

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.

MR. COVERT REPLIES TO MR. HULL'S THIRD SPEECH.

Ladies and Gentlemen:—I am glad that my worthy opponent concedes that you are the jury. That will give me a chance then. But according to his way of debating, he assumes to be judge, jury and everything else that goes to make up the court. I am glad that you are the jury, and I shall appeal to your judgment, and try and clear away the sophistry of our opponent on the other side, who is considerable of a scuffle-fish. A scuffle-fish is one that when it finds out that it is going to be followed throws out a sort of inky substance, and makes the water murky, so that no one can see it. And so by his assumptions, and his bombast, and his apparently wonderful learning, and then "the mighty minds of Europe" that he comes and shakes over your poor little heads, he would drive you into such deep reverence for Modern Spiritualism that you would almost have to consult a medium before you would dare breathe. I am glad you are the jury. Now let's try the case.

He is talking about a great many things, and I haven't asked him to be confined to the question, for if he does not stick to the question at issue it is not my fault. He can ramble around like a jack rabbit as long as he pleases, but I will occasionally take a shot at him that will keep him on the points, you can just guarantee, or rest assured of that.

OPINION AND HISTORY.

Now, he starts off with the argument that I do not answer his arguments. Well, if I don't answer them, why did he spend his half hour trying to answer me? Why did he not go on and produce some arguments to sustain the proposition that he affirms here, viz: That the phenomena of Modern Spiritualism is in harmony with history, reason and the Bible? Now, he undertakes to say that he did not quote the opinion of men, but history. I emphatically deny his assertion. He gives the opinion of certain men. I have called upon him, and I repeat the call again, to name one standard authority, one history to be found in any library in this country or Europe, that states as a fact that the spirits of the dead have come back, and do come back and manifest themselves, as taught by Modern Spiritualism. Now, let him name the histories. I call for those histories. If they exist, let us know something about them.

As to the point of certain learned men who would not contradict, or say that the spirits have not returned, or did not, because people have believed it, what has that to do with this case? I referred to all nations believing in idols. Why? Because he assumed—and that is all he has been doing—he assumed because in all ages of the world people have believed, as he states, that the spirits of the dead return, therefore he assumed that Spiritualism was true, that it was a fact. Now, if it proves Spiritualism a fact because the ancient world believed—all nations believed that spirits did come back, the same mode of reasoning leads us logically to the conclusion that idolatry is right, and that idols have power, that idols do see and hear and perform wonderful miracles, for such has been stated in the mythology of all nations, and believed even at the present time by those who bow down and worship them. Therefore, he cannot draw me away.

He talked about I was thrashing over old straw. Well, bless his soul, this is all he gave me. I am on the negative of this question. I am not supposed to advance arguments. All that I am in duty bound to do according to the rules of logic governing this discussion is to answer the arguments of my opponent, not to argue. He has told us, now, twice that he is not a man of straw. Well, I have seen men of straw greater than he is in size, and he puts me a little in mind of them. He is a sort of bugaboo. That is what a man of straw is. He comes around here and tries to scare me by saying like most people say to their children if they are bad, "If you don't behave, I will put you in a room and let the hobgoblins bite you." So he threatens me with hobgoblins. If I am not careful he is going to bring up the spirits, and he will have them convert me to his faith. Oh, he wants me to understand he is not a man of straw. Well, who said he was? If he wants me to handle grain on the negative, let him give me some grain to handle. If he wants me to answer arguments, let him produce arguments to answer. If he wants me to follow him logically, let him lead out logically in his arguments.

Now, he said because people believed in facts, or believed things to be facts, that made the history of the past. Well, if that is true, then people believed as a fact that idols accomplished certain things. Therefore, logically we must accept the doctrine of idols, the same as the doctrine of Modern Spiritualism, as true, according to his mode of logic and reasoning.

As to his correction of St. Paul. Paul said an idol was nothing, and goes on to define it. Then he finds fault with that, and then turns around and says, an idol is nothing in this world. Well, I am talking about this world now, and if an idol is nothing in this world, I don't think it will be very much in the next, for I think he intimated that you couldn't get something out of nothing. That's why I can't get much out of him.

ELEVATING GOD'S WORD.

Now he comes with the marvelous proposition that seems to me like the ant in that old story about Noah's ark, where the ant said to the elephant, "Stop your shoving." Why here he comes and he denies that he dragged the word of God, the Bible down to Modern Spiritualism. No, he didn't drag the word of God, the Bible, down to Modern Spiritualism, but according to his understanding and statement, he elevated the Bible to Modern Spiritualism. Oh, what a comparison! I heard of an impudent boy who once said, "Dad, you look like me." It would have been much better for that boy to have said, "Father, I look like you." Here he comes with his miserable clap-trap, a few old slates and tin horns, and though he says the Lord used tin horns, I didn't know they had tin then. I thought it was a ram's horn they used, the prophets of old. He puts me in mind of the fellow that told me once about the men—the soldiers, standing around the cross of Christ, with their bayonets fixed and their muskets ready to shoot him if he had come down. Why, they had no muskets then.

But mark the fellow. He elevates God's word, he elevates the prophecy of the past, he elevates the poetry of Job and of David, he elevates the high and lofty thoughts of Isaiah, he elevates the thoughts of the weeping prophet Jeremiah, he elevates the knowledge of the book of Proverbs, and the sweet Psalms, he elevates the beautiful gospel narratives, he elevates the great problem of life solved by the Son of God, by elevating it to a sphere and plane with that old freeloader, Andrew Jackson Davis, the father of modern mediums, and that drunken old Kate Fox. I am not here to use his kind of language. I know what kind of people I am talking about, but with

all seriousness I must, according to the rules of logic assume that he is honest. I must not, according to logic, impugn his motives; but I must confess that a man of his ability and opportunities for getting knowledge, I must confess he can hardly believe he is elevating the word of God when he puts it on a plane with the miserable fakism of Modern Spiritualism. God deliver us from such an elevation as that.

Then he had something to say about me. He prophesied. Now, he might be mistaken. He said I was going to die. Oh, that is awful funny! And if he had told the truth, he wished I was dead long ago. But I don't want to "give" out yet; as old Andrew Jackson Davis used to put it, "I still want to stay in the form" to worry the mediums; and he says "When Brother Covert goes out he will come back again." Will I? Well, I will be the biggest man that has ever passed over, then, and the smartest. "Thank God! he gives me credit for a little sense after all. He admits, then, I can do more than any other man has ever been able to do that we have any knowledge of since Modern Spiritualism originated, and that is, come back again. We had a very wealthy man in Mercer county, Pennsylvania, who believed he could come back, Dr. Egbert. I suppose my worthy opponent knows him, a very worthy man. He died a strong believer in Spiritualism. He said he wouldn't settle up his financial affairs, for he was going to come back in two years from that date and fix everything up. Well, that was twenty years ago and he has not gotten back yet, and the courts of Mercer county, Pennsylvania, had to settle up his estate. Now, I have been threatened with these fake mediums—he calls them fakes—my life has been threatened. Now mind, if you kill me I am going to come back and I will look at you this way (illustrating) if I do. You will know me. He said you would know me by my eccentricities, whatever that is; well, that is my "facial" expression. You will know me hereafter in the flesh, so when you go to a seance and you see me as I now look you will know it is me.

THE LAW ON MT. SINAI.

Now, then, he goes back again to the giving of the law on Mount Sinai, the most wonderful manifestation of glory and power ever revealed in this world according to the history of the Old and New Testaments. He undertakes to say that no person but Moses was present. Very true, up in the holy place; but when the voice spake the mountains trembled and the lightnings flashed and the thunder rolled and many people were so dumbfounded and, in fact, overcome by the power that was manifested, they desired a mediator. Now he compares that to a seance. He calls that a seance. Now, let me try to make this point clear to your minds: What is a seance? According to Modern Spiritualism it is a place or circle, or a place where a number of people are assembled together and are supposed to have a medium present who has the power, or through whom the spirits of our loved ones come and manifest in one way or another to those who may be present. Now, he calls that—that is a seance in Modern Spiritualism—and then he turns to the law, the giving of the law on Mount Sinai, and calls that a seance. It was not the spirit of the dead that came on Mount Sinai and wrote on that stone. It was the finger of God Almighty, and thus he simply would have begged the question by such a mode of reasoning; and furthermore, he assumes that wherever God has spoken in the past it is the same as the miserable fakism that you find in your seance-rooms. Why do I call it fakism? Because last night when I told him that no two mediums would agree upon any one fact, he then, to avoid the force of that argument said the mediums knew nothing about the philosophy of Spiritualism. Well, if the mediums know nothing about it, then why under the heavens are you always quoting them and consulting them? Why, that is an insult to your mediums. You will make them out bigger jackasses than I ever claimed they were. You are making their ears longer than I ever did. He here says that the mediums know nothing about the philosophy of Modern Spiritualism, and yet at the National Convention at Washington, Madame Glading says, "The mediums are the gateways to heaven, through them comes the knowledge of the future life, through them comes the science of Spiritualism, through them comes the knowledge of the world beyond, through them comes the communications of our loved ones," and therefore if the mediums know nothing about the philosophy of Spiritualism, who, I ask, can know anything about it? More than that. He says I didn't object to slate-writing. Now, let me state that proposition fairly and squarely. I said if the modern slate-writers could get communications equal in dignity, in morals, in logic, to that which was received on Mount Sinai, I would have some respect for the message written, if I had none for the writer. That message, that law given on Mount Sinai is the best of all civil and criminal jurisprudence in every enlightened land. It is the principle; it is the essence of equity and of right, of morality, and the laws that were to be perpetuated through all ages to come; but where did that message originate? Who is the author of that law? Who wrote the ten commandments? Who suggested that high morality? Who solved the question of civil and criminal jurisprudence? I answer, it was that mind that had been coexistent and eternal with eternity itself. It is the eternal Jehovah, or he who said to Moses, "I am that I am." And thus to humiliate and to bring down such a wonderful scene to the common, miserable slate-writing seance of Modern Spiritualism, is shocking barbarity to say the least.

