAN, MICH., Secretary.

J. S. GRIMES, EVANSTON, ILL., Chairman Executive Board.

J. D. CAYLOR, DAYTON, O., Vice-President.

W. R. COVERT, ST. LOUIS, MO., Treasurer.

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## PAINTS A BLACK PICTURE.

What does he tell us the phenomena of Modern Spiritualism are? Why, rappings and tapplings and bappings and rattings and pantings and moanings and hauntings! Where? In the dark. Now, is not that a miserable lot of stuff for an American to believe? If he would claim and say that the mighty stars and planets that move through the universe, that these have been produced by spirits; if he would tell us the beautiful sunlight and the lovely clouds and all the beauties of nature were the phenomena produced by spirits, I would have a little respect at least for his phenomena even if I doubted his position. But here he comes with this miserable clap-trap again; this low, vulgar, downright stupid sleight-of-hand performance and tells us that it is the real evidence of immortality and of intelligence and solves the great problem that I shall live again. I am here to say I don't want to live again if I cannot do any more than talk through a tin horn, or write on a slate, or tip a table after I am dead. If that is the most that I can accomplish, do you think I would come back from the other world, if I could no more than write a little miserable communication on a miserable slate. Why should a man like Bacon or like Newton; why should such poets as Milton and others; why should such scientists that have made such wonderful discoveries and who have manifested such high intelligence while in the flesh here, why, in the name of common sense should they come back to this world to teach us that we shall live hereafter and only be able to make a little insignificant rapping on a table—something like this: Listen! Tap! Tap! Oh, they're here! Now is that any evidence of immortality? If it is, I am here to say I have no desire for immortality, if that is the fruits of it.

## SPIRITUALISTIC PHILOSOPHY.

As to the philosophy of Spiritualism—well, my good brother's definition was like a good brother at church who cried out, "Glory!" When the minister asked him "What do you mean by 'Glory?'" "Well," says he, "what I mean by 'Glory,' is this: I mean by 'Glory'—that is, when I say 'Glory,' I mean by that 'Glory'—Glory is glory, that is what I mean by it!" Now, when he comes to tell us what the philosophy of modern Spiritualism is, it is similar to that definition of "Glory." And why? Why, Modern Spiritualism does not have any philosophy, that is why. Every medium has his own philosophy. Some will tell you there is a heaven beyond; some will tell you there is a hell beyond; and if they belong to the

cians, but all historians put them on the same plane that we put modern tricksters and modern magicians. Therefore, there is not a single history that is to be received and accepted as authentic that in any way justifies the assertion that the phenomena of Modern Spiritualism are sustained by history. If it was a fact that the dead came back, and was so well known in all ages of the world, why did Job ask the question, "If a man die shall he live again?" How does it come the Lord Jesus Christ solved the great problem and brought life and immortality to light, if life and immortality were always known. Oh, mark you! he has introduced the Word of God to prove his position, and he cannot contradict his own witness in law.

## TO MY CHILDREN AT CHRISTMAS.

I send you my picture, 'tis not very good,  
But truly the best that I had;  
I tried to look pleasant, as well as I could  
With the cast of a countenance sad.

This face was once young, was cheerful and gay,  
But now it is careworn and pale;  
The head is now crowned with a mantle of gray,  
And time tells a wonderful tale.

The cold snows of winter are falling around,  
And the life-pulse is beating more slow;  
The faltering footsteps are nearing the ground  
Where all weary travelers go.

But the heart is yet warm, and this token I send,  
Of the fondest affection for you,  
It comes from the hand of a father and friend,  
And a heart that is tender and true.

'Tis Christmas; while thousands are happy and gay,  
No footsteps I hear in my hall,  
No prattling voices to greet the glad day  
Or respond to the sound of my call.

I'm a tree, and the wild wind has scattered my leaves;  
Left the trunk bending, aged and bare,  
And the moaning winds sigh like a child when it grieves,  
Then is lost in the hush of the air.

They are gone, but methinks I can hear  
Their voices again at their play;  
I start and look up with a gathering tear,  
And the vision is vanished away.  
Oldtown, Me. G. E. NEWCOMB, M. D.

Courtesy of temper, when it is used to veil churlishness of deed, is but a knight's girdle around the breast of a base clown.—Walter Scott.

He scatters enjoyment who enjoys much.—Lavater.

Present fears are less than horrible imaginings.—Shakespeare.

Life has no blessing like a prudent friend.—Euripides.

Love not with the eyes, but with the mind.—Shakespeare.

If, instead of a gem, or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels give.—G. Macdonald.

you will notice, come not only from every section of the nation, but as a general thing from ministers of denominational, orthodox and Catholic churches and are the voiced sentiments of not only the pastors, but are resolutions of the congregations. You will find, if you went over the mail, that almost every known church is represented. We are filing these away, but they come in too fast. Secretary Hagaman has completed his arrangements at Adrian, Mich., his home, and will go out on the road with myself. Covert, Caylor and the organizers will also get to work just as soon as we can get our work in hand. We are at present simply lost under this avalanche of mail matter. We will not be able to get our paper started before the first of the year. I will probably be mailed from Chicago, and it is not improbable that we will make Chicago or St. Louis our permanent headquarters. I confidently expect to see 1,000,000 active members of this association within a year. Funds? Yes, we have plenty of funds. Every cent that is coming in is being receipted for and placed in bank. We will issue regular reports accounting for every penny. I think we have Spiritualists on the go. In the past there have been plenty of organizations of a local and state nature, but there was lacking that one great essential for stamping out Spiritualism—that is, national concerted action. We have got it now.

## AFTER THE MEDIUMS.

"We will have every medium listed within six months. We will be able to tell whether they have a shady past, whether they have ever been exposed; whether, in fact, their antecedents are good. There are many mediums who are living apparently good lives whose past lives are black as the ace of spades. We will post our \$1,500 forfeit to all mediums to reproduce satisfactorily and expose any phenomena they produce, and it will be posted so publicly that it will nail them to the cross.

"In the past they have laughed at us when we wanted to debate with their leading orators, but now they send out Moses Hull, their brainiest and best man, to meet the advancing army. The debate held in Anderson this week has started the ball rolling. Debates will convince no one. The Spiritualist will still be a Spiritualist, the anti-Spiritualist will still be an anti. We will have to strike at the roots of this great curse to wipe it out. We will have to show the believers that they are deluded, that Spiritualism is a lie and a fraud. We can do this now. We can show up their mediums—their preachers; we can expose them, we can reproduce their phenomena. We have already secured thirty or forty old mediums who hold certificates of membership from all of the state associations as well as the National Association to do this work. We have papers and letters which will combat every thing they may do or advance. In fact, I feel safe in saying that we are prepared to wipe theism from the face of the earth.

## LETTERS FROM THE OLD WORLD.

"We have received letters from England, Germany and France, and the letters are full of pedigrees of mediums. These points are being looked up and recorded. Nothing is being done haphazard. Ten states are already prepared for organization. Michigan will be the first. I think we will have 50,000 workers in that state by December 1. Ohio will be organized a week after Michigan.

# MOTHER NATURE, M. D.

## AS CONSIDERED BY CHARLES DAWBARN, THE CALIFORNIA PHILOSOPHER.

We have in the former articles seen something of the process by which man the mortal becomes sick. We will now notice a few of his attempts to get well again. For wherever humanity has gathered sickness has followed; and the one who was able to effect a cure almost invariably has appropriated to himself a diploma from the creator, and has denied it to others.

### PROCESSES OF GETTING WELL.

Travelers tell us wondrous stories of healing by holy dervishes, and picture the crowd of sick who lie down upon the ground, that the venerable chief dervish may step upon them, one by one, with his whole weight. Old and young, babies and maidens, as well as the time-worn muskman, all lie side by side, waiting for the holy tread. No account of any one being hurt reaches us, and many are either healed at once, or feel better for the rough treatment. All alike believe in miracle, so when there is a wonderful cure they shout "Glory to Allah!" And if there is no blessing, then that is the will of Allah, too. But the one fact for us to keep in mind is that sick men, women and children are healed by this process.

Among savages and the uncivilized, the world over, we find medicine men and women, one of whose chief occupations is to treat the sick. We smile and grow disgusted as we read of the healing of the "tom-toms," and watch the process by which the evil spirit, that makes man sick, is to be driven away. It seems to be a system of torture for the patient, yet all the same, many get well. Usually the medicine man is obliged either to cure, or find a good reason for his failure, under penalty of losing his practice or his life.

Under all treatments, civilized or uncivilized, there are more cures than deaths, for Nature has her own idea as to how many years we are each entitled to. Give her reasonable opportunity, and she will oil the machine so that it may run to its limit. There is no sickness, as we have seen, without a cause. In most cases if you give the stomach a little rest from food—let the muscles cease from long hours of weary toil—and lay aside some of the cares and worries of daily life, you will find the human machine able to run a few years more.

### SEARCHING FOR CAUSES.

This is an age of search for causes. The "first cause" is out of our mortal reach; but the second, and third, and the millionth, if you choose, have nothing sacred about them to the man of science. So we have wiped out all that our grandfathers believed about an angry God making His children sick; or that the devil and his imps are having a little preliminary fun with the patient; but all the same, in most cases, we find a cause or causes well within our reach. We now know there are laws for health, and laws for disease that stand as our master every time.

It is said that a Roman emperor had his new laws duly lettered and spelled for the use of his subjects, but placed at such a height that they could not be read. You were then at his mercy for breaking a law you had not known. Nature has adopted much the same plan. Her laws have been away out of our sight. Yet if you break one you suffer the same consequences as if you had known all about it. Very cruel from our standpoint, but the only remedy is to read the law and obey it. So the nineteenth century has been at work with spectroscopy and microscope, making the small larger, and bringing the larger down to the size of our senses. Man has already discovered that, for the most part, disease is really life feeding upon life; something that was born hungry, and now getting his dinner that is making you and me sick. "The air, the water, the earth come with life. Living beings are inhaled and exhaled, swallowed and excreted, and in the process we grow happy or miserable as the case may be; and for the most part, taking a gambler's chance of drawing a health prize or a blank in Nature's lottery. The doctor has been studying some of these laws, and nowadays he cares much more about the air you breathe, the food you eat, and the clothes you wear, than he does about dosing you with the old-fashioned drug; or bleeding you in the old-fashioned style. The fact that most sickness is really the growth of living beings in the human organism is now an established truth, so it has come to pass there is eager search for microbes. We have a Pasteur discovering the bacillus of hydrophobia. A Koch declares he has found the spore of cholera. The germ of yellow fever grows merrily in the soil where there is nothing left but a few bones and a little hair to tell us it is the grave of a victim of that giant pestilence. You can wrap up scarlet fever in a lady's handkerchief, or a scented glove, and presently the modern Rachel sits mourning because her darlings have vanished.