THE SNAKE WAS THE FIRST MEDIUM.

As to the donkey question, I let him settle that himself. He was the first medium that he introduced, but he has got to squirming since, perhaps. He intimates I am a mule. Well, I guess I have kicked him pretty well, if I am. I suppose he will consider the source. Yes, but there was another medium before that, and that crawled into the garden; that is the genuine medium; for that one was a liar and all others are like him among modern Spiritualists. Every one is like that one that contradicted God, misquoted what God said. You will find every modern medium doing the same thing that that old snake did in the garden, and hence, well could Christ say: "Ye are of your father, the Devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it." That is the way Jesus talked about the father of mediums of modern and ancient Spiritualism. Well, I will leave them with their father, the Devil, to give the next speech.

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STILL AT HER HOME.

The Anti-Spiritualists Cannot Drive Her Away--Threats of No Avail.

To the Editor:—Last week my business called me to Minerva, Ohio, the home of Mrs. Mattie Tiffany, who is a worthy woman and a good medium, of whom mention was made in The Progressive Thinker, November 13, in reference to the persecutions she is meeting with there by some of the ignorant inhabitants, backed up by Rev. Hershman, a bigoted preacher of the M. E. church of that village. This reverend divine, as was told your correspondent by good people both within and outside the ranks, has waged war against this lady ever since she moved to that village. Yet he has repeatedly insisted upon a worthy citizen there, and who has but recently been converted to the cause we love, to get him (Rev. Hershman) into a circle. The Spiritualists knowing full well his evil intentions, his true object, barred the door against him. Finding the Spiritualists not so big fools as he took them for, and seeing they had no use for him either in or out of the seance-room, and finding his little scheme wouldn't work, he quite recently showed his true hypocrisy by going to the door of Mrs. Tiffany's home, and in the name of Covert and the Anti-Spiritualists' Association, demanded of her to leave Minerva forthwith. It is safe to say Mrs. Tiffany is still there and likely to stay for some time to come. She is backed by many of the best and most substantial citizens of that village and of the country surrounding, where she has held her grand phenomenal seances, and in which, many have learned for the first time the truth of spirit return and communion with dear ones of earth. In addition to Mrs. Tiffany's phenomenal work, she is an excellent healing medium, and disease that has failed to yield to medicine and medical science, has succumbed to her magnetic touch—her healing powers.

On Sunday, November 28, the Spiritualists of Minerva and vicinity will organize a society, among whom will be some of the best people in that section. Threats have repeatedly been made to egg the Tiffany family since they moved to Minerva, but were never executed. While Moses and Mattie Hull were there, about October 1, he, too, was threatened with a shower of hen fruit that had been sat upon more than once.

This is but a beginning of the dastardly deeds the Spiritualists there and elsewhere may look for from the ignorant and the bigots, unless they organize and put their shoulders to the wheel and meet them as the Greeks met the foe. The Spiritualists will be repeatedly insulted, and the mediums—the public mediums, will be wiped from the face of the earth. E. R. KIDD. Canton, O.

A SIGNIFICANT DREAM.

I had a dream the other night,
While everything was still,
I dreamt I saw "Our Moses" Hull
Roll Covert down a hill.

He bumped, and bounced, and tumbled on
Until he reached a stream;
I heard a crash and saw a splash
And then there came a scream.

I saw him sink and rise again,
Then sink to rise once more,
And no one there but Moses Hull
To help him to the shore.

But Moses stood upon the hill—
Too far to reach the place—
And watched the form of Covert till
The waves met o'er his face.

Then quickly to the stream he ran
With naught to aid but hope,
For Moses knew much better than
To throw him any rope.

He threw the Bible out to him;
He grasped it in his hand,
And with his feet began to swim
In toward a point of land.

And as he climbed upon the shore
All death-like and forlorn,
He looked at Moses Hull once more
And asked him for a horn.

No horn had Moses by him then,
But handed him a slate,
When Covert tumbled back again
Into his wat'ry fate.

The Bible loosened from his hand
And floated by his side,
While Moses stood upon the land
In sweet heroic pride.

Thence upward to the summit climbed
"Our Moses" with a flag,
And ere the Christian bells had chimed
Had torn away their rag.

I watched the flag unfurl and wave;
The float in the stream;
There stood "Our Moses," true and brave—
I wakened from my dream.

DR. T. WILKINS.

THE RUM-SELLER'S SATURDAY NIGHT.

The rum-seller stood by the side of his desk
With a satisfied smile on his cheek;
He had sold out his poison with little to risk
And had counted his cash for the week.

A cold smile of triumph played over his face,
His eyes shone with fiendish delight,
As he thought how the money flowed into his place,
No matter 'twas Saturday night.

He cared not for those in the officers' grasp
Or in the cold prison that night,
His bag of bright dollars he tightly would clasp
And whistle an air of delight.

What cared he for misery, destruction or shame
He had brought to the homes of the poor,
Or the poor starving children who suppliant came
To beg a cold crust at his door?

He could go to his rest and heed not the tears
That poor suffering women had shed;
The wails and the woes, the griefs and the fears
Of the little ones crying for bread.

What cared he for furniture smashed in a spree,
Or the blood that was spilled in a row?
He can fiddle his money and laugh in his glee
At the poor drunkard's family now.

He can flout off his bottles and fix up his den,
And care not what others may think;
He can hire once decent, respectable men
To wash out his spittoons for drink.

He can smile at his work and at misery's scoff;
He is making new drunkards the while;
He can witness the old ones in horrors die off,
And meet the young brood with a smile.

He can drive trotting horses and dress in the style,
And vie with the merchants in trade;
His wife can look down with a dignified smile
On the poor, ragged dupes he has made.

He can put in bay-windows and live like a lord,
And laugh at the drunkard's distress,

Whose wife and whose little ones cannot afford
To buy a new calico dress.

Whose business is ruined, whose prospects are wrecked;
His hope and ambition are gone;
He has lost all his friends, and his own self-respect
To suicide hurries him on.

Ah! rum-seller, murderer, laugh as you may
At the misery, destruction and blight;
To you there is coming a reckoning day,
And a horrible Saturday night.

Oldtown, Me. G. E. NEWCOMB, M. D.

STORIES OF HELL.

The "Valley of Hinnom," "Tophet" and "Gehenna."

"In hell they raise and eat grapes!" Please do not be shocked or surprised at this statement; for when the truth about "hell" is known, the fact is not at all surprising. In explanation, then, I will say that in Mark ix:43-47, it says that "it is better to enter life maimed than having two hands—or two eyes—to be cast into hell fire, where the worm dieth not and the fire is never quenched."

Without stopping to find the moral of this symbolism, I will assert that every scholar who is fit to teach knows very well that the orthodox idea of hell is not found either in the Jewish or Christian Scriptures. To express "that which is in darkness, hidden or invisible, or in the grave," a learned writer says, "the Hebrew writers of the Old Testament used the Hebrew word 'sheol,' and to express the same idea, the writers of the Greek New Testament, used the Greek word 'hades,' which is an exact equivalent of the word 'sheol.'" On the word "hades" the scholarly author of the interlinear translation of Griesbach's Greek Testament says: "The word 'hades' occurs 11 times in the Greek Testament, and is very improperly translated in the common version ten times by the word, 'hell.' It is used in the Greek Testament as a translation of the Hebrew word 'sheol,' which denotes the abode or world of the dead. To translate 'hades' by the word 'hell,' as is done 10 times out of 11 in the New Testament, is very improper, unless it has the Saxon meaning of 'hole'—to cover—attached to it."

He further says: "The primitive significance of 'hell,' which only denoted what was secret or concealed, perfectly corresponds with the Greek term 'hades' and its Hebrew equivalent 'sheol,' but the theological meaning attached to it now by no means expresses it." But the word used in Mark ix:43-47, as above quoted, is neither 'sheol' nor 'hades,' but is the Greek word 'gehenna,' and in a note the translator says: "Gehenna, the Greek word here translated 'hell,' occurs 12 times in the New Testament. It is the Grecian mode of spelling the Hebrew words which are translated 'the valley of Hinnom.' This valley was also called 'tophet,' a detestation, an abomination, for into this place were cast all kinds of filth with the carcasses of beasts, and the bodies of criminals who had been executed, and continual fires were kept to consume them. As a natural result, the putrefying carcasses were always alive with worms, or maggots. Sennacherib's army of 185,000 men was slain here in one night. Here children were also burned to death in sacrifice to Moloch."

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Gehenna, then, as occurring in the New Testament, symbolizes only the death and destruction of the body, but in no place signifies a place of eternal torment."

Such being the testimony of every Greek and Hebrew scholar, it is evident that the "undying worm" the "quenchless fire" and the "hell" of the New Testament have its only location in "Gehenna," or "the valley of Hinnom," which was the dumping ground and crematory of the city. But the "fires of hell" have long since been quenched and every worm has died.

In proof of the statement heading this article, I will quote from a reverend doctor, who recently visited the valley of Hinnom, Gehenna or "hell," and writes: "I saw vegetation and vines growing luxuriantly in this valley called 'hell' in the New Testament, and I plucked and ate most delicious grapes in Gehenna, the 'hell' mentioned in Mark's gospel. Now let the children sing, 'Oh, what would it be to be there, in grape time.'"

But to the thoughtful mind, these boggy stories of a Devil, and of God's torture-house of fire and agony, has two of the most infamous and damnable features. First, the character it gives God, is fiendish and cruel beyond expression, and is more blasphemous than any utterance man ever made. An earthly father who would cast his erring child into a blazing fire and keep it there for half an hour even, would be regarded as a heartless, cruel fiend, who should be forced to take his own medicine. And to charge such an inhuman and devilish act to that great father whose offspring we are, is an intensified and aggravated blasphemy which admits of no parallel.

But the worst and most practical feature of all such boggy and ghost stories, is the highly pernicious influence they exert upon our young children and the feeble-minded. They very naturally beget a constitutional state of fear, that is a grievous bondage and a lifelong torment which often ends in insanity. One case in point will illustrate that of millions. A sweet little girl of 6 awoke in terror one night and ran crying and trembling to her mother's bed. When she was quieted she explained that she had dreamed that both of them had died, and the Devil was dragging them away down into his house of fire!

Can anything be more reprehensible, wicked and pernicious than to send little children to any church or Sunday-school where their minds and lives are poisoned and polluted with such fetid relics of the lowest barbarism? A thoughtful writer says that "early training is responsible for the vagaries of terror that often lead to insanity." The papers are filled with the sad results of such heathen teaching. A special from Wayne, Neb., recently said: "C. K. Walsh returned home last night from a revival meeting, where his mind had become unbalanced through fear, and murdered his wife and three children." And the Oregonian has just reported that three persons have been sent to the insane asylum in Washington as the result of attending a revival meeting. Every one knows that without the devil boggy and the fires and worms of hell and their hysterical effects there could be no "revivals." Neither could there be one through the preaching of principle and a life of righteousness and love. The poisoning of the minds of innocent children and causing murder and insanity by teaching such fetid relics of barbarism as witches, devils, goblins and hells are such undemocratic and outrageous evils as should no longer be patronized or tolerated. And the war cry should be sounded at once for their immediate abatement. Salem, Ore. S. T. ADAMS.

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SATURDAY, DECEMBER 4, 1897.

AN INERRANT BIBLE.

The "Central Christian Advocate," as a church organ, gave publicity to the following statement of Prof. Wilbur F. Steele, a distinguished Christian scholar, in which he showed up the character of the inspired Bible, "every sentence, word and letter of which is of God." He says:

"In 1848 there was such confusion in the office of the American Bible Society, and such impossibility of telling what should be the reading in many places, that a man was set to work to bring order out of chaos. He took four Bibles from as many leading Bible houses of England, a copy of the American Bible Society, and a copy of the original edition of 1611, all claiming to be the same. These were carefully compared throughout; every variation, no matter how minute, was noted. The number of these variations was about 24,000."

Suppose an honest comparison had been made with the "Doulton and Layton" from which the Coverdale translation was made, how many additional thousands of errors in this inerrant Bible would have been found?

If "about 24,000" discrepancies were made by printers from 1611 to 1848, a period of 237 years, probably how many occurred in making the Latin translation into Dutch? and how many were made by copyists, intentional and unintentional, of that Latin original, claiming to be the original, translated from the Greek in the beginning of the 5th century by Jerome?

Oh, there is a curious history of that earlier Latin edition, which, says the Encyclopaedia Britannica, "originated in Africa." And it will surprise the world sometime, to learn, as they will, that the "original Greek" is only a translation of that old Latin.

"We know how the Bible was made," said the good Father McGovern, in a sermon to a Catholic audience twenty-seven years ago, "and that is why we are opposed to placing it in the hands of the people." And there are others who have learned how it was made, and they are not disposed to always remain silent.

ADVANCING.

The Baptist Annual Congress was late in session in Chicago, with clergyman of that denomination in attendance from all parts of the country. It was a surprise to hear advanced ideas expressed in such a body of conservatives. First we hear old moss-backs expressing dissatisfaction with close communion and insisting it was anti-Christian. Then baptism by immersion was attacked, and it was denied that salvation was contingent on the peculiar form that ordinance was administered. Ten out of the twenty-two speakers have been instructors in the Chicago University, and they were the most advanced in their liberal ideas. The secretary of the congress, a Mr. Gessler, an elder, we suppose, in the closing hours of the congress, said:

"I regret that the long, bony fingers of a thousand years ago have been allowed to clutch the living faith of the present. Let no man come to me with a definition of one or all the articles of faith. One of the speakers in this conference has undertaken to recite to us the articles of faith to which we are supposed to owe allegiance. I repudiate his right to dictate to me. Our creed is after all nothing but the result of philosophizing about divine things. We shall probably continue to philosophize for some years to come."

The brother was right. The churches of to-day are all built on the theorizing and philosophizing of barbarians, and "the long and bony fingers of a thousand years ago" are clutching at the throats of every convert to hold him back to the past, and prevent the least advance in thought. When the staid old Baptists dare think of an advance to more tenable opinions, rest assured the other churches are far in the lead.

PULPIT ADVERTISING.

A theatrical manager in one of Chicago's outlying cities, took measures last week to induce the preachers of his locality to advertise from their pulpits the fact that a veriscope exhibition of the Corbett-Fitzsimmons prize fight would be given at the opera house on the following Monday and Tuesday evenings. He knew he could reach a class of patrons who would enjoy that kind of entertainment, by getting the preachers to whoop up the great moral outrage. The more violent the denunciation the fuller the seats to witness the spectacular exhibition. Hunters used to be the cause of their dogs to run them angry so they would pursue the game with more energy. What method the theatrical manager employed to arouse the choler of the divines we don't know, but it was effectual and each chair was occupied during the two evenings to the delight of the manager, and with little cost for advertising.

ATTENTION! FORWARD, MARCH!

The battle between light and darkness is older than history. It has assumed many phases during the long ages of the historical past. Every progressive step of man has been gained by and after conflict with the opposing forces of non-progressive conservatism, clinging with deathly grip to the darkling ideas having their foundation and incipience in the quagmires of ignorance and moral undevelopment.

Ever has the saying been true: "The light shineth in darkness, and the darkness comprehendeth it not." And in all ages the bitterest foes to human progress in mental, moral and spiritual advancement have been the orthodox bigots of their time.

Not with thumbscrew, rack and stake; not with gibbet and dungeon; not with implements of torture and death, do Spiritualists purpose to wage this warfare. We recognize higher and more potent forces than these—more potent than sabers, bayonets, shot and shell.

The invincible force of demonstrated and verifiable truth is more potent than all the implements of carnage and slaughter ever invented by the inhuman ingenuity of the misled tools of bigotry and hate, masquerading as disciples of "The Prince of Peace."

THE WEAPONS OF SPIRITUALISM

are not and never will be the weapons of destruction, so often and so fiendishly used by an apostate church, as indelibly recorded in its black and damning history. Oh, no, these enemies of Spiritualism need have no fears that Spiritualism when it triumphantly emerges from the war, as it will, will ever copy the example set by its persecutors. Never! Never! Eternally Never!

Our revenge will be the sweet revenge of bringing them to a knowledge and acceptance of our great, divine truth. We shall conquer them by the invincible might of light, education, and the knowledge especially that comes from phenomenal demonstrations—irresistible facts set before mankind by the power of the spirit-world. Spiritualism has no use for

THE ENGINEERY OF HELL.

Persecution is foreign to its spirit; it seeks not to coerce the will or belief of any man, woman or child, save by the gentle persuasion of reason, and facts of experience and observation. Things seen, verily known, and the fair deductions of reason therefrom—logic based upon historic events of the past and actual occurrences of the present—these are the munitions with which Spiritualism carries on its warfare. It accords freely, as an indefeasible and inherent right, freedom of thought to all; and asks only for fair play, the recognition of justice in the consideration of evidence, and the true and proper fulfillment of the injunction, Come let us reason together.

"OUR FRIENDS, THE ENEMY."

It may be well for "our friends, the enemy" to understand that the use by Spiritualists of the chosen weapons of reason, facts and logic, does not preclude the use of strictly legal weapons in defense of our cause and our rights. This course will be in strict fulfillment of that reputed saying of one of old: "That they take the sword shall perish by the sword"—so far as the persecuting enemies of Spiritualism are concerned. According to the statements of the daily press, the Rev. Mr. Covert is experiencing the beginnings of its fulfillment, in his own personal case.

"Self preservation is the first law of nature," and mediums and Spiritualists who are menaced in their rights are fully justified in defending themselves even to the extent of dealing vigorous counter-blows sufficient to disarm and disable the aggressors on their rights, and place them thoroughly hors du combat. If our enemies come to grief in this encounter, "their blood be upon their own heads"—they will have brought it upon themselves.

Never in the history of any movement or of the data of claimed facts of evidence, has there been presented such a

STRONG ARRAY OF WITNESSES,

as in the case of Spiritualism. From humble and uncultured individuals, through all grades of intellectual culture, acumen and development, up to the highest and most learned scientists in the world—Spiritualism receives the concurrent evidence establishing its foundation on the solid rock of truth.

How vain, then, the puny, pettifogging and persecuting efforts of prejudiced bigots to invalidate the testimony of these tens of thousands of witnesses, and to uproot and destroy the cause thus sustained by unimpeachable evidence. Wiser and better, and far more discreet were it for them to follow the course marked out by some of old and, and cease their opposition "lest haply they be found fighting against God." For whose wars against God, wars against the highest and best—wars against God.

A WORD OF EXHORTATION.

And now we repeat again that in this battle there is no weapon so effective for victory as the spread of light, education in truth, the clear presentation of the facts of the phenomena and philosophy of Spiritualism. Every Spiritualist can aid in this war, and share in the honor and glory and all the fruits of victory. To that end, every Spiritualist should now put forth effort to increase the knowledge of the people concerning Spiritualism. And to effect this desirable result, let special effort be made to increase the subscription list of

THE PROGRESSIVE THINKER,

which stands as the free and fearless exponent, advocate and defender of Spiritualism. Send in the names by ones, twos, dozens and thousands—roll them in like a flood of Atlantic waters—submerge us if you can beneath an avalanche of subscriptions. Every one will count in the grand army—and by this means our cause will receive such an impetus, acquire such momentum, that, henceforth no invidious enemy will dare to uplift his hand in the vain attempt to destroy it.

THE DAWN.

The gray mists hang along the sky
And o'er the tranquil sea;
The past in vision lingers nigh,
And once more speaks to me.
Loved faces of the dead days,
As from the sad waves deep,
Come whispering words of love and praise,
Till I in sadness weep.

I hear the far-off mountain streams
In murmuring music rise,
And o'er my path there softly beams
From blue enameled skies
An angel fair, with golden hair,
As radiant as the day,
Ere the dark years of earthly care
Had clouded my pathway.