The preacher's talk about resignation to God's will is an insult to the nineteenth century. There are laws for sickness, and laws for health. But Nature's laws are not for the blind to read or the deaf to hear. And this talk about God's will and man's resignation means blind ignorance and deaf superstition every time. These are so far surface truths, but there is a lesson to these facts that all should note. The monad, the microbe, the spore are simply man's limits. A grander microscope would bring more profound truths. A more outreaching telescope would find more brother and sister stars, and suns, and planet worlds. The spectroscopy and the X-ray are already opening grand vistas of the invisible. So we perceive that the seeds of disease discovered by the scientist are only milestones on his journey to the realm of truth.

### SPIRIT, MATTER AND LIFE.

Spirit is simply matter too refined for mortal sense; but all matter is composed of particles far too minute even for imagination to compass. There is no matter without life; and life in every particle is supported by life in some other particle. Eating and being eaten extend as a process right out into the infinite. In other words, the processes we call health and disease are not limited by our instruments and discoveries. Back of the microbe and spore stands the life upon which they feed, and which makes their life possible, and by so much they lead you nearer to the "first cause" than discoveries by dissection and analysis. The crucible and the scalpel are after all only making scratches on Nature's surface, like the crooked stick with which the early man did his plowing. When the dervish walks upon human bodies, and the sick recover, the cause is not to be explained by a new word or a Latin name, but it is there just the same. But whether we explain it, or even know of its existence, that cause is all powerful. The attraction of matter we call gravitation is an unexplained truth to-day, but it is used with success by the ignorant man who never heard of its existence, and who would not understand you if you tried to explain what it meant. And the use of Nature's force to heal the sick has been practiced in every clime, and among every race, though it has been shrouded in mystery, and counted as a miraculous power.

As thinking men and women, let us to-day realize that cause and effect are the rule of the universe. If you are sick it is the effect of a cause. If you are well, it means that you are obeying the causes that produce health. The tendency of ignorance is to stand in awe before a mystery, and mold it into a religious shape. The pains and groans, the weakness and wailings, that tell you manhood is sick and likely to die, are a mystery to the ignorant of every age. Thus it came to pass that an ignorant apostle tells us to pray over the patient, and rub him with a little oil. If it is God's will, that sick man will get well. If he dies, it is because God did not want him to live. Even in this nineteenth century there are plenty of ignorant followers of that ignorant apostle who have the same ignorant conception of sickness and health. But other men and women who belong to this age, and have broken loose from that ignorant past, now hunt for the foul drain—the unclean house—the unhealthy food or the gorged stomach. They find nerves shattered by overwork, or by dissipation; by nights turned into day, and midnight orgies burning up health. They discover plenty of causes for the myriad effects we call sickness, and premature death.

### THE BASIS OF CURE.

At this point we get a glimpse of the other side of the question. If there are plenty of causes for sickness there are many roads by which a patient may be carried back into harmony with Nature's rules for health. One road may be labeled "faith cure." Another "miracle," as the result of prayer. The savage medicine man will show you lots of cured patients. The fakier who is an adept will heal wounds almost instantly, provided patient and adept are in harmony. The doctor who boasts a college diploma makes his success by getting into harmony with laws of Nature, of which, for the most part, he is profoundly ignorant. But through it all, and the basis of every cure, is the fact that life is motion of atoms that aggregate into form. What we call "death" is only life changing its form of manifestation. When the force that is the source of this movement of the atom flows on regularly day by day, like the trade wind, you call it "health." Presently a wild tempest of motion will produce what we call "fever and death." To measurably control this force is man's privilege, and belongs to his nature. He may go to work ignorantly on the old "hit-or-miss" style, with sometimes cures, and oftentimes death; or he may begin to carefully study causes and effects, and by so much get into harmony with Nature. We should remember it is the ignorant man who says, "O God," the intelligent thinker says, "O man" every time.

### THANK THE LORD!

She Has Gone Over to the Theosophists

FORMERLY A SPIRITUALIST AND STATE'S PRISON CONVICT, SHE WILL NOW MAKE THINGS LIVELY FOR THE THEOSOPHISTS.

The New York Journal of October 17 contains the following:

Ann Odella Diss DeBar, high priestess of Theosophy, is now declared to be in Boston. Her purpose, she says, is to join hands with Henry B. Foulke, of Onset, in leading a new Theosophist movement throughout the world. This is Mme. Diss DeBar's first appearance before the public since, under the name of Vera Ava, she sank from view in the Illinois State Prison at Joliet.

Some years ago it was alleged that Mme. Diss DeBar had committed suicide, and it seems this was actually contemplated, and it was Mr. Foulke himself who saved her in this dilemma. By his influence and tact, she says, she was led to Chicago, where she subsequently married again. As she states it herself, she then obeyed the voice of the Master and left her home to go forth again and battle for spiritual truth and liberty in the world.

In her quiet sanctum, on one of Boston's busiest thoroughfares, Mme. Diss DeBar has been as retired as a nymph in a cave. She has assumed the appearance of an Oriental savant, garbed in flowing black robes over which are thrown long white silken draperies. In her private room, closely curtained, is a large, life-size painting of herself in a reclining position on an Oriental divan, and in the background the shadowy form of the Temple of the Unknown Name. It is said to be by the celebrated French artist Meissonier, done in Paris in 1892.

Henry B. Foulke, of Onset, Mass., the well-known Theosophist, is with her, he says, in response to a command from the Mystic Inner Circle, sent through his sacred idol, which, though recently stolen, still speaks to him.

Theosophy, Mr. Foulke says, is now to be concentrated at Onset Bay for the whole world. The late headquarters at Odys, India, are about to be closed by Colonel Henry Steele Olcott on account of his declining health. Owing to the more powerful adepts among the cult now residing in the Occident, the sceptre of occult power is about to leave the Orient and pass into their hands.

Mme. Diss DeBar, Mr. Foulke explains, now acting under a spiritual hierarchy, has been led to Boston to make this important move.

Mr. Foulke exhibits a curiously inscribed manuscript purporting to be a spirit message precipitated through Mme. Diss DeBar for him, declaring him the Theosophist leader of the world. It is as follows:

### Sphere of Eternal Wisdom.

Beloved Son.—The Sacred Council and Inner Circle elect thee as the true and only representative of Helena Petrovna Blavatsky. We, comprising the most ancient and advanced Inner Circle, demand thy consecration and royal instant recognition as the only true head of the Theosophical movement in both hemispheres. Let the life-long associate and teacher and psychic (our well-beloved, tried and fully tested daughter, Diss DeBar) set about thy immediate usurpation of the fatal and false organism of the Tingley woman, who has sown the seeds of error broadcast sufficiently long. We demand of thee, most worshipful master and right royal brother, that this truth be given to the multitude without longer delay. Wrong shall no longer triumph; might shall no longer constitute right without its sacred obligations. Arise to the sacredness of thy mission, that the black night of dense ignorance may give place to the dawn of divine SOPHIA.

We, the divinely inspired, have spoken by Morio. Mme. Editha Letela Diss DeBar, born in Paris about fifty years ago, claims to be the daughter of the King of Bavaria by Lola Montez. She was educated in a convent in France, is a thorough linguist, and has had interviews with more prominent people than any other medium. She even went to the Pope, but is said to have been abruptly dismissed from the Vatican.

She has had a checkered and adventurous career. She was married to Paul Messant, in Munich, before she knew she had the gift of occult power. She left him and he afterward died. She came to this country about twenty years ago and lived with General J. H. Diss DeBar for about fourteen years. Their intimacy was broken up by her connection with the famous Luther Marsh affair. That was ten years ago. After her flight to Philadelphia she is said to have been housed and fed by Mr. Foulke, who took her to a refuge on Girard street, Philadelphia. He then removed her to his apartments, No. 1037 Walnut street, Philadelphia, where she gave seances to some of the most prominent people of that city.

Since then Mr. Foulke and she, it is said, have not met until now.

He enjoys much who is thankful for little; a grateful mind is both a great and a happy mind.—Secker.

## SPIRITUALISM THE SUM OF TRUTH.

The Finer Forces as Applied to the Cure of Disease.

The theory of the correlation of forces is rapidly gaining wide acceptance. Formerly scientists talked of heat, light, electricity and magnetism as distinct. Now, the wisest of them opine that they are different modes of motion. Formerly, music and color were regarded as totally unlike. Now they are thought to be simply effects of differing rates of vibration of that imponderable substance called ether, supposed (till very recently) to be the ne plus ultra of matter. Now scientists talk of argon, a substance as much finer than ether as ether is finer than air. This newly discovered substance is, by the more philosophic scientists believed to be the connecting link between matter and mind. The materialistic scientists can go no further in their investigations, without danger of discovering that which they have persistently asserted does not exist, namely, spirit. Spiritualistic scientists enter, not only bravely, but gladly this new and grand field of discovery.

### THOUGHT IS SUBSTANCE.

Plato said, "Ideas are the only things that have real existence, permanence, indestructibility; phenomenal things are but representative of ideas, and have no permanence of existence, being in a constant state of flux or change." Plato was a prophet. His philosophy of ideas, so long rejected by the theologian and the scientist, is now coming into general acceptance, being sustained by the latest discoveries in science, and the most reasonable deductions of philosophy.

A thought is an idea, a substance, a real thing. The planets are simply concreted thoughts of the Infinite Being we call God. On this grand truth rest the science and the philosophy of Spiritualism—for Spiritualism is both a science and a philosophy. It is the sum of science, and the ultima thule of philosophy. It is the correlated facts and truths of the universe in one harmonious whole. It is the ne plus ultra of science, philosophy and religion. It is the solvent of all the problems that demand solution. It furnishes a scientific and philosophic basis for religion, sociology and medicine. It strips from religion the garb of superstition it has worn so long, and clothes it in the robes of rationalism. It asserts the brotherhood of man, and lifts humanity to the common level of equal rights in one grand family. And it rescues medicine from the jargon of learned ignorance, which from Hippocrates to Pasteur, has enshrouded it, growing more and more dense as the ages rolled off the spool of time. Spiritualism puts pathology in the catalogue of absurdities, alongside of total depravity, and lifts the science of healing to a physiological basis. Spiritualism is the only thing that can rescue the people from the grip of the priest with his terrible dogma of total depravity, and his infamous quack remedy, vicarious atonement; or from the doctor with his equally monstrous dogma of pathology, and his long and constantly growing list of deadly poisons, which he pours down the throat, or injects into the veins of the sick, as remedies for the various forms of disease to which flesh under the dominion of ignorance is subject. Spiritualism teaches that ignorance of moral law is the cause of sin, and ignorance of physical law the cause of sickness. Knowledge is the sole remedy in either case. Spiritualism is in its infancy, but it is rapidly growing in numbers and in knowledge of truth. It is destined to fulfill the prophecy of the ancient seer, who predicted that wisdom should cover the earth, as the waters cover the great deep, and when all shall know the truth from the least to the greatest. When that day comes, sin and sorrow, sickness and death will be no more.

That glorious day has dawned. The sun of Spiritualism has arisen above the horizon, and its bright beams are shooting athwart this old earth and bringing into view the dismal fogs of superstition, which have so long enshrouded it, and already those fogs are dissolving in the clear light of universal truth, before which they will ultimately disappear, as the mists of a summer morning vanish before the rising orb of day.

### TEMPLE OF SPIRITUALISM.

The iconoclastic work of Spiritualism has been chiefly aimed at theologic superstitions. It has torn down the old temple founded on the dogma of innate depravity, and in its place it is building a new temple upon the doctrine of innate goodness. It is beginning to demolish the old temple of medicine, founded upon the superstition that disease is a mysterious and terrible thing, a protean monster, which can be killed and dislodged from the human system by deadly poisons, and by deadly poisons only. And on the ruins of the old system of pathological and toxicological quackery, a new system of healing is being built, a system founded upon physiology, instead of pathology; upon the doctrine that health is natural, disease unnatural, and that disease is a condition, not a thing. It is simply a departure from the standard of health. That able medical writer, C. W. Cram, M. D., says: "The normal body of man is more than a living machine; it is a self-feeding, self-making, self-repairing, self-propelling, self-regulating and self-directing machine." Spiritualism says:

The normal body of man is an instrument of the spirit, the real man, and it is built, kept in repair, regulated and directed by the spirit. The body being a physical machine, it is built of physical elements, food, and it can be kept in repair by physical elements. It needs no medicine if kept in a normal condition; but when it gets out of a normal or natural condition, medicines will help to restore it to the normal condition. A medicine is anything that will help to restore a sick person to health. A physician is a person who uses medicines to cure the sick.

### PHYSICAL AND SPIRITUAL MEDICINES.

Medicines are of two sorts, physical and spiritual. At present, physicians know more about the nature and use of physical remedies than they do about the nature and use of spiritual. This is but natural. The physical is first, then the spiritual, in the evolution of the true science of healing. But the system is the same. When, in 1852, Prof. Alva Curtis abandoned the ranks of allopathy and founded a system of medicine upon the science of physiology, and christened it "Physio-Medical" he did it under the inspiration of Dr. John Brown, Dr. Benjamin Rush and other great men, who had in this life become imbued with advanced ideas on the art of healing. Dr. Curtis was then a Spiritualist, and he recognized the inspirational aid of those eminent men. I know whereof I write, for I was a student in the pioneer Physio-Medical College of Ohio, as far back as 1854, and the first lecture I ever heard on "Spiritualism" was delivered by Prof. Curtis, in the lecture hall of his college, in April, 1854.

In the science of healing by physical remedies, Dr. Curtis was a master. But the science of healing by the finer spiritual forces had not been developed to any considerable degree. It is making great progress now. I know quite a number of physicians who diagnose (read) disease by the aid of psychometry, or clairvoyance, and some who depend chiefly upon spiritual influences in treating their patients, and with marvelous success. I made the acquaintance at Onset, in the summer of 1896, of a physician, Dr. J. S. Loucks, of Shirleyville, Mass., of this type, and only a few days ago I met him in Boston, and had a long and exceedingly interesting talk with him.

Dr. Loucks confirms the statement made to me by another eminent clairvoyant physician, that spiritual physicians can, and at times do, collect medicines from the atmosphere, which have wonderful potency. The world is destined to learn through Spiritualism that Paracelsus was right when he said, "It is not in the power of

schools or colleges, kings or popes, to make physicians. They can only cause a man who is not a physician to appear as though he were one." Spiritualism is destined to give to the world what it has never had, a religion, based on sound philosophy, a social science founded in justice, and a medical system in harmony with the laws of life. T. A. BLAND, M. D.

## STAND FOR TRUTH.

Angels Speed Radical Spiritualism.

"Confession is good for the soul." It was a little grief to me that Mr. Howe took up my little article, and, dissecting, pronounced it "rabid." But now I rejoice that, because of his criticism, I have learned of worthy and wise friends who hastened to give evidence they will loyally "hold up my hands." By this means I have also learned of the existence of a man who henceforth must be recognized as Moses Hull's rival for the championship as the world's Biblical scholar. I refer to L. Ormsby, of Deerfield, Mich., and cite the many readers of The Progressive Thinker to his pamphlet, entitled "Astounding Revelations." This most excellent and logical showing of "Bible history" facts!

With Mr. Ormsby's treatise, Keeler's "Short History of the Bible," and Tom Paine's "Age of Reason" to instruct my mind, I feel quite sure I shall not ever care to allude to my own mediumship as "Christianity," though Moses Hull (whose friendship I have and prize most highly) shall succeed in classing the two words as one. And it seems to me that, instead of seeking to unite these opposing religions (if this word "religion" can be applied to Spiritualism), it were wisest to show up the origin of the orthodox religion, as Mr. Ormsby has so ably done. Neither do I see the sense of trying to prove to these followers of my "Gods" that Spiritualism is a fact, because it has always been possible for spirits, or angels, to return, "since this is shown in the Bible to have often occurred in ancient times."

I have heard some Spiritualists advocate the need of gentle handling when we seek to instruct Christians that we have facts, and this policy move is the great cause for our grand philosophy having fewer by half of the avowed followers that should to-day rally to unfurl and display the flag of Immortality that alone belongs to Spiritualism. They remain with the Church—and remaining thus half-and-half friends they lend their aid to the bitter foe to free thought, and free speech, and our mediums find little favor from Uncle Sam.

We find a new order worked out of the now fifty-year-old order of Modern Spiritualism. In truth, we need radical Spiritualism organized and earnestly pushed forward. In the Chicago Chronicle of October 24 is a lengthy communication, wherein the President of the National Anti-Spiritualistic Association is reported as having said: "Spiritualism is to be met and fought in every section with a far greater army of workers than they can summon." \* \* \* \* \* The letters you will notice come not only from every section of the nation, but as a general thing from ministers of denominational, orthodox and Catholic churches, and are the voiced sentiments of not only the pastors, but are resolutions of the congregations. Almost every known church is represented. \* \* \* I think we have Spiritualists on the go. \* \* \* We will have every medium listed within six months. \* \* \* We will have to strike at the roots of this great curse to wipe it out. We will have to show the believers that they are deluded, and that Spiritualism is a lie and a fraud. We can do this now. We can show up their mediums—their preachers; we can expose them, we can reproduce their phenomena. We have papers and letters that will combat everything that they may do or advance. In fact, I feel safe in saying that we are prepared to wipe the ism from the face of the earth."

Oh, you who know of spirit return, is it not time that you turn your back upon the churches that are the bitter enemies of Spiritualism, that now propose to "wipe the ism from the face of the earth?" Do you not see how, in their aim to overthrow that which is in advance of their creeds, they in their hatred, are willing to band together—these enemies—and try to wipe out the nineteenth century Truth movement? Do you not feel how great is your wrong to this Truth, if by voice or deed, you fawn upon these bigots, who hate you none the less, but all the more, because that you seek to adopt their titles and ways of carrying on worship? Their songs are theirs; their changeable Gods are theirs. Let them retain these. What need has this advanced movement, which needs no faith or fear to govern its followers, with any of their methods of worship?

Rally your wits and band against these our foes, and let us lend our assistance to the publications that make strenuous efforts against this concentrated movement which is headed by Becker, Hagaman, Grimes, Caylor and Covert. Read what is being said and done by Christianity, and take yourself to task if in any manner you are aiding this gigantic foe.

Through courtesy, I have occasionally tolerated "grace" at my table, but I now forewarn this for all time, where Christians are concerned. And I further feel that I must consider it a personal insult if at any time at a circle, seance, or sociable, held in my home, any person shall sing a song that makes reference to the Christian's teachings, known by me to be false and to be doing an injury to humanity. Erroneous teachings, embodied in song or instructions from the rostrum or print, have a tendency to blind the mind against truths. If we know truths and do not uphold and defend these, we retard the unfoldment of our own soul. Can we be honest and in any manner lend aid to the foe to Spiritualism?

Again I feel to raise my voice in a call for radical Spiritualists, and to repeat: Angels speed Radical Spiritualism. How many will send their names to me, to be listed as Anti-Christian Spiritualists?

I seek not to get a position as an office-holder! For such position I am not competent, I well know; but I trust the reader will grant that I may be influenced by invisible guides, to the extent of collecting the nucleus that eventually might become a body or army of stalwart fighters for an unimpeded progressive movement that will be upheld by angels of wisdom and truth.

ALLIE LINDSAY LYNCH.  
6345 Hermitage Ave., Chicago (Station O).