My sun goes down the golden west,
Where dimly I can see
Fair isles of rest among the blest
And loved ones waiting me.
I know not when my bark will glide
Within the sun-kissed bay,
But patiently my time I bide—
The dawn of endless May.

Summerland, Cal. BISHOP A. BEALS.

NOT ALLOWED TO THINK.

In another article in this issue, headed "Advancing," a quotation is made from a brief address by Rev. Gessler, secretary of the Baptist Congress, late in session in this city, wherein he is reported in the Chronicle to have said: "I regret that the long bony fingers of a thousand years ago have been allowed to clutch the living faith of the present."

All thinkers will recognize this statement as an epigrammatic truth, forcibly expressed; but Rev. Dr. Roberts, of Kansas City, now of the People's Church of this World, shows how he was clutching by those bony fingers. He was interviewed by a Star reporter, a few days ago, during which he said he was born and raised by Baptist parents, and was sent to Sherrill college, Upper Alton, Ill., where Baptist ministers are made. He spent eight years in qualifying himself to fill a pulpit, and then came out a full-fledged D. D. Then he filled various pastorates. To the inquiry "whether his religious convictions had been at all shaken during his long years of study," he said:

"No, we were not allowed to think. Our thinking was done for us. It was when I left this Calvinistic atmosphere I began to question some of the things I had been taught, and to shrink from the terrible doctrines thundered from the Baptist pulpits."

"The horrible and unthinkable doctrine of eternal pain, the utter impossibility of reconciling parts of the Bible with scientific facts and other parts with the moral sense were the points on which I stumbled first. This mental awakening began soon after I left college. The Baptist church has a well-defined body of doctrine of which no modification is possible. A man occupying a Baptist pulpit is supposed to believe these doctrines, and to preach them more liberal sermons. This implies dishonesty. Toward the end of my pastorate in Kansas City there were suspicions that I was not strictly orthodox. I proposed, therefore, that I should put my resignation in the hands of the trustees, to question some of the doctrines I had been taught, and to shrink from the terrible doctrines thundered from the Baptist pulpits."

"My first discourse was on my idea and conception of God. I tried to give him a human face, and to make him really given him. It was a kind of apology. The second sermon was in regard to the inspiration of the Bible. I tried to introduce an element of doubt to escape some of the miracles. The third sermon was on the eternity of hell. I said these doctrines were the poison that there was an end to future torment. That settled it. My resignation was accepted. The Baptist church did not want a modified hell."

The Doctor does not say that the idea of a virgin-born God made too heavy a draft on his overtaxed mind, but he has followed in his effort to reconcile the teachings of the Bible with scientific facts.

What is true of Dr. Roberts in the premises, and is hinted at by Rev. Gessler, is unquestionably true of thousands still ministering in orthodox pulpits. The tyrannical and tyrannous threatened action of the Anti-Spiritualists will drive many of them from the church, and make them active workers for a nobler, a better, and a more reasonable faith.

WHAT IS THE TRUTH?

The intelligent reader wants to know the truth when he reads, and he feels outraged when he is conscious he has been imposed upon. The vexation is greater if the book he reads professes to be inspired by the God he worships, has been written by holy men at divine dictation, and has been transmitted to these times by those pure in thought and free from guile.

Luke 23: 42, 43 describes events while Jesus was hanging on the cross. One of the two thieves who were crucified with him, addressed the Master: "Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day thou shalt be with me in paradise."

Matthew, chapter 27, reciting the same story, says, "Two thieves were crucified with him [Jesus]; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads,.... the chief priests mocking him, with the scribes and elders.... The thieves also who were crucified with him, cast the same in his teeth."

It was not one thief but both thieves who repeated the words of hate, and nothing is said about a believing thief and paradise.

Mark tells of the crucifixion of the thieves, but has not one word about a believing or repentant one. He makes no mention of Jesus promising to meet the thief that day, or any other day, in paradise. And John is equally silent. With these omissions and discrepancies what shall we believe? Did both thieves, as Matthew states, insist "our Lord," as did the priests, elders and scribes, wagging their heads at him, and saying mean things, as is conveyed by that word "also" or was one of those thieves repentant, as alleged by Luke? We have consulted our Greek Testament, and have found that there, without one particle of satisfaction.

Was this statement of Luke an afterthought, to show that criminals dying on the cross were sure of heaven and eternal rewards for simply believing at the last moment that Jesus was the Christ? If so, all deeds are nothing, belief is everything. And this is the reason the penitentiaries are flooded with preachers who have been indoctrinated into this pernicious faith by reading the holy scriptures, and have been instrumental by converting others to the same faith, who they have met in these sacred retreats, the State prisons?

A STALWART.

Rev. R. A. Torrey, of the Avenue church, put himself squarely on his back in a late Sunday evening discourse. He said it was claimed "AD modern preachers, or scholarly ones, have given up the belief in the orthodox hell." I have not.

The assertion of Rev. Torrey is not to be received, that he is an exception, until it is proved he is a "scholarly one." And even that established, it would be well to introduce proof of his honesty and sanity. The unsupported statement of any one, in this age of enlightenment, that he is a believer in an old-fashioned, heart-burning, orthodox hell, with a bottomless underpinning, and a sulphur-burning attachment, with little devils for stokers, and a big devil to boss the job, suggests there is something wrong in the running gear of that preacher's brains.

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The Sequel to the Hull-Covert Debate.

The above cut represents a prominent lady who is working under the direction of Burrell's Press Clipping Bureau, New York City, and is gathering data to show the deep-seated corruption in what is designated as the Orthodox Churches. Her report, together with many others, will appear in a special number of The Progressive Thinker, after the Hull-Covert debate is concluded, and it will create a decided sensation in the whole of this great country. We want to circulate at least 1,000,000 copies of that edition. It should be thrust in the face of every church member who sticks up his nose at Spiritualism and wishes to suppress mediumship. Each Minister of the Gospel should be forced to read it, and it will furnish him an immense field for reflection. Spiritualists, begin sending in your orders at once: Three cents for a single copy. Five copies or more to one address, TWO CENTS PER COPY. This special edition will be entitled "THE SEQUEL TO THE HULL-COVERT DEBATE," and when sending in your orders, so designate it. Postage stamps will be received on special orders up to 50 cents.

Every medium, every Spiritualist, every free-thinker should read this "Sequel to the Hull-Covert Debate." 5,000,000 copies should be circulated. This is ammunition furnished by the enemy; let us use it.

Now is the important time to roll in subscriptions for The Progressive Thinker. See to it at once, and aid in this great battle now being so fiercely waged.

A RELIGIOUS WAR.

Next the world is to be cursed with a war between Germany and China, growing out of the Christian religion. Missionaries intruded themselves upon the Chinese. They were not welcomed by the people, on the contrary it seems the followers of Confucius rose in mass, and on the 6th of December last, at Wu Chang, killed several of them, just as Christians have slaughtered millions during the last thousand years in the propagation of their faith, crimes against humanity not to be commended in either case. Germany has just sent a war ship loaded with missiles of death, into Kiaokan Bay; has raised its national colors, and demands satisfaction for the killing of the two Russian missionaries, and the mobbing of the German minister.

China has a very good system of religion of its own, one far better adapted to the needs of its people than is Christianity. We take it that that system of government and religion which makes its subjects most prosperous and happy is the best system; and it is an outrage to introduce one the avowed object of its founder, and its practical workings is to produce discord, division and discontent.

Instead of inducing Western ideas on these ancient people, proselyting them into Western faith, and forcing their adoption, they should be left free to choose what they think best adapted to their needs. Teach all people the arts and sciences. These the half-civilized races greatly welcome; but religious dogmas of all countries are only survivals of barbarism in which they originally took root.

It is a fact which no person well-educated in ancient history can deny, that Christianity has made all her great conquests by the sword. They who learn from the clergy, with a limited knowledge of the Middle Ages, will question this statement; but we are abundantly able to maintain our position, and prove from authentic history that Christianity throughout its existence down to the present moment, when they are organizing with the avowed intention of wiping Spiritualism from

A GOOD MAN GONE TO REST.

The Little Church Around the Corner.

AN EARTHLY ANGEL OF LIGHT PASSED ON TO THE HIGHER LIFE.

The funeral of the Rev. Dr. Houghton took place recently in New York, at the Church of the Transfiguration, of which for nearly fifty years he had been the rector. This now large Episcopal parish was organized by his labors in 1848; and, long before it was made famous as the Little Church Around the Corner by a well-remembered incident, it had become distinguished as one of the richest of Episcopal parishes of the town in its spiritual endowment and one of the most faithful in its obedience to the practical precepts of Christianity.

When Dr. Houghton consented promptly to perform the funeral services over the dead body of the actor and artist, George Holland, he followed simply a rule of his ministry from first to last, and no one could have been more surprised than was he when the incident provoked popular attention and applause. He simply did his duty as he saw it, without thought of popular opinion, and as he did it always. Dr. Houghton was a man of great gentleness, with a countenance which shone with the radiance of spirituality; but he was also a man of uncompromising religious principle and conviction, from which neither glorification nor persecution could have moved him as by a hair's breadth. If the whole town had cursed him he would have done the same, for to him it was a duty imposed on him as a minister of God.

Dr. Houghton's prime idea and purpose in organizing the parish of the Transfiguration, as he explained from the very beginning, was to make it a refuge and a rest for the spiritually distressed and the bodily afflicted. Accordingly, it was always his aim to minister sustenance and consolation to the infirm, both morally and physically. In his church doctrine and discipline and ordinance he was unyielding, but his Christian charity was unbounded. He hated sin with the aversion of a character of absolute moral purity, but the greater the sinner the more he was drawn to him as a victim needing his loving succor. This spirit of Dr. Houghton cannot be so well expressed as in his own words to his parish a few years ago:

"As the knowledge of what the Church of the Transfiguration was intended to be, and was ready to be, and was, in the personal ministry of mercy and blessing; that no sin, no degradation, no sickness, no possible peril was or could be barrier to that ministry. The gambling house, the house of ill repute, the prison house were opened to it. There was no place that was shut against it. There was no man or woman who hesitated to seek it in time of need. And, thanks be to God, during all these forty and five years not so much as once has the foot of that personal ministry from the Church of the Transfiguration withheld itself from crossing any threshold through fear from possible personal peril. From the dying it has come out of the gambling house at midnight and from the house of ill repute at the dawn of the day. And the hand of that ministry, despite of warning in midst of pestilence, has held the head, as it should, of the pestilence smitten for the receiving of the body and blood of the Lord."