## Now if ever is the time for Spiritualists

to arouse. All the churches have combined against them. They are a power in the land. They are unprincipled in their methods. They believe that they can tumble off their sins on to the Savior, and hence it makes no difference to them if their acts are disreputable. Every Spiritualist and every medium in this broad land should send in a dollar for The Progressive Thinker, to aid it in the great war it is now waging against the attacks of the Anti-Spiritualist Association. Every reader of this paper should act as our agent and see every other Spiritualist within their reach, and have them subscribe for The Progressive Thinker to assist in the struggle. Roll in the dollars.

That is the most perfect government under which a wrong to the humblest is an affront to all.—Seneca.

Some men do as much begrudge others a good name as they want one themselves; and perhaps that is the reason of it.—Penn.

To know a man observe how he wins his object, rather than how he loses it; for when we fail, our pride supports; when we succeed, it betrays us.—Cotton.

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## PHILOSOPHY OF SPIRITUAL INTERCOURSE.

This work contains an account of the very wonderful spiritual development of the house of Rev. Dr. Phineas, of Andover, Mass., and the cases in all parts of the country. This volume is the first from the author directly upon the subject of "Spiritualism," and has stood the test of many years. Cloth, \$1.00. Postage 10 cents. For sale at this office.





## THE GENERAL SURVEY.

### THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

**CONTRIBUTORS.**—Each contributor is alone responsible for any assertion or statement he may make. This edition allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

E. W. Sprague, the well-known lecturer and test medium, is open for lecture engagements for the months of December and January. He is serving the First Spiritualistic Society of Boston, Ind., for the month of December. Parties in that vicinity may secure his services for week evenings during the month. Tests and communications follow his lecture. Address him for November at Rochester, Ind. Home address 410 Newland, Ave., Jamestown, N. Y.

Dr. Noyes writes: "The Liberal Spiritualists have rented the O'Donnell's College Hall, 107 South Pauline street, corner of West Madison street, for the winter and will hold meetings every Sunday at 2:30 p. m., and on November 24 and after will conduct meetings every Sunday at 2:30 and 7:30 p. m. Commencing November 14, the conference meeting at 2:30 will be for ten-minute talks by any one, Christian or Spiritualist. At the 7:30 meeting, Dr. and Mrs. Noyes, assisted by others, will address the meeting. The Spiritualists are lecturers and missionaries at-large for the National Spiritualists' Association. They are worthy workers, who merit the confidence and favor of all genuine Spiritualists, and investigators as well."

Doctor and Mrs. Ella Gibson Magoon are at Cedar Rapids, Iowa, for the purpose of organizing the Spiritualists of that city into a legally constituted body. They are lecturers and missionaries at-large for the National Spiritualists' Association. They are worthy workers, who merit the confidence and favor of all genuine Spiritualists, and investigators as well."

Will the secretaries of all children's lyceums please send me their names and addresses at once. I have something of importance to communicate to them. C. H. Figners, D. C., 364 Franklin Avenue, Cleveland, Ohio.

C. G. Brandt writes that although he knew but very little about Spiritualism until recently, he finds that he has been a believer in its principles ever since he was a small boy. He thinks Eve must have been bolder than her female descendants, or she would have screamed and fled when she saw a snake coming toward her, erect on his tail.

D. S. Maynard writes from the National Military Home, Ohio: "You are doing nobly in a glorious cause, and can never fail of success as you put into the same fair, liberal and impartial course that has ever marked the fearless Progressive Thinker. I wish to thank Mrs. Besant and Brother A. B. Richmond for their very able and instructive contributions."

Mrs. Maggie Walte has left Chicago, having received a sudden call to go to Philadelphia.

J. W. Dennis is lecturing for the Buffalo Spiritual Society, Buffalo, N. Y.

Mrs. M. Kline, of Van Wert, Ohio, writes: "The Buffalo Spiritual Society of Christian Spiritualists opened its regular meetings September 5, with the usual interest, and is, as a society, in a healthy condition."

Owing to the popularity of Professor Walrood's occult lectures and tests at Denver, Colo., a larger hall has been engaged for the winter, a hall capable of holding nearly a thousand persons. At 1545 Champa street, where Mr. Walrood hopes to meet the hundreds of truth seekers and Spiritualists of Denver. Services every Sunday evening at 7:30. All the Spiritualist papers on sale at each meeting.

Mr. J. Frank Baxter is at present lecturing with good results in Fort Wayne, Ind., on Sundays, the evening audiences being very large and intensely interested. Last week he lectured before the Harmon Society of Spiritualists, and at Marysville, Ind. This week he is announced to lecture in Southern Michigan, Tuesday evening, November 2, in Batavia, and Wednesday, Thursday and Friday evenings, November 3, 4, 5, and 6, in the Opera House at Union City, New York. On Thursday and Friday evenings, November 11 and 12, he will lecture in Dedand, Ohio. Mr. Baxter will lecture Sundays in Fort Wayne until January, 1898, and for week evening engagements in the vicinity, during that time, he can be addressed at 150 East Wayne street, that city.

Geo. W. Eichelberger writes: "The First Spiritual Society of the South Side at City Hall, No. 77 31st street, in order to present to the public as it always has, the very best exponents of the spiritual phenomena and philosophy that can be secured, have engaged the services of the gifted inspirational speaker and test medium, Mrs. Georgia C. Cooley, of Chicago, for the winter season. This lady has more than sustained the reputation as a medium and speaker which had preceded her, and has merited the good opinion formed of her by those capable of judging of good spiritual work. Her audiences have been large and enthusiastic, and though they who attend the meetings given by this lady have been well satisfied, yet she has presented to them such truthful and honest evidences of the truth of spirit return that it has not left them a single doubt to stand upon. To those of our believers and investigators of the grand cause of Spiritualism, we invite you to come, see and hear for yourself. We can present nothing with something which we know is genuine and good. Help us to sustain it, for it is worthy of your earnest support and confidence. Meetings every Sunday afternoon and evening at 2:30 and 7:30. Mrs. Cooley will give messages and communications from the world of spirits at both of these meetings and at a distance from the city will and now ample accommodations in the way of transportation for getting in and out of the city, to attend these Sunday meetings."

R. Champion, of Sterling, Ill., writes: "Mrs. Tripp, of Chicago, was in this city last week and gave a number of lectures, both at dark and light room, and at a distance from the city will and now ample accommodations in the way of transportation for getting in and out of the city, to attend these Sunday meetings."

Mrs. L. H. Gurley writes: "I hardly feel I could do without The Progressive Thinker, as it has been my weekly reading for some time. I started as a subscriber, and would deny myself material food before I would the mental nourishment I get in your valuable paper. I read with much interest 'Ghost

Land,' which you so generously sent on the renewal of my subscription. It is a wonderful how you can afford such a prize, and such a grand paper as 'The Progressive Thinker' at the low price of one dollar per year."

J. W. Mackie writes from Tulare, Cal.: "Enclosed find postoffice order renewing my subscription to The Progressive Thinker. I do not ask for 'Ghost Land,' as I have the original edition as well as Art Magic, which latter was presented to me by the gifted and esteemed Mrs. Britten. I was one of the members of her occult classes which met in the parlors of Mrs. Rose L. Bushnell in San Francisco. It might, perhaps, be interesting to some of your readers that she—Mrs. Britten—showed to me and a few of the class the 'Mystery' of one of the things she expressed a difficulty in believing, and that was said of and in 'Ghost Land,' and she took special pains to assure us of their utmost veracity."

W. E. Bonney writes from Webster City, Iowa: "I am holding meetings and circles in this city at the present time. I gave a lecture Tuesday evening in the Universalist church, subject, 'Religion, Past, Present and Future.' I expect to give other lectures here before I leave and would like to hear from points near by where my services may be needed. Address, General Delivery, Webster City, Iowa."

J. Frank Baxter writes: "The churches in Fort Wayne are most vehemently against, some clergyman, who is openly denouncing the Spiritualists and Spiritualists. The different denominations have instituted special meetings, wherein are ominous outpourings of wrath, and outspoken warnings against attending the 'Baxter meetings,' or heeding the calls of the Spiritualists. Whether, because of these things, or others, it is that I cannot say; but one thing is surprisingly noticeable by those who are acquainted, especially astonishing to our opponents, and that is, that at least one third of the attendants are from the churches, and are earnestly reading after the very 'blinded fruit' of their pastors would deny them. Great interest is aroused, and general discussion is incited, and our meetings are booming, notwithstanding it is contested and uphill work all the way. Your paper, as its intentions are put, is doing royal service, and not only that, but helpful service to every community for the cause of Spiritualism. In all communities where Spiritualism exists, 'The Progressive Thinker' should be found; and is there a Spiritualist not a subscriber, or with his armor not buckled on and ready for the fray which will surely reach him, he is remiss in duty and loyalty to our cause. 'This is the way I think and feel.'"

We have in the city all this week the well-known medium, Mr. W. M. Lockwood, a native of American Civilization. He is giving seances at the home of J. R. Arnold, 3907 Indiana avenue.

Mrs. Mary J. Bonney is doing efficient missionary work in the cause of Spiritualism at Kincaid, Kansas.

The executive board of the State Camp Association of Missouri for the ensuing year is composed as follows: J. Madison Allen, president; Mrs. M. Theresa Allen, corresponding and recording secretary; A. D. Sperry, St. Louis, treasurer; Mrs. Alice P. Thompson, of St. Louis; B. G. Sweet, of Galena, Kans.; and Prof. Hans Metke, of Centenary College, Cleveland, Tenn., vice-presidents.

Dr. G. F. Scofield, of California, writes: "I have read 'Ghost Land,' and consider it one of the most valuable works ever written. No seeker after spiritual facts can afford to be without this book, but what surprises me is your more than liberal offer, the sending of your paper for a year and giving this book all for \$1.30. Either one is much more valuable than twice \$1.30, in my opinion."

Mrs. H. L. Bigelow writes from San Jose, Cal.: "The First Spiritual Union have Dr. Muehlenbach to speak for their good work. His tests and readings give good satisfaction. His wife also assists by vocal music. She has a fine voice. Mrs. Cowell, of Oakland, will be with us the entire month of November, and we expect Mrs. Drew, of San Francisco, for the month of December."

Prof. Silas W. Edmunds writes: "I am lecturing and giving psychometric readings at the New Orleans Association of Spiritualists, and at the same time, I am lecturing at the same place. There is increasing interest every Sunday night. I have occupied the rostrum during October, and will continue probably through November. The Spirit of Truth broods over us, and we are striving to obtain a better understanding of the divine in man. Our subject for Sunday night, October 31, is 'Jesus of Nazareth and His Mission on Earth.'"

Dr. C. H. Figners writes from Cleveland, Ohio, extolling the National Association. He says: "On my return to Cleveland a warm welcome was given me by the West Side Society, as well as by many others, and as I related as best I could many things that occurred in the convention, much interest was manifested, and when I reached the point and told them that a mass meeting had been arranged for Cleveland in December, a round of applause greeted me, and when the names of the mediums who volunteered to come were mentioned, the applause was greater. The mediums who will be with us: Mrs. Loe F. Prior, Carrie E. S. Irving, Mrs. Ida P. Whitlock, and Mrs. M. S. Pepper. This assures success from the beginning. Others will be invited. Moses and Mattie Hall will be here at the same time, and Cleveland will have a spiritual revival such as it has never had, and which badly needed here. I will remain here until after the mass meeting, if health permits. I will stay if it does not, an bound to have that meeting if it is at all possible."

Dr. V. Fell, of Nashville, Tenn., writes: "I love The Progressive Thinker. It not only addresses my reason, but has food for my soul hungerings, and makes me a better man. Long may it lead in its grand work."

J. M. White is now at Grinnell, Iowa. After November 10, he can be addressed at Avoca, Iowa, for engagements to lecture in Iowa or Nebraska.

Thos. S. Kizer, of Decatur, Ill., writes: "October 21, at the residence of Volney Barber, the friends of Mrs. Alice Fells assembled to the number of about forty for the purpose of presenting her with a well-earned and in part remunerative honor for the work she has done for our cause the past year and a half, she being a fine trance speaker and test as well as healing medium. Rev. C. M. Carpenter, of Hannibal, Mo., who was visiting my family and other friends in the city, made the presentation speech."

**Prof. Lockwood's New Work**

An excellent pamphlet of fifty-five pages entitled "The Infidelity of Ecclesiasticalism, a Manual to American Civilization," from the pen of W. M. Lockwood, of Chicago, Ill., has been received at this office. Its perusal can but benefit every earnest seeker for truth. It is dedicated "to the statesmen, to the philosophers, and to the thinkers of America," with the assurance that America must be free, that the rights of man must be respected.

Prof. Lockwood premises "that all conceptions of a religious nature that do not conform to the formulas of inductive reasoning and scientific verification, those that depend upon a sentiment of credulity and faith rather than upon analysis and common sense, those that invite superstition rather than seek demonstration, partake of the nature of a barbarian superstition, and are formulae of civilization; since they represent no data consonant with human reason, knowledge or truth. If, then, a true civilization depends upon the mental unfoldment of its units in keeping with data capable of analysis upon the known truth, it will follow that any system of thought or instruction not conforming to this progression is an obstacle to knowledge and man's mental and moral development." From these premises, Prof. Lockwood presents an able and thoroughly logical argument, proving that the Orthodox Christians are the only real infidels, because of their bigoted refusal to recognize scientific truths. He says: "Civilization knows no greater infidelity than this unfaithful to a demonstrated truth."

"The Fall of Man," "What is an Allegory?" "The Deluge," "The March into the Ark," and "The Bible Era of the Amihilation of the Soul," are the cardinal titles to the several chapters or divisions of the work, in each of which the reader will find many sparkling gems of thought. The perusal of this work will make the average reader do some original thinking, and will present to his mind many facts with which he has been unacquainted hitherto. It is a valuable work, and every progressive thinker should have a copy. For sale at the Office of The Progressive Thinker, 400 Loomis street, Chicago, Ill.—Banner of Light.

**An Underground Convent.**

The most remarkable convent in the world is to be found in the catacombs of the Russian cathedral at Kiev. Deep down beneath the magnificent cathedral are miles of subterranean corridors lined with cells, in which 1,500 ascetics perform their daily devotions and duties, live, eat and sleep in the grim company of their dead predecessors. For a short time each day they ramble in the beautiful gardens surrounding the cathedral, only to return from this fugitive glimpse of paradise to the dark, damp cellars where they live their "death in life."

**REVERIE.**

The dream of the year is ended,  
The roses in summer lie,  
The grass on the hills,  
The ferns by the rills,  
Are waving a saddened good-bye;  
And into their sleep,  
So dreamless and deep,  
Will pass with a breath and a sigh.

Oh! hearts have you conned your lessons  
That are taught by bird and bee—  
How true their own lessons  
In strength have they grown,  
And roamed in the world so free?  
We pass the truth by,  
And lazily lie  
While our boats drift out on life's sea.

But life with its spring and summer  
Gathers the jewels of time;  
False heart or true,  
Daring to do,  
To enter the heights sublime;  
The waters once past  
In ice are locked fast,  
Then endeth life's journey on its rhyme.  
MOLINE, ILL. **ABBIE W. GOULD.**

## From Borderland, London, Eng.

### HOW THE SENSES CAN BE TRICKED.

The psychological laboratories of the United States will probably discover something in the near future, by taking plenty of pains and conducting no end of experiments! The researches at Yale, for instance, have succeeded in proving that among ordinary healthy acute students, who are therefore over the average of outsiders in education and intelligence, the senses are almost always the test of the truth of any observations. Science thus summarizes the result of the experiments of the professors:

**HALLUCINATION OF SOUND.**

A typical case of the application of the method is found in measuring hallucinations of sounds. The person experimented upon was placed in a quiet room, and was told that when a telegraph-sounder clicked a very faint tone would be turned on, and that this tone would be slowly increased in intensity. As soon as he heard it, he was to press a telegraph key. The experimenter in a distant room had a means of producing tone of any intensity in the quiet room.

**PURE HALLUCINATION.**

In the first few experiments a tone would be actually produced every time the sounder clicked, but after that the tone was not necessary. It was arranged to click the sounder in order to produce a pure hallucination.

**DID NOT KNOW THEY WERE DECEIVED.**

The persons experimented on did not know they were deceived, and said that all tones were of the same intensity. The real tone could be measured in its intensity, and since the hallucination was of the same intensity it was also indirectly measured.

Similar experiments were

**MADE ON OTHER SENSES.**

For example, in regard to touch, a light pinch would be dropped regularly on the back of the hand to the sound of the metronome. After a few times it was not necessary to drop the ball. The person would feel the touch by pure hallucination.

**SIMILAR EXPERIMENTS**

were made on taste. Of six bottles two contained pure water and the other four a series of solutions of pure sugar cane—the first one-half per cent., the second ten per cent., the third two per cent., and the fourth four per cent. sugar, according to weight. A block was placed in front of them so that the observer could not see them, although he was aware that he stood near them because he saw them when he received his instructions. It was required of him to tell how weak a solution of sugar he could possibly detect.

**THE EXPERIMENTER**

took a glass-dropper and deposited drops on his tongue, drawing from the two water-bottles, and then from the sugar solutions in order of increasing strength. The sugar in the solutions was detected in the first trial. Proposing to repeat the test, the experimenter took a glass-dropper and drew from the first water-bottle every time. The result was that when the pure water had been tasted from two to ten times the observer, almost without exception, thought he detected sugar.

**A TEST ON OLFACTORY**

hallucinations was conducted similarly, with the result that about three-fourths of the persons experimented upon perceived the smell of oil of cloves from a pure water-bottle.

## SHOULD KEEP POSTED

### On the Current Events of the State.

#### AND THEN NOT MAKE A RIDICULOUS BLUNDER.

To the Editor:—In reading over the report of the N. S. A., at Washington, D. C., I noticed that one "Col. Freeman, of Illinois," wrote a letter which was in substance a condemnation of the things written by the gentlemen there is one that "urges the N. S. A. to organize an Illinois State Association." This would be a capital idea to act upon, were it not that there has been an Illinois State Association chartered since 1892, and possibly before that year. At all events, there has been a new charter granted by the Secretary of State, bearing date of July 16, 1896.

The business of the present association is conducted by seven directors. Charters and ordination papers of new designs are issued to applicants who pass the investigation of the board.

Copies of the constitution and by-laws can be had of the secretary, D. G. Hill, or of G. L. S. J. J. 368 W. Congress street, Chicago. Some of us good and worthy speakers and mediums as there is in the country have reaped benefit from their ordination papers from this association. There has been some grand work done in the past by members of this quiet I. S. A.

Perhaps Mr. Freeman and many others do not read the Spiritualist papers, hence do not know that this organization was recognized by the State officials and also by the railroad officers long before the N. S. A. was born. It occurs to me, that there are many becoming wonderfully interested in the N. S. A., who ought to have been financially interested in the local societies a long time ago, and who now the N. S. A. is becoming popular, are apt to say, "See what a big fish we caught."

I have been recognized as a legally appointed or ordained teacher of the religion of Spiritualism since the fall of 1892 by carrying my papers with me from the Pacific coast to the East coast, and only to return from this fugitive glimpse of paradise to the dark, damp cellars where they live their "death in life."

**REVERIE.**

The dream of the year is ended,  
The roses in summer lie,  
The grass on the hills,  
The ferns by the rills,  
Are waving a saddened good-bye;  
And into their sleep,  
So dreamless and deep,  
Will pass with a breath and a sigh.

Oh! hearts have you conned your lessons  
That are taught by bird and bee—  
How true their own lessons  
In strength have they grown,  
And roamed in the world so free?  
We pass the truth by,  
And lazily lie  
While our boats drift out on life's sea.

But life with its spring and summer  
Gathers the jewels of time;  
False heart or true,  
Daring to do,  
To enter the heights sublime;  
The waters once past  
In ice are locked fast,  
Then endeth life's journey on its rhyme.  
MOLINE, ILL. **ABBIE W. GOULD.**

**DANA'S RELIGIOUS BELIEF.**

Speaking of his religious beliefs or non-beliefs, the late Charles A. Dana is credited with this remark a few days before he died: "I was brought up a Calvinist; then I became a Unitarian, then a Swedenborgian. Now I don't belong to any church. Many of my friends are Catholics. I believe in the religion of humanity."

**A JUST DECISION.**

The Supreme Court of Wisconsin has just decided that moneys bequeathed by a testator to a Catholic bishop, to be expended in masses for the repose of the soul of the decedent and certain relatives who had gone before him to the hereafter, is void.