All this is literally true. Dr. Houghton went about his priestly duties as a veritable soldier of the Cross, and no dangers could dissuade him from them, though for many years he had been physically feeble, living always on the brink of death, as he believed, and never had been a man of rugged health. No place was too high and none was too low for him to enter it as a minister of religion, and, no matter how vile the surroundings, he never drew back with dread of smirching his clerical robes or tarnishing his spotless character and reputation. In the discharge of his duty he was absolutely fearless of the contagion of disease or moral corruption.

Hence it was that Dr. Houghton became noted as a spiritual confessor. It was said of him by one of the ritualist clergymen of the Episcopal church that there was no priest in town who heard more confessions than he, and that, when the revelation was peculiarly harrowing, and the moral disease seemed most hopeless, it was the custom for Episcopal confessor to turn it over to Dr. Houghton as the spiritual physician. He never flinched, and no sinner ever passed beyond the reach of his charity and affectionate solicitude. The machinery of benevolence and philanthropy has become complicated and extensive in New York parishes of his church, more especially during the episcopate of Bishop Potter, and in some of them it is far more impressive in its magnitude; but nowhere was its efficiency so great as was that of the simple machinery impelled by the charity and sense of duty of Dr. Houghton.

Dr. Houghton was a man of great refinement of appearance and gentleness of behavior. No one could have seen him without detecting at a glance the elevation of his character. Even if he had not worn the clerical garb he would have been recognized everywhere as a man of holy life. It is no wonder that he could enter the vilest and the most turbulent abodes in the pursuit of his ministry, for he was as safe from harm as would have been an angel of mercy clothed in the robes of heaven. The wildest and roughest and most depraved stood abashed before that figure of commanding purity.

A man of God was buried from the Church of the Transfiguration; a man made famous by the brave performance of simple duty as he saw it, but who would have endured derision and obloquy instead rather than have swerved an inch from the obligation he believed he owed to God and his fellow man. It is a beautiful character, and the contemplation of it gives moral elevation to the day when the body of George Hendricks Houghton, minister and servant of God, was laid away in the grave.

Mr. Editor, it is delightful to read of an angelic life wherever found, as set forth in the above from the New York Sun. Creeds sink in their holes when such a life shines forth. LUCRETIVS.

New York.

Announcement.

It is ten years since spirit guardians told me they were going to hold me for "the organization of spirit forces." They now ask me to write concerning such part of their work as pertains to an association in spirit life of great hearted, clear-thinking women, known as "the Mother Angel" (because so lightly unfolded that they work together as one soul, without jar or discord), and the corresponding "Mother Circle" on the plane of mortal life. I shall be glad to communicate with any who may feel interested concerning these two great circles, and the work to be accomplished by their co-operation, so far as it has been clearly outlined to me, only asking that those who write me enclose a ten-cent piece for stationery and postage.

OLIVIA F. SHEPARD.

2361 C Street, San Diego, Cal.

There is a remarkable difference between matter and mind, that he that doubts the existence of mind, by doubting proves it.—Colton.

Human wisdom is the aggregate of all human experience, constantly accumulating, perfecting and reorganizing its own materials.—Story.

It is not until we have passed through the furnace that we are made to know how much dross there is in our composition.—Colton.

Only experience can show how salt the savor is of other's bread, and how sad a path it is to climb and descend another's stairs.—Dante.

Like many other virtues, hospitality is practiced, in its perfection, by the poor.—Mrs. Kirkland.

SIGNS OF PROGRESS.

Some Deductions from Pre-historic Man.

Coming from the depths of human experience, even from the depths of human hearts, is a cry of anguish that falls upon the ears of the kind-hearted philanthropist to-day. This half-stifled cry for help is ringing from end to end of this planet. Suffering humanity is enduring the most fearful and cruel agony of reason of environment. Why? What means all this? What is the keynote to the situation universal? And we answer clearly and fully that the real trouble beneath all the varied outgrowth of phenomena is ignorance—ignorance—ignorance. The primitive savage does not grasp the possibility of turning the forces of nature to the betterment of his condition, because he knows not how. The present-day man does not rise above the chains of habit and surroundings that envelop him, because he does not realize that he must first control his appetite, his passions, his thoughts, thereby subduing the brute within himself. He has not learned his true position; and although we have advanced far above the primitive, prehistoric man, we have a long way to go to fully bring our race out upon the plane where the highest developed earth product shall be the work of a really excited specimen of the genus homo.

IGNORANCE THE BANE.
Ignorance is the bane of the human race. The average man, and most emphatically the average woman, has not learned the first principles of the control of natural forces; neither have they learned that power is developed by such control, not even the primitive use of such power, and when we appear to the human race as a whole, we are intellectual development growing out of the right use of all these organs, this is a foreign language to the average type American—and Solon should return to the plane of his former life to write with letters of fire upon an embossed statue dedicated to the goddess of eternal wisdom. "Know thyself," Oh, why has this been? Because ignorance of every nature, brutality of every species, tyranny of every kind in authority has ever prescribed to the earth tenant, "thus far shalt thou reason, thus far shalt thou go, and no further."

All the knowledge that has ever been brought forth for the enlightenment of the race and disseminated for the use of man has been acquired by patient delving, and instead of receiving such and rewarding; the student—instead of this—the Galileos of the world have been treated the poison penwork of bitter persecution, the rack, all the physical tortures possible to emanate from the inventive genius of a fiend have been the portion of him who has arisen in his time to teach his neighbor or his friend a better way or give to him a purer thought, if such did not tend to perpetuate the system then in power.

CURSE OF GREED.
Greed is and has been the curse of nations as well as individuals, and while the "thumb-screw" is at present unaffordable, the type of mind that made it a possibility is stalking over the land, sitting in high and exalted places, even upon the thrones of temporal, religious, scientific or intellectual kingdoms.

However, a gleam of hope from the o'er-arching starry heavens we catch, and this wondrous dark picture may well be brightened by the statement—true, indeed—that within the past fifty years it has been possible for a few noble individuals to think independently and voice such sentiments, and just now when we near the century mark again, we find it quite comfortable to have an original thought, while the previous accompaniment of torture seems to have rolled away.

Oh, that the student of to-day may glory that grand old man who put in his whole life searching patiently for a truth, a law of chemistry, zoology, nature, or in the plane of the higher life only glimmering upon the mountain tops of human possibility.

Science is feeling already this gift of a people who are free within certain limits, and the time when reason shall rise superior to the chains, dungeons or fetters of any nature, to rule mankind in the interest of human development and the enfranchisement of millions of men and women, is the only cause we assign for all the work we are doing from now on, further home, where the worn-out dweller of earth finds full freedom, full life.

LAW OF DEVELOPMENT.
We are intending thus to show the earnest investigator how the race from its incipience, many thousands of centuries back, began with a low type of the genus homo, a species of man far below the grade of any of this species now upon the earth plane; how he struggled to gain a livelihood for himself, he was almost as savage as the beasts that were his neighbors; his early home was a contrived shelter of barks, leaves or trees. His only aim was to provide a means to appease his hunger and then the means of satisfaction for his other wants.

Verily, this is the law of the development of every creature. The animal was first from a diminutive to an elephant type, then onward to a better organized, finer timbered, higher nerved product. This highly developed, muscular and bony structure gradually gave the brain force, so that it grew stronger. It was just so with man. He, for ages before he had any notion of time, was but little else than a species of animal, although a species of his own. When the pre-Adamite, by many, many ages, began to walk the earth, he developed muscularly, bony, and here arises the fables of the Amazons; there comes a further development till a brain was evolved from his splendid physical structure. Here was a force capable of better action, though the principle of the same was to find the wherewithal to sustain life,

to satisfy hunger. The traditions regarding this early man come out of this mist of obscurity and have been incorporated into subsequent crude attempts in literature and are all the products of the dawning imagination of the crude descendants that continued to come upon the scene of action. And we here say that you need no further proof of the infantile state of this early type of the product called man.

PROCESS OF DEVELOPMENT.
The names that come to us out of this very ancient past as seeds of their time—Zoroaster, Gautama—seem to have taken these, and being wiser and more thoughtful than their fellows, and having an original idea or two, revamped the then hoary story, making quite a superior piece of literature for its time, and yet the learned men who came after, according to development, have done likewise, with the general notion always evident in all people, that the past must in some way be invested with a halo—that it is superior; every legend proves it, and the poorer and harder the lot of the teller the more the legend is believed. The home of the first man and the more appetizing the fruit that grew in his garden; the stonier the pillow of the dreamer, the more heavenly the vision we generally find; and directly in proportion to the depth of ignorance in the mind and the obscurity of the legend, the more of the supernatural it contains. In this depth of ignorance, how wondrously large become the mythical monsters, how impossible the tales!

RISE OF WORSHIP.
These old stories are valuable not so much for the facts they contain—for these are almost non-existent—but for the type of mind that is proven by the legend; and right here lies the world-wide difference between fact and fancy and the consequent use or abuse of either. Mankind has had from remote times a sense of the powerful, a sort of vague understanding of supreme power, and after a time we find these ideas of his crystallizing into a sort of worship of the source (to him) of all power—the Sun—and then he begins to see that all his good gifts are from the sun and he adores and finally sacrifices and prays to this god. Had he a keener vision, or a telescope, to have seen how many millions of suns existed outside of our own solar system, he would have done might else but keep up a series of appeals, and sacrifices, and prayers, and numerous and brilliant inhabitants of space. So, I care not whether you investigate the mounds of pre-historic man wherever found, or visit the natives of Patagonia, who have no knowledge of other than their own people, you will find the truth of what I say most abundantly.

You may dig away the quantities of sand or other obstruction in the Nile valley, excavate with the Grecian archaeologists, or visit the mounds of Ohio or others in the adjacent States, the same conclusion is always reached. Study the work, the structures surviving them, and do not be afraid to search the bony cranium for a cavity where a brain might have been; then you will begin, at least, to have a sensible idea of how short a period is one year of time.

And, after a time came a traveler among these primitive people, who had a different set of notions and who being a little more revengeful as well as vindictive a type, had a different conception of this god—the Sun. Then there was talked a jealous feud to characterize this deity. This traveler, who was a type of a few of our fruits and grains is entirely too tame for a deity, as he conceives this god to be, and he instituted an improvement upon the usual sacrifice in the shape of freshly slain animals, "the younger and more tender they were the more pleasing did the Sun-god take in the offering." He was a type of a few of our fruits and grains is entirely too tame for a deity, as he conceives this god to be, and he instituted an improvement upon the usual sacrifice in the shape of freshly slain animals, "the younger and more tender they were the more pleasing did the Sun-god take in the offering." He was a type of a few of our fruits and grains is entirely too tame for a deity, as he conceives this god to be, and he instituted an improvement upon the usual sacrifice in the shape of freshly slain animals, "the younger and more tender they were the more pleasing did the Sun-god take in the offering."

Idea, very few in dissemination. Only at rare intervals did some adventurous soul of a tribe travel into a far country to make a visit of a few years perhaps, and his views that were new or novel were slow in percolating through the skulls of his hosts. From the northern to the southern extent of America, at least, there are traces to be found at the present day of these primitive sun-worshippers, and the most striking evidence is to be seen in the radiant deity in fairly good humor. The deeper you go into the mounds or tombs of this early people, the more evident will it become that they had learned varied trades, knew something of cause and effect, something of agriculture, and the sciences of the day, and had something of military science, sometimes much of architecture, understood the principle of the arch, buttresses and the ornamentation of their buildings, as the Mexican and Peruvian ruins abundantly prove.

PRIMITIVE PEOPLE.
Study these ancients by what they have done, and trace their type of mind by their monuments left in the train of their existence, for you need not go back to the time of the Cave Man to find proof of a primitive people; allow for different surroundings, take away all facilities for travel, and we have a fairly representative case right here in our own country. When Asia shall have been released from the iron hand of tyranny in high places, when the patient student shall be free to search there as elsewhere for traces of these ancients, long stories of these early lives, lessons without end can be read upon stony tablets whose full import shall go far toward unraveling this momentous question that lies enveloped in mystery. But the action may be laid down, subject to demonstration evermore, and upon which we invite investigation most cordially: "These early gods were the product of the minds, the conception of the people who after they were created," revered them, and all subsequent gods were of the same integral constitution." Therefore, the correct manner of improving the religion of a people is to teach them to think, to reason, to investigate. Go back in fancy to the lives and work of these early people, follow down through the varied life traceable upon history's page; take the action that was upon the downward down into the dim shades of the distant past, down through the traditional life to the dawn of written history, down through all this to the present, and when he can in fancy look over the whole period previous to himself he then will be in a position to begin to understand the history of the world.

There is no fact in all the ages before the dawn of history that we owe people all the facts that have ever been dug out, and let each one form his own conclusion, as he certainly has the right to do. Then let each careful student be the judge of where the finger of God has been placed and what pieces of literature bear the impress of the divine

mind. A book emanating from such a fountain of knowledge will certainly bear upon every page of its contents such evidences of justice, traces of infinite power, and be full of infallible eternal laws that the casual reader will stand appalled thereat. Such evidence of infinite intelligence is not so numerous upon our planet as to go unnoticed. Still the fact now comes uppermost that at least five, possibly five more books of this sort, claim to be the only true record of God and his dealings with his people, for the short period that He is recorded to have dealt with them at all; and I know of no other way to settle the matter than to give every man and every woman the privilege of reading the first five. If, then, they have not convinced themselves beyond a reasonable doubt as to which is genuine, give them the other five to analyze and they then may confidently say that they have read the "Word of God" without the possibility of being successfully disputed. Whether there still may be a few undiscovered epistles, or that a few more translations should be made, are minor matters.

If you, then, can find the impress of divinity upon the mind of man, it is painted upon the bright leaves of the autumn foliage that give beauty and brilliancy in these days, so accept it. We propose to spread the volume of nature wide open, and to open all the volumes of inspiration and let every individual gather all the proof, and the facts, and the conclusions, and the wisdom, with the hope that the strength of mind thus produced, the strength of purpose thus attained, that in the development of soul so worked out, he may go on to build for himself such a future, to make a home for himself and a dwelling place for his posterity, and that those who come after him may be stimulated to go and do likewise.

That all hindrances in the way of such investigation, all that would delay such a desirable consummation, may give way to that type of an American, is the incentive that ought to be behind all progressive work. Then come to the aid of the coming century that a race of people remarkable as being the most intelligent, highly cultured, best developed specimens of their race ruled America in the interest of the fullest personal liberty and the highest degree of national civilization has been upon the earth, and the world is the better for it.

And we know that only untrammeled reason, unerring judgment, coupled with intellectual force, can produce so desirable a result.

A PROGRESSIVE THINKER.

ANGELL PRIZE CONTEST

Given by the Avery (Ohio) Lyceum.

One of the prettiest and best patronized lyceum entertainments we have ever attended was given in Milan, Ohio, in the early part of November. It was under the management of Charles Dunlap, son of the late Dr. J. W. Dunlap, the "Thought Temple at Avery."

The stage was decorated with flowers, and the opera house never looked more attractive. A new piano, purchased for the house, was found very satisfactory.

The class of contestants for the Angell prize medal consisted of eight young people from different societies in Milan and Avery, both the Methodist and Presbyterian Sunday-schools being represented, for in the diffusion of mercy teachings all can unite cordially.

In addition to the class, Miss M. W. Webb, two young ladies, recited; George Hossendish sang some comic songs, and instrumental music was interspersed.

The interest and enthusiasm which the speakers put into their work was delightful and all went home carrying with them a pleasant memory which it is hoped will have made practical.

The prize was won by Miss Cora Brittan, and the next day was given glittering on her breast at the Christian Endeavor Convention, in which she took part. She was proud to have won it at a lyceum entertainment, and I trust it will be won in every lyceum before spring.

I will tell you how you can get up a contest very cheaply. If you will get your speakers, send me a list of their names, saying they are pledged to speak at an Angell contest for the Avery Lyceum, and I will send you a book for the mere postage, six cents, and will send the beautiful sterling silver medal at exact cost of the hundred, which is \$1 each. Mr. Angell has money to work with, and has been doing successful work for his name education these many years.

He buys these books, Angell Prize Contest Recitations, and gives them to further contest work, as a means of reaching the public which will listen, if it can be entertained, and thus receive needed instruction on the necessities of man's relation to the Creator and to his fellow man, and the duties of an animal life whether human or dumb.

Let us, as reformers, do all we can to repress the spirit of cruelty which is everywhere endeavoring to get in its work.

THE JUBILEE.

The Coming Event in Spiritualism.

THE INTERNATIONAL CELEBRATION of the semi-centennial year of Modern Spiritualism will be held in the city of Rochester, N. Y., U. S. A., commencing June 1, 1888, to continue eight days, under the auspices of the National Spiritualists' Association of the United States of America.

This enterprise should receive the support of every Spiritualist, in the way of liberal donations, suggestions regarding the program and features to be carried out, a determination to attend and a willingness to assist the management in every way possible.

TALENT.
There will be the greatest array of talent ever assembled in the cause of Spiritualism, noted speakers, mediums, and other workers will come from this and foreign lands. The manager wishes to get into communication with all prominent workers.

DEPARTMENTS.
There will be different departments, each in charge of some competent person.

The Children's Progressive Lyceum Department is under the direction of Mr. J. B. Hatch, Jr., 74 Sydney street, Boston, Mass. It is one of the most prominent lyceum conductors and desires to get in communication with all of the workers in that field; it is hoped that at the Jubilee a grand revival and renewed interest in the lyceum will be aroused.

The Spirit Art Department is in charge of Mr. W. B. Bach, who can be addressed for the present at Lily Dale, N. Y.

It is desired to obtain the loan of articles that have been produced by spirit power, where the conditions under which they were obtained can be verified, showing that they could not very well have been produced in any other manner.

It is also desired to get a collection of photographs and engravings of our prominent workers of the first fifty years, and other objects of interest to those who have been and are to be, and with great care and returned to the owner if desired. Mr. Bach wishes to make his department one of the leading features of the Jubilee; help him to do it. Some of the largest collections in this country have been offered for the purpose.

Foreign Correspondent.—Dr. Fred L. H. Willis, of Glenora, N. Y., one of our most eminent and scholarly lecturers, has charge of the foreign correspondence and will try to induce many prominent workers in other countries to assist in the exercises.

Young People.—There will be a special effort to interest the young people at the Jubilee. The National Spiritualists' Association of the United States, its State and local societies, this will be made a special department.

Census.—It is very much desired to get at least an approximate enumeration of the Spiritualists in the country and their names, not for publication, but that they can be notified of the celebration and that in the future the National and State Associations may keep in touch with them; a little effort on the part of each worker will aid in obtaining this much needed result.

The census is to be taken by every Spiritualist you know with the address of each and you will have done a duty in that respect.

Other departments of importance will be added if the cash receipts and subscriptions will warrant.

Societies, Speakers and Mediums.—Please state the name and address of every Spiritualist society, its secretary, and all public speakers and mediums.

Special Entertainments of an interesting character are to be arranged that will add much to the pleasure of the occasion.

EXPENSES.

Some people wonder why there is need of much money to prepare for the Jubilee. If one letter only were sent to each postoffice in the United States it would cost over \$1,400, as there are over seventy thousand postoffices in this country, to say nothing of Canada and other foreign countries. There are many other needs for money in order to properly prepare for the occasion.

SPIRITUALISTS!

arouse yourselves to the importance of this great event! Assist in its development! Give of your means to support the cause. Show your interest in the celebration, and Rochester will have one of the most noted meetings in the history of the country.