## From Light, London, Eng.

### MRS. GRADDON'S PATENT.

I observe that you publish an advertisement of Mrs. Graddon's "Universal Chopping Machine." We you permit me to draw attention to the remarkable circumstances attending the invention of this machine, since, as illustrating the fact that mediumship may be made to further the practical uses of every-day life, the matter should be of interest both to Spiritualists and non-Spiritualists.

**MYSTERIES OF MEDIUMSHIP.**

Some time ago, under the head of "Mysteries of Mediumship," you published an account of the way in which Mrs. Graddon received the design of this machine, so that I need not do more than briefly refer to the fact that it is one of several inventions, the diagrams of which have been communicated to her by automatic drawing while under the control of her late husband, who, during his life in this world, was an inventor, keenly interested in all mechanical appliances.

**ON VISITING MRS. GRADDON**

recently she kindly afforded me an opportunity of seeing the machine at work, and from a personal inspection I can testify to the fact that the machine supports all the claims that are made concerning it.

**TOTALLY DIFFERENT.**

A journal devoted to inventions, in a notice of the machine, describes it as being "totally different from all other so-called chopping machines, its action being a direct chop and turning of material, and not a sawing motion, as the machine that imitates the action of the hands, and it chops meat, sugar, green herbs, and all materials perfectly, and in a mere fraction of the time required to do so by hand." It is interesting to observe that the journal from which I quote alluded to the circumstances that Mrs. Graddon states that she received the invention and reproduces the account given in Light some months ago, to which I have referred above.

**MRS. GRADDON TELLS ME THAT**

the interest taken by her unscientific friends in the invention has been actively maintained throughout. Every attempt which has been made to vary or contravene the plans projected by them for popularizing the machine has been persistently brought to nothing. Suggested alterations or improvements in the design have been invariably rejected as useless, and persons introduced into the scheme, whose co-operation has been deemed undesirable by the "guides," have been quietly and unobtrusively "influenced" out of it again.

**THE MACHINE IS NOW**

on view at the Victorian Era Exhibition at Earl's Court, and the Exhibition Guide Book contains a special notice of it, in which it is described as a "strange and ingenious invention." Mrs. Graddon has temporarily suspended her professional work as a medium in order to devote herself to the business of placing the machine in an established position on the market. Perhaps the best testimony to its value and utility has come from manufacturers and capitalists, who have offered large sums of money for the exclusive sale rights, the machine being now registered under both British and foreign patent laws.

**DOMESTIC PATENTS.**

Incidentally, I may be allowed to add that Mrs. Graddon has several other domestic patents in the background (all of which have been received through her mediumship), but she and her friends are at present very wisely confining themselves to the work of placing the principal one (the chopping machine) in mercantile channels before taking any of the others in hand.

## From The Freethinker, London, England.

### MOSLEM WOMEN.

Even in the matter of morality, Madame Loysen says that the Moslem women have no very high opinion of the Christians. The Moslem women are chaste, and their homes are sacred. Polygamy is rarely practiced, and when it is it is far superior to prostitution and adultery. The Moslem women say: "We have a legal and limited polygamy; will you let it illicit and polygamy? Madame Loysen says that material devotion and domestic happiness everywhere. The youths were as shy and chaste as maidens; there were not two codes of morals, one for men and one for women; and flirtation was absolutely unknown. Madame Loysen still believes in Christian civilization, as it shows itself in the progress of the world, and she denies that Christian nations can claim moral superiority over the Moslem world.

**DECEITFULNESS OF RICHES.**

Almost at the same time, Archbishop Temple was holding forth at the Church Congress on the deceitfulness of riches. He doesn't propose to unload either. At least he doesn't make any sign. What he does is this: he tells us that "genuine self-denying Christians" seldom fall into poverty and trouble. Very likely. There aren't many of them to fall into it.

**EXPURGATION OF SCHOOL BOOKS.**

The other evening the Westminster Gazette published a statement, summarized from the Australian Review of Reviews, concerning the expurgation of school books in Victoria, in which it was stated that "even the name of Christ was blotted out as an evil thing, and that classic pieces of literature by Burns, Longfellow, and other writers, were mutilated in this way to fit them for the palate of the Victorian children. The next evening the Westminster published a correction by a correspondent, who put the case as follows: "Before the schools were taken over by the State, religion was hardly taught in them, although the clergy had all their own way. The late Minister of Instruction, Dr. Pierson, believed firmly in the religious education of children, but the difficulties were very great in compulsory education for all denominations; and he did not approve of a master teaching any one denomination and excluding the others. The denominations could not agree as to the form of religion to be taught. Dr. Pierson then gave the clergy of different denominations the right to teach so many hours in the schools. But very few availed themselves of the privilege."

"The 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. Cloth, \$1. For sale at this office.

"Arcana of Nature, or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, \$1. For sale at this office.

## From Two Worlds, London, England.

### IMPORTANT STATEMENTS RE THE FOX SISTERS.

Some time ago we printed an article by the Fox sisters, with especial reference to Kate (Mrs. Jencken), and made certain statements therein with regard to the reanimation of a confession which it was said she made some little time before her decease. The statements therein made were noted, and a desire expressed in Light to get at the bottom of the unfortunate business. Although our statements were made on the authority of a gentleman who assured us he had been present at the meeting in Boston at which Kate had appeared, we were not in the position to produce documentary evidence, and in consequence we addressed a letter of inquiry to our friend, Rudge Dalley, of Brooklyn, N. Y., who, we thought, would be likely to know the facts, or be able to get them for us. In the course of a kindly letter in reply, Mr. Dalley says:

My Dear Friend Wallis:—With reference to the Fox sisters, I knew them all, and wish they had been all as good as Leah, who was a true woman, and unfortunately fell under the influence of, and married, a noble man, and whose testimony has been given to the world from her own hand. Nothing that has been done, or ever will be done, will impair its force or integrity. You know that these young girls, Kate and Margaret, were sensitive—were simply little children. The people had not the wisdom in those days that many of them have now, and did not know how easily they could be beset by temptations.

**THEY WERE FEASTED**

and made to drink wines, and were visited by a large number of persons. Traveled around the country, and the result was, they, like other human beings under similar circumstances, formed bad habits, and became poverty stricken as soon as the new religion and strange manifestations became unpopular, and were assailed by the churches.

**MARGARET.**

However, it is not a fact that Margaret had anything to do with the acts of Kate, and never made any reanimation, as is informed, and Kate said that she never did, but she did it: she made an engagement with a traveling company some years before her death, to go around the country, and the company was advertised to make an expose of Spiritualism.

**KATE WAS TO GO**

upon the platform and show how she performed the alleged tricks. She says that her agreement was that she should go upon the platform for such manifestations as came, but that she would neither say one thing nor the other, and that the manager could say what he pleased. In order to get this as nearly correct as possible, I saw Mr. La Fumee, in whose "lot" both of these sisters, Margaret and Kate, are buried, and asked him to give me a statement of what Kate said to him regarding the matter, and here is his letter to me:

**MADE NO PUBLIC STATEMENT.**

Hon. A. H. Dalley.—Dear Sir:—In answer to your question relative to Margaret Fox Kane, as to her engagement with a traveling company some years ago to go on the stage and have the raps produced that might be heard by the audience, it had been reported that she had publicly denounced the idea that spirits had anything to do with the sounds that were heard, and that she produced them with her toes. Sometime after her return, she came to our house, and remained over night. During this visit, I asked her about this report. She stated that it was not true. She had made no public statement on the stage.

**WHEN THE PARTY CAME TO HER,**

offering to engage her and pay her a good price, and, as she needed money, she accepted, on conditions that she should have nothing to say, but to come out when called upon, and the manager might say what he pleased when introducing her.

**SHE SAID THE RAPS WERE MADE**

very loudly at times, and some of them on the opposite side of the stage from where she stood, and when she came off the stage, the manager would find fault with her, and would say that she had made so far from her. She swore that she had nothing to do with that, the sounds came where they pleased.

**YOU KNOW THAT MARGARET**

passed away in the house of Mrs. Emily Ruggles, and her remains, with those of Kate, her sister, were in the vault in Greenwood Cemetery for several months, and the Fox Memorial Society endeavored to raise money to pay their indebtedness, and buy a burial lot. But after making some endeavors in New York and Brooklyn, I finally offered them a grave in the cemetery accepted, in my lot at Cypress Hills Cemetery, in Section No. 3, Contemplation Path, Lot No. 325. This was done about three years ago, and nothing more has been done since. It is hoped that some sort of a stone will be placed at the head of the graves some time.

Yours truly,  
J. L. FINEE,  
335 Quincy St., Brooklyn, N. Y., September 19, 1897.

In closing, I will say that if I can gather any further information in regard to this matter, I will communicate it to you, but I remember myself at the time of hearing that the raps produced at the time Kate was on the platform giving this alleged exposure, were heard in various parts of the room, and confounded and dumfounded the audience and investigators, and know that she afterward denied that she had ever recanted or taken back a word that she had ever said in regard to the genuineness of the manifestations that had come through her and the Fox family generally.

**A. H. DAILEY.**

**CHINA TO BE CHRISTIANIZED.**

The American Missionary Association, in session at Minneapolis, made the startling announcement that in the last three years it had made 500 conversions in China.

The population of China is placed at 435,000,000. Five hundred conversions in three years, and the evangelizing work continued at the same rapid rate for 249,000,000 years, and China will be a Christian country, provided none shall reapse.

**ARBITRATION.**

Ex-President Cleveland, by special request, discussed on international arbitration at Princeton University, on the occasion of the 151st anniversary of that institution a few days ago. All the literary institutions of the country should keep this question alive until arbitration of national disputes shall be the law of the world. War has held sway long enough.

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HUDSON TUTTLE.

F. G.: Q. (1) Who were the Phoenicians?  
(2) Were the Jews a branch?  
(3) Has not Catholicism brought down many of the ideas and customs of the ancient pagan religions?  
(4) Is not Christianity passing through a similar process of change at present, adapting itself to the change of thought founded on the scientific methods?