Please do not lay this aside to be forgotten. Do not wait until next June to subscribe, but do something for this growing event of half a century in the history of Spiritualism, now.

Finally: Remember that this is the only Jubilee that you will probably have an opportunity to attend, as there will not be another in fifty years.

25 GENTS

The Hull-Covert Debate.

Do you know a good thing when you see it? Do you ever realize the fact that to even hear of a good thing often proves advantageous? Are you aware of this grand truth that to even taste a good thing has its pleasure? If so, we wish to refer you to a pre-eminently good thing—something invaluable! We desire to introduce you to The Progressive Thinker for at least three months. We have just entered on a new cycle, and we desire you to be with us. We want your quarters, and in return therefore we propose to give you The Progressive Thinker for three months. You will find therein, reported in full, the debate held at Anderson, Ind., between Moses Hull, on the part of Spiritualists, and Elder Covert, in behalf of the various orthodox churches; the former demonstrating that Spiritualism is true, and the latter attempting to show that it is false. This debate has been reported especially for The Progressive Thinker, at great expense, in order to spread a new intellectual table for Spiritualists. If you have the least conception of a good thing, you will subscribe for the paper at once.

But that is not all you will get. We will surprise you still further, by sending you four lectures delivered in this city by Mrs. Annie Besant, one of the most brilliant minds of England. Those lectures were listened to by crowded houses in this city, and though the Spiritualists will not by any means endorse all that she says in them, yet they will find them full of suggestive thought. They are submitted to our readers as specimens of the views of one of England's leading minds (and not to beget controversy), and in that respect they will prove invaluable, and will keep our readers posted in the current thought of the day. The lectures embrace the following subjects:

First Lecture: "Sorrow and Evil—Their Cause and Cure."
Second Lecture: "Clairvoyance and Mental Healing."
Third Lecture: "Proofs of the Existence of the Soul."
Fourth Lecture: "Seen by the Occult Eye."

Those lectures alone are worth more than a year's subscription. But the above is not all that we promise you for 25 cents. Realizing the fact that your intellectual stomachs may be capacious, we offer you—no doubt to your great surprise—still other attractions. We give you one of Col. Ingersoll's masterly addresses on "TRUTH." It is choicest of grand, soul-elevating statements. Five thousand paid 50 cents each to hear that lecture in Chicago. You can read it monthly for one year, and enjoy it each time. But don't be startled, we offer you still more. We offer you an address by Charles Dawburn, the California philosopher, who gives "Thoughts Illustrating the Status of Spiritualism, and the Dangers that Beset the Honest Investigator." It should be read by every thinking mind in the United States.

Don't become excited over the great offer we are making to every subscriber for three months. You will get still more than the above. You will have an opportunity of reading an able address by Col. Doherty, of Texas, on "The Philosophy and Phenomena of Spiritualism as shown from the Bible and History."

What we have offered in connection with every yearly or three months' subscription ought to bring us 100,000 subscribers. Had you lived in this city you would have had to pay \$2 to hear Mrs. Besant's four lectures, and 50 cents for hearing Col. Ingersoll, and yet you are offered this (and much more) with every three months' or yearly subscription to The Progressive Thinker. We should have no more than 1,000,000 subscribers to The Progressive Thinker. Every Spiritualist should now awaken, if ever, and roll in the subscriptions; roll in the quarters; roll in the dollars!

"Civic Reform."
This subject is being very generally discussed before the people by public lecturers. Do you know who these lecturers are? They are "Christians" sent out by the churches to "Christianize" citizenship. This movement is widespread and well organized.

We may need much of civic reform, but the hook to catch the fish to be freed is "Christian religion." The Sabbathary party is growing bold and aggressive. There will be the explosion of bombs before the next session of Congress is closed, unless some watchful eyes and bold hearts interpose an obstacle. Watch and see how often Christian lecturers and ministers talk about "Christian citizenship." Pay close attention to this!

And, further, notice the organizations of Christians who are being made to help this very movement.

Added to all these is now the Christian Endeavor Society, the Epworth League and all church unions. They are each and all being forced into the great body working for the union of church and State. These societies are being reported as active in politics to insure the election of Christians only. Their votes are being controlled for the great day soon to come that shall decide the secular fate of the nation.

Shall we, as Spiritualists and free-thinkers, be caught and consumed by the theocratic holocaust? Organized! That is what we need. Let us make the N. S. A. a compact and complete representative of every society of Spiritualists, instead of a minority body as it is now. Let us put our reliable watchmen on the towers!

And let us at once organize the Young People's Society of Spiritualists, and before the world a growing body of young people whose very presence in our midst shall cry a halt to every nefarious means to usurp our freedom as citizens of a secular republic.

The "Y. P. S. S." is not proposed too soon! It is a need. The cause of Spiritualism is in the hands of the young people, and we need the young people to organize, but for the preservation of the public institutions we prize as legacies of the Revolution, and for help to prevent religious domination that shall destroy mental freedom.

Rochester, N. Y. G. W. KATES.

"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.

"The Coming American Civil War." By Burton Moses Huntington. This excellent book is written in the interest of humanity, of liberty, and of patriotism—a book written for the purpose of calling attention to the deadly dangers that beset us on every side, and which are only to be averted by the united action of the people. It is a book that should be read by every citizen. Price, 25 cents. For sale at this office.

"The Mediumistic Experiences of John Brown." By J. S. Loveland. This book should be in the hands of every one interested in Spiritualism. Chapter I, Mediumistic Experiences; Chapter II, Mediumistic Experiences; Chapter III, Mediumistic Experiences; Chapter IV, Mediumistic Experiences; Chapter V, Mediumistic Experiences; Chapter VI, Mediumistic Experiences; Chapter VII, Mediumistic Experiences; Chapter VIII, Mediumistic Experiences; Chapter IX, Mediumistic Experiences; Chapter X, Mediumistic Experiences; Chapter XI, Mediumistic Experiences; Chapter XII, Mediumistic Experiences; Chapter XIII, Mediumistic Experiences; Chapter XIV, Mediumistic Experiences; Chapter XV, Mediumistic Experiences; Chapter XVI, Mediumistic Experiences; Chapter XVII, Mediumistic Experiences; Chapter XVIII, Mediumistic Experiences; Chapter XIX, Mediumistic Experiences; Chapter XX, Mediumistic Experiences; Chapter XXI, Mediumistic Experiences; Chapter XXII, Mediumistic Experiences; Chapter XXIII, Mediumistic Experiences; Chapter XXIV, Mediumistic Experiences; Chapter XXV, Mediumistic Experiences; Chapter XXVI, Mediumistic Experiences; Chapter XXVII, Mediumistic Experiences; 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QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

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

HUDSON TUTTLE.

R. H. C. Q. What is the difference between religion, devotion, and morality?

A. There are almost as many definitions of religion as persons who give them, and these vary from the simple rites of the trembling savage to the complex mixture of ethics, fear and ceremonies which make the sum of religious worship of the Christian world. When, however, the religion of a people is mentioned, the rites, customs and ceremonies by which they express their recognition of the overruling god or gods is intended. The moral aspect is entirely a side issue. The frenzied Mohammedan after the horrible slaughter and the sack of burning cities, threw his reeking dagger on the altar as the most acceptable offering to Allah, and he accepted as one of the staunchest religionists.

The inquisitor plying his fiendish torture, was only too zealous for his religion. The belief of a people in the gods, and the observance of the rites declared essential by the priests is the religion of that people, whether it be the shaking of a calabash to the sky by a medicine man, or carrying the image of a crucified Jesus, in procession, the communion feast, or the prayer-meeting. Ethics and the moral conduct which springs therefrom, are distinct from religion. Morality requires no rites or ceremonies. It is a part of our being, and is governed by fixed laws. Man is a moral being, and his moral nature is subject to evolution. As a creature of fear, he became religious in the childhood of the race; in the ages of his ignorance.

Devotion is the giving of self to what are regarded as duties, and has in the past been perverted to the most absurd and degrading purposes. Loyola, the most heartless and detestable of the inquisitors, had overwhelming devotion to his religion. The world's tyrants have been remarkably devoted to the gods who were greater tyrants. Devotion in higher expression, rightly directed, adheres to the right, and the true, because they are right and true, without asking of their divine origin. One may be extremely religious without a ray of morality, and religionists have constantly claimed that a man may be moral and not religious. The statement is often made that the influence of a moral man in the community was bad in exact ratio of his morality. Yet morality transcends religion as much as the light of day the darkest midnight.

The moral code embraces all the relations sustained by man to his fellow-man, and to himself in the present and the future, and morality is the embodiment of these observed rules of conduct into life. This may be done, while the individual holds to the most diverse forms of religion, worshipping at the shrine of Allah, of Buddha, or Christ. Yet its highest expression can only come when the intellect has been so far enlightened as to have cast all these aside.

"Marion," Northboro, (12 years old): Q. You claim that the spirit-world, at least the first spheres, are zones revolving around the earth. I wish you to tell me through the columns of The Progressive Thinker, what would become of these zones if, as Professor Corrigan says, there is a new planet which at any time may break away from the sun and smash the earth to pieces?

A. Prof. Corrigan belongs to that class of "scientists" who gain cheap notoriety by "tales of woe," about some dire catastrophe which is coming at some indefinite future time, so far away that the evidence of their falseness cannot be produced until after they have gone into oblivion. Indeed, it is strange that those who believe in the reign of law—a fixed and unchangeable order, should indulge in such mischievous fancies! The age of planet-making, so far as the solar system is concerned has passed never to return, and to suppose it possible for a world to be now thrown from the sun, would be like expecting blossoms from the tree loaded with fruit in the autumn. Even granting a new planet might be formed, it would by well-known planetary laws be forced to revolve within the orbit of the innermost planet. Aside from this purely physical aspect, the spiritual zones are not dependent on the physical earth and would remain self-adjusted were it now removed.