A. Little is known of the mighty empire of the Phoenicians which at one time led in civilization. Tyre and Sidon were the last remains of its glory. They were Semitic, like the Hebrews, and hence traders. They held the commerce of their time. Yet mighty as was their civilization and influential in shaping the destinies of the empires which followed, their literature, whatever it was, became merged into that of the nations which followed and their religion which was phallic, nature worship, and the generative principles, appears even in the purest Christian worship.

(2) The Jews were Semitic, as were the Arabs. When as a "shepherd tribe," they invaded Egypt, their condition was exactly like that of the Bedouins of the present. They were a horde of skin-clad robbers, whose only wealth was in their herds. They came from the desert without recorded lineage, and from whatever family stock is absolutely unknown, and apparently impossible, to determine.

(3) Catholicism under different names, absorbed all the chief observances, rites and customs of the pagan world.

(4) The leaders of Christianity are making desperate efforts to keep abreast of the spirit of the age. With devious turnings and twistings, with surges ahead, and masterly retreats; with brave acceptance of the interpretations of science, and red-hot denunciations of its conclusions; reception of the higher criticism, and going back to literal acceptance of the word as inspired, word and letter; rampant skepticism, and fierce heresy contests, what is called Christianity of to-day is as different from that of one hundred years ago, as an educated man is from a savage. The reverence for the priest is gone; the "sanctity of the cloth" has disappeared; the dogmas on the belief in which eternal salvation was taught to depend have been in shame to the uttermost bounds; the fires of hell have been extinguished; the Devil has passed like the monster of a dream, the tyrant fancy placed on the throne of the universe has vanished like a fog bank in the rays of the sun, yet Christianity claims to be unchanged, ever the same, and presents itself to the world for recognition, as the one only eternal system. It adds to, and eliminates the demands of each passing generation, being truly "all things to all men." It has constantly fought to the death every new thought until that thought had won its way to popular acceptance, and then claimed it as its own. Yet the clergy stand in their pulpits and preach the old doctrines knowing them to be false, and the laity listen, with an incredulous smile, pretending to believe. It is a pretty game of mutual deception. It was said in the later days of the old pagan religion of Rome, that it was surprising how two augurs (priests) could look each other in the face without laughing. It is yet more astonishing how two Christian ministers can meet without laughing each other in the face! Christianity is passing through a change, but the end will not be the grafting of the scientific methods unto its stem. The existence of the Christian religion depends on man's ignorance of science, and when knowledge comes this religion of fear disappears.

"Mother." Q. I have a little girl, very nervous and fearful of the dark. We have tried almost every means to overcome her excitable temper. Can you recommend any method?

A. Children with highly wrought imaginations often mistake their fancies for realities, and the creations thus brought before them frighten them. When in their beds they think of strange beings, and these come before them, and are mistaken for living beings. Especially is this true when their minds have been filled with horrible stories, of hell and the Devil, rooted as these are in ages of heridity. To illustrate, take the instance of a little girl who was left alone with her nurse one evening, and being wakeful annoyed her guardian.

"You'd better get to sleep, quick," commanded the nurse.

"I don't want to," replied the child.

"You don't! Den I see gwine out an' call in de black Debbin, wid big sharp horns an' a long tail. When he finds yer awake, he'll bite yer head right off, er maybe carry yer off to de hot place. Nothin' could suit him better. He cotched a little gal jest 'other day, an' n-body haint heard ob her sense."

The child covered her head with a counterpane, scarcely daring to breathe; she was so still the nurse thought she slept. Her wakefulness presaged a fever, which was heightened by her fright, and the nursing found her delirious. The end rapidly approached and in a paroxysm of fear, calling on her dear mamma and papa to hold her fast and not let her be carried away, she died. A glory came to her pale face, with the sweetness of a flower, replete with her departing spirit after it had met the angels and knew the real, but the stricken ones could not look through the mists of their tears, nor find a solace for their broken hearts.

Mankind has been treated like the child, but it has survived to outgrow its age of terrors. Our ancestors were credulous as children, and believed the voice of the priest to be the voice of God. If they did not believe and act as the priest commanded, they were threatened with the Devil, a monster roaming up and down the earth, seeking whom he might devour; and a hell of molten fire, wherein sinners burned forever. They were frightened into a delirium which began in the age of Constantine the Great, and lasted without intermission until late in the seventeenth century. The fever from the Devil scare lasted fifteen hundred years, during which humanity from its bed of torture cried for the pure waters of truth and received at the hands of priests narcotizing draughts distilled from the dead past.

Give your child pleasant ideas to shape her fancies. Tell her of the good and lovely angels who watch over her. Show her pleasant pictures, and allow no domestic or nurse to distort her imagination.

He is a fool who cannot be angry; but he is a wise man who will not.—Old Proverb.

If we try to obtain perpetual change, change itself will become monotonous.—Ruskin.

It is a great sin to swear unto a sin, but greater sin to keep a sinful oath.—Shakespeare.

## THE PARSON'S MISTAKE.

A quiet reigned through the little town  
While the church bells tolled for Deacon Brown,  
And the church was filled, all the space within,  
With neighbors and friends, and many kin;  
And the parson rose with stately mien,  
And gazed around on the solemn scene,  
And told how the church could never find  
Another saint with more saintly mind;  
For the Deacon's wealth was often given  
That sinners might learn the way to heaven.  
He walked in the road his parents trod  
And tried to mark out the way to God;  
He went to church on the Lord's own day,  
And in his family oft did pray;  
He was a bright and shining light  
Who never feared to do the right.

But there were those in that little town  
Who knew yet more of Deacon Brown:  
They knew his love of church and creed  
Never surpassed his worldly greed.  
He gave the church of wealth he had made,  
And took it back in his next sharp trade;  
And turned the needy from his gate,  
And pinched and scrimped early and late,  
And when an erring mortal fell,  
He was always swift the tale to tell;  
And charity for human kind  
Was something the Deacon couldn't find.

But the parson told them how, afar,  
Beyond the realm of sun and star,  
In a wondrous world of bliss untold,  
Where gates are pearls and streets of gold,  
The Deacon had joined the blood-washed throng  
And lifted his voice in holy song.  
But little knew he of a realm of bliss,  
For the truth is plain and it is this:  
The Deacon's soul was so mean and small,  
That it did not leave this world at all!

ASTRA.

## YO'S BEN A GOOD OLE MUDDER.

Hold heah, my deah ole honey, whut makes yo' han' so col'?

I guess youse gittin' feeble now, erlong wid gittin' ole; Youse ben a deah ole padnah, and I hate ter hab yer go, But I know de Lawd will take yo' up ter hebban, an' I know.

De angels all will welcum dat ar blessed soul ob youm, While yo' padnah, bowed in sorrer, will be left ter weep an' mourn.

Youse stuck ter me, my honey, throo de thiek an' throo de thin,

An' I doan believ yo' consiens hit hez ebber knowed a sin,

Ner I doan believ er woman, wheddah white er wheddah black,

Could hab ben a better muddah to dese chilluns fer er fac'.

An' de naybahs allers knowed yer when dey wanted er good frien',

Fer dey knowed when yer hed plenty yer wuz willin' fer ter len'.

But yo' eyes hab los' der lustah an' yo' bones am stickin' throo

An' dars no mo' laboh 'roun' heah fer dem han's ob youm ter do;

But I speeks youse mouty tickled fer ter lay yo' body down,

When hits got so weak an' tot'ry frum de toe-tip to de crown,

An' I know dat ole Saint Petah will jist fling dat do' clark back,

An' de angels dey'll invite yer fer ter take de seat yer lak.

An' dey'll hang er 'roun' yo' sperit lak de bees er 'roun' de queen,

Kase youse ben de bestest muddah dat de angels ebber seen;

An' de Sabayh will be waitin' wid de book ob judgment dar,

An' he'll fasten to yo' fo'head a bright an' shinin' star,

An' he'll set yer on er cushion whar yo' bones'll not go throo.

Kase youse ben so good er muddah, an' a naybah kin' an' true.

DR. T. WILKINS.

## THE APPEAL OF A FALLEN SISTER.

Tell me, am I not thy sister?  
Is not this a Christian land?  
Where is, then, the heart to pity,  
Where, oh, where, the helping hand?

All can frown, but none can succor;  
All can words of coldness say;  
They who frown are sinners also—  
I but sinned another way.

Gladly would I cease from sinning,  
Gladly bear the shame and smart,  
Open but one friendly dwelling,  
Open but one loving heart.

Ye, who all profess to follow  
In the steps of Christ alone,  
Why are ye the first to "wonder,"  
Why the first to cast the stone?

Wretched as we are, and fallen  
From the heights of virtue down,  
God himself can look upon us,  
Jesus pities—Christians frown.

Once I had a tender father,  
And a happy mother smiled;  
There was sunshine in our dwelling,  
Heart's own sunshine round the child.

Death first cast his dreary shadow,  
Then the shade of famine came;  
Then the dark seducer entered—  
Then the struggle—then the shamel

Ah! for us there's no returning,  
No repentance can atone;  
Ruined by the sex called noble,  
And abandoned by our own,

Oh! are we the only sinners  
Feasting below the skies?  
Is not he who tempts, a sharer  
Of the guilt? Yet he can rise.

Think not we are never starved  
By the "voice of God" within;  
Virtue lives, though crushed and broken  
In that foul pursuit of sin.

None will give us work or succor;  
Honest means are all in vain.  
God says, "Go and sin no longer,"  
Man says, "Go and sin again!"

Father of the faithful daughter,  
Brother of the sister dear,  
Think, but for the grace of heaven,  
Those you love may wander here.

You have other fallen sisters,  
"Charity at home begins;"  
Strive to save their souls from error,  
Hide a multitude of sins.

Gladly would I cease from sinning,  
Gladly bear the shame and smart,  
Open but one friendly dwelling,  
Open but one loving heart.

—From Annual Report of Rescue Society, London.

Who give a trifle meanly is meaner than the trifle.—Lavater.

## PEN-FLASHES FROM OHIO.

BY C. H. MATHEWS.

### CAUSE AND CURE.

A friend in Croteau, Nebraska, who has been reading "Pen-Flashes from Ohio," in "The Progressive Thinker," writes me as follows: "The reforms sought by all the religious and political reformers of the present day fall far short of meeting the necessities of our common humanity. Every effort is not forth from a wrong basis, the selfish basis of some sectarian or party political idea. Hence those efforts are opposed by sectarian and political parties on both sides of life, and stupendous failure has been the result for centuries, and will continue that result until the effort is made from the right and true basis. What is the right basis? It is the idea that God and humanity are one. That is, a human being is a center between the material and ethereal worlds, in whom all the essences and elements of the two worlds unite. God being the principle of justice in the universe, any violation of that principle is sin against God. In the formation of our government the principle of justice is recognized in the constitutional guarantee of 'equal privileges to all, and special privileges to none. Now, when we behold the statute laws and court decisions that knock out of the window the constitutional law all into 'na,' it is no trick whatever to see where the wrong lies. These laws and decisions breed antagonism in the body politic, by which the interest of classes feed upon the interest of the masses, enriching the few and impoverishing the many. This was an error in the very beginning, and is more applicable now than then. The remedy resides with the people. Let them apply it."

### MYSTERIOUS FIRES.

A number of mysterious fires occurred at the residence of Mr. and Mrs. Harry Bancroft, Chagrin Falls, Ohio, September 2. About 8:30 a. m., several towels and napkins which were hanging on the wall in the kitchen were noticed to be burning. A large quantity of clothing and rags in a closet were also discovered to be burning about the same time. These fires have occurred in daytime, says the report. "A towel which had been taken from a bureau, was hung in the kitchen, and took fire before the eyes of good reputable citizens and was destroyed. The town generally is thoroughly aroused and excited over the mysterious occurrences, which remain unexplained." At least fifty fires were discovered at different times on the first floor of the building. It would be a pious notion to call upon some of the learned clergy at Chagrin Falls, or, perhaps, some of the crazy Spiritualists if any there be, may furnish an explanation. "Science," as called may despair of unraveling the mystery.

### SPIRITUALLY DISCERNED.

The Christian clergy are slowly "catching on," as it were, to spiritual things, of which St. Paul told them 1800 years ago he "would not have them ignorant." Rev. George Thomas Dowling, rector of Trinity church, Toledo, Ohio, at Emanuel Episcopal church, Cleveland, October 1, during other things said of the fundamental assumptions of modern unbelief, that we can only know that which we can see or touch, or actually demonstrate. "The deepest truths in life, my friends, are not such as can be proved with mathematical precision; they are felt. Our spiritual beliefs rest primarily on an inward sense, a consciousness. There was wisdom in the old term which designated the prophets as seers; for spiritual truths are primarily discerned, not reasoned out." There is nothing said here of the redeemer's blood "which cleanseeth from all sin." Such a sense as these directed against the unbelief, so positive and unyielding, particularly in "church circles," in regard to the great spiritual phenomena of the present century, is an encouraging sign of progress in that conservative old institution, the orthodox church. In the language of one of their old songs of fifty years ago, I say: "Fight on, fight on, we're gaining ground! Glory, hallelujah!" The true religion of the present and the future can be "demonstrated."

### SPIRIT PHENOMENA.

A Methodist camp-meeting, at Donaldson, Georgia, was electrified one Sunday recently, by the vapors of a chair. Rev. Robert Kerr had just arisen to begin his sermon, when the chair upon which he had been sitting arose to a height above the heads of those present, and he was seen to be sitting in the air. The preacher paused in his remarks to witness the curious sight. One of the pillars of the church, E. C. Mosely, arose and declared with much unctious that this was one of the signs foretold which indicated the coming of judgment. Now that we have a big revival in that church and many souls will be "saved," "God moves in a mysterious way his wonders to perform."

### PURSUED BY SATAN.

John Eichenberger, a Clark avenue cobbler, says the Cleveland Plain Dealer, imagines that he is pursued by Satan, and nearly every day he has personal combats with the prince of evil. He uses pigeon's blood as a charm to aid him in finding gold, of which he believes there is a large quantity concealed somewhere about his premises. His strange antics are said to be a great annoyance to his neighbors. Now if this poor man had never attended church and never read the Bible descriptions of the Devil, he would probably never have been troubled by his satanic majesty. Christianity is responsible for a great deal of trouble in this world. This man may be obsessed, who knows?

### MAUDLIN CURIOSITY.

At the electrocution of a murderer, which occurred at the Ohio State prison, September 2, two hundred persons obtained admittance. Fully one hundred and fifty were turned away, says a news item. A noted dramatist, writing of a similar occasion, says: "It is a spectacle that fills my heart with terror for mankind—not for myself."

Unhappy country! land of monks and martyrs!  
Yet gaze without a shudder! there, who would have shrieked to see a spider crawl,  
Are met to see a fellow-creature burn!  
And this you call religion! but your faith,

Your faith doth tell you otherwise;  
For He who taught you, taught you mercy, too.  
But one day heaven will vindicate itself.

The blood of millions that has drenched your earth  
In a red cloud, doth gather round His throne,  
Charged with the lightnings of eternal wrath.

To burst at last upon your guilty heads."

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### THE APOSTATE; act 4, scene 1.

### ABOVE THE LAW.

Rev. Dr. Farrell, pastor of St. John's (Catholic) cathedral, Cleveland, devoted a Sunday sermon to "The obligation that is upon Catholic parents to send their children to our own schools. The law is still in force and as strict as it ever was." There is a law in Ohio which requires parents and guardians to send their children and wards to the public schools maintained by the taxes of the public. The Catholic hierarchy repudiates this statutory law, and recommends that their children be educated solely at Catholic schools. Children so trained cannot be expected to make good citizens, because their first allegiance is to the Pope of Rome. These are facts worthy of consideration.

### HEARD FROM HIS WIFE.

Dr. H. C. Hyer, of Cleveland, Ohio, became a widower by the death of his wife fourteen months ago, says the Press. Now, after a courtship of six weeks, he marries Miss Cole, a young lady of Van Wert, Ohio. Nothing strange about that; but the strange part comes when the Doctor says that he had heard from his dead wife through a medium, and that she had told him that Miss Cole loved him sincerely. The dead Mrs. Hyer advised the doctor to marry, which he did. Some skeptical people may laugh at the above; but I have no doubt that there is more truth than poetry in the premises; and, although a stranger to the Doctor, I congratulate the Doctor and his young bride. All's well that ends well. "Still the holy stream of human happiness glides on."

### WHEREFORE?

If Spiritualism is the fraud and delusion that some pious hypocrites would have us believe, why the necessity for an anti-Spiritualistic convention, at Anderson, Ind., I respectfully refer them to Acts 1:38, 39.

### MADE INSANE.

Agatha Wilker, a slip of a German girl, 17 years old, a recent emigrant, on her way to Sandusky, Ohio, was assaulted in Cleveland. Her assailant, a man, was released on bail. She was detained as a witness, thrown into jail and kept there forty-two days. Guilty of no crime except being a stranger in the "land of the free." She broke down under that treatment, and is now in an insane asylum. She would have died if it had not been for the Plain Dealer's exposure, directing public attention to the matter. "Missionary work" flourishes in Cleveland, and churches are magnificent and many.

### A SAYING REVERSED.

The old orthodox saying, that "fools rush in where angels fear to tread," has been reversed by "Two Worlds," and now reads, "Angels rush in where men fears to tread." I hope the good Lord will issue a patent on the truthfulness improvement.

### VERY RELIGIOUS.

Rev. Dr. G. F. B. Howard, who was convicted some time ago at Clarksville, Tenn., and fined \$1,200 on twenty-two counts for using United States mails for fraudulent purposes, made his escape from the Ohio penitentiary, September 14, 1897. He is an Englishman, 45 years old, and was convicted as Fred George Burgoine. He has many aliases. Hon. Robert T. Lincoln, ex-minister to England, was a witness against him. I hope none of the prison officials connected with his escape. One hundred dollars reward is offered for his capture. "Preacher, philanthropist, missionary, forger, confidence man, and convict," is the unique description of this religious hypocrite sent out from the Ohio penitentiary.

### SUNDAY CIDER.

One of the early day problems that worried the Puritans of New England, was, "how to prevent cider from working on Sunday?" They hit upon a plan; procured a drug which arrested fermentation. True, it spoiled the cider, so that it was of little use for anything but vinegar. But what mattered that to these good-god Christian people? The race is not extinct yet, though growing smaller by degrees and beautifully less.

### THE VALLEY OF SILENCE.

Down through the Valley of Silence,  
The voiceless Valley of Death,  
Into a calm still country,  
Where comes no mortal breath,  
Beyond all toil and weeping,  
Beyond earth's darkness night,  
Beyond the mists and shadows,  
Into the glorious light.

No weary years of sorrow there,  
No storms, for the wind is still;  
Night speedeth the way, the day is there  
Beyond all fear of ill; there make  
Here in this Valley of Silence  
The Shepherd watches his sheep,  
Folding them close to his bosom,  
"He giveth his loved ones sleep."

Down in this voiceless valley,  
Where all is undefined,  
There walks the kingly Shepherd,  
And by his side a child.  
Before the morning reached the noon,  
Before the shadows creep  
Upon this pure and sinless soul,  
God kissed her and she slept.

She slept, ah, yes, but to awake  
Through peace to light upon his breast,  
"Where the wicked cease from troubling  
And the weary are at rest."

A little while, and we shall be  
In that voiceless Valley of Sleep,  
And a little hand shall lead us on,  
Where the Shepherd folds his sheep.

### —Jean Hooper Page.

To maintain an opinion because it is  
true, and not because it is true, is to  
prefer itself above truth.—Venning.

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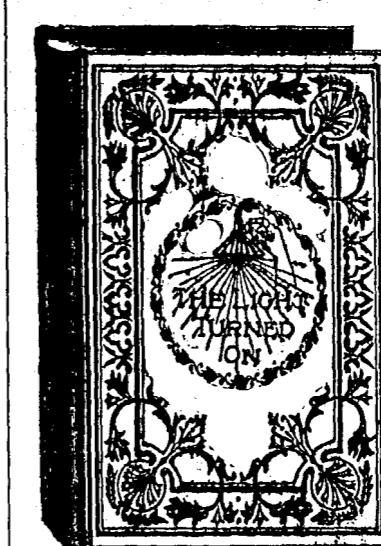
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