A child like "Marion," who at 12 years of age, thinks independently on these vast problems of spirit in its relation to the cosmos, will pass no sleepless nights, frightened by the speculations of those who do not grasp creation in its entirety, and with dusty glasses find flaws in its perfect order.

If the Christian can repose perfect faith in the cross, the Spiritualist may place unbounded reliance in the laws of the world, knowing absolutely that not a mote in the sunshine or a sun circling in space can for a moment escape.

W. A. Stanton: Q. How does Spiritualism answer the assumption by our friends of the Phelon school, that inspiration is recurring memory?

A. There can be no "recurring memory" of a thought never received by the mind. Inspiration, depending on sensitiveness or impressibility, cannot be separated and made distinct from spiritual influence, even granting that the mind may be intensified, and enabled to reproduce past experiences.

That mediums mention dates, incidents and facts that they have never heard, is beyond dispute, and how can this be if the cause is "recurring memory"? If by inspiration is meant only the intensification of mind which is the first stage of spirit control, the assumption may partially apply, but the term in its accepted significance covers the whole field of spirit influence, and having this meaning, the attempt to account for its varied manifestations, by asserting it is only a revival of memory, is like explaining the light of the sun, by the burning of tallow in the candle.

"Arian": Q. Who were the so-called "wise men of Greece?"

A. The selection of seven of the wisest men of Greece is purely arbitrary, and writers have made many lists. That most generally given includes Bias, Chilon, Cleobolus, Periander, Pittacus, Solon and Thales.

None of these would be considered over wise were they lying to-day. Their wisdom consisted mainly in aphorisms, riddles and fables.

Fraud and deceit are ever in a hurry. Take time for all things.—Franklin.

The secret of life—it is given to minister and to serve. Lucy Larcom.

Never forget that of the word unsaid you are master; of the word spoken you are slave.—Anon.

MY FRIEND THE SAINT BERNARD.

Respectfully dedicated to the English poet, Gerald Massey, who has raised the status of animals by having written "The Nabol's Double."

Yes, "Friend." I delight in the splendid creature, So noble and handsome in every feature; In manners as courtly as peer, or king, Who never has wanted for anything; No toil to hurry, no sport to drive, Content in the sunshine of love to live.

His saddle is black, and his feet are white, Black ears, side head, and your heart's delight Of a full-dress shirt front, as white as milk, And softly glossy as unspun silk; Black tail, white-tipped, and such eyes as speak For souls which are never untrue nor weak.

Great, bright brown eyes. They are rare to find, We call them soulful in human kind; The dignity of a judge supreme, Of Congressmen and the creme la creme Is quite august, but does not compare With my St. Bernard in the parlor there.

He yields his foot as the Pope does his, Reciprocating my courtesies; He looks away while he gives his paw With a pose which is simply without a flaw; I pat his head and how graciously He lays it over upon my knee.

If one should ask you, just say I said I kissed the circle upon his head, "Kissed him?" Oh, yes;—and I say again I would rather kiss him than many men, For he never "chews," and he never swears, And does not embezzle to put on airs.

He never feels that his life is rough If he hasn't a case of cigars to puff, And a dock-tailed horse to whip up smart, Nor he never dreamed he could break a heart, His clothes are becoming and neat and trim, And what other dogs wear does not trouble him.

Indeed, I like his companionship For I need not guard either thought or lip, He does not slander, he does not quiz, Nor tell how infernal the whole world is; He is never panting to rise and climb To the high, tip-top of the Coming Time.

I think he is never conjecturing About the changes which death will bring; He could not tell me where Hades is, Nor the rest of our human vagaries, He knows too much to assume to know The start and finish of God's great show.

And maybe this world would move just as well If we humans did not, who can tell? We have burned our millions and hung and boiled, And shot and tortured, and towns despoiled, Laid waste fair countries, and—well, made hell, To settle riddles no man can tell.

Why couldn't we trust, and hope, and do, And wait results when the show is through? I sometimes think were I called ahead To the unseen land of the so-called dead, That my St. Bernard would be most bereft Of all the loved ones I should have left; He would watch and wait in a patient way, For the joyous end of my lengthened stay.

I should long to come from the home above To my lonesome friend, with my old-time love, And I think I could. Would he understand If I stroked his head, that he felt my hand? Would he raise his eyes, as a thought of me Came up from the realms of the Used-to-be?

One phantom horror with bloody hands, Peers shyly out from the May-Bé lands, With knife, and saw, and a score of things To use in a series of torturings. "I vivisect," says the pompous ghoul; "Cut up live creatures—that have no soul."

"I scald, I freeze, and I paralyze; I disembowel, I gouge out eyes, I punch bare nerves, I inoculate And invent disease—I am very great! I hire young boys to steal my pet— That's a fine Bernard—I may get him yet."

As noble martyrs as he have lain In the torture-troughs to be slowly slain By clumsy students, who cut and tear Into living tissues, as devils dare, To find, alas! they are demons grown, And research has proven that fact alone.

The gloss of Science but illy hides The fiend which in cruel hearts abides And hunts through asylums and hospitals For the helpless poor, whose disease befalls, Experimenting in Research's name, With hands which are truly a scarlet shame.

Dear dog and friend! I shall try to live To shield him from human atrocities, As sensitive as a lady is, Is he, to all life's amenities, And if he could talk, he would only tell Things worful and common-sensible. Berlin Heights, Ohio. EMMA ROOD TUTTLE.

Cosmopolitan University.

Students who are waiting until the new year to avail themselves of the home study courses of the Cosmopolitan University of the Clinton, Iowa, Camp, are urged to enroll themselves and procure the necessary text-books before December is gone, so that they can begin work promptly. Arrangements have been completed which will afford them the advantage of the entire curriculum for 1897-98.

Lycums are turning with interest to the studies and authors included therein. Psychology and Psychic Culture, the Primer of Evolution, Destiny of Man, Gems of Oriental and Classical Literature, Spencer's First Principles, Introduction to Physical Science, and Laws of Health, offer choice material from which they can select. Classes are being organized wherever three or more individuals are willing to work together for mental and spiritual unfoldment. Spiritualists and Liberals, too few in number to maintain meetings in their own neighborhood, are invited to unite in study classes on week-day evenings, or on Sundays. Address GEO. B. WARNE, M. D., 3402 Prairie avenue, Chicago. Secretary.

Honor to Whom Honor is Due.

To the Editor: The management of the National Spiritualists' Association are not only indebted to you for printing in your valuable and progressive paper, our president's able annual report for 1897, but also for, (when you learned that Brother Moses Hull's engagements were such that he could not at present devote all his time to the Anti), promptly turning the tide of the Progressive Thinker collection toward the National Association treasury. For this courteous, kindly and timely act you will please accept the thanks of my co-laborers and myself. FRANCIS B. WOODBURY, Secretary, N. S. A.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1. For sale at this office.

GOOD READING FOR THE ANTI-SPIRITUALISTS.

Showing that People Who Live in Glass Houses Should Not Throw Stones.

"Christian" Evidence of Their Corruption.

THE BASE CHARACTER OF THOSE WHO HAVE CONSPIRED TO SUPPRESS SPIRITUALISM AND DESTROY MEDIUMSHIP.

The debate between Elder Covert, the champion of orthodoxy, and Moses Hull, the standard bearer of spiritual philosophy, cannot do otherwise than strengthen the position of Spiritualism. The attitude assumed by the mob of Christian fanatics in their endeavor to stamp out Spiritualism, condemns the whole movement at the outset. Mr. Covert's answers to the arguments of Brother Hull are so weak and shallow as to be unworthy of consideration and were it not for the sake of extending the truth of spiritual philosophy it would be much better that Mr. Hull should discontinue the debate. Surely orthodoxy has in its ranks a man who could, at least debate with common intelligence instead of resorting to the coward's usual method of firing off volleys of abuse and ignoring the points at issue. In every page of Mr. Covert's argument is noticeable that spirit of bitterness and uncharitableness that characterizes bigotry and superstition the world over.

The fact that a rabble of fanatics have banded themselves together for the purpose of persecuting those who believe in the supernatural, shows that they are devoid of the Christian spirit entirely, and may be classed as a dangerous horde of infidels who, while prating about the Christian virtues, are far removed from the practice of them. What would be said if Spiritualists and Free-thinkers, League of the Free Press, numbering in the aggregate in this country, some forty to fifty millions of people, should organize a society for the annihilation of Methodism, Presbyterianism and the vast number of other Christian sects? Only think of it—the professed followers of the lowly Nazarene, who commenced to love one another, endeavoring to sow the seeds and cultivate the flowering of hatred, malice, calumny and perpetual warfare within this great republic, where one of the main provisions of the Constitution declares that every citizen shall enjoy a guarantee of religious liberty!

WEAK AND ROTTEN.

The fact is, so weak and rotten have the inside workings of the Christian system become that it is cowardly and unmanly for its opponents to fully unmask its abominable character. So many people take comfort in the Christian superstition, that it is uncharitable to undeceive them save by the slow but sure processes of education and enlightenment.

The people cannot long be hoodwinked by the cheap, unscrupulous and greedy henchmen of the powerful Christian societies who resort to every known method of obstructing free and intelligent thought.

Everybody, save those who are religiously insane, knows that the chief aim of the clergy of the dominant religion is to get possession of the almighty dollar and the social ascendancy and aristocratic domination which is enjoyed by the petty tyrants in the myriad communities forming the parishes and congregations of orthodoxy. There never was a truer saying than that attributed to General Booth of the Salvation Army, who, in the early part of his career as a "general," exclaimed, "the last enemy to be overcome is the parson."

If Mr. Covert and his brother fanatics are determined to continue their warfare, it is their duty that Spiritualists returned some of the hot shot fired from the enemy's camp. I notice that among many other modes of hostility promised on the part of the Christian Anti-Spiritualists, the system of spying out the records of mediums and pastors of Spiritualist churches will be resorted to. In spite of this being cowardly to shame our enemy, one cannot resist the temptation to expose some of the abominable work of clergymen in this corner of Western New York. One or two prominent cases will suffice. The Rev. Father Flaherty, pastor of the Mount Mary church, was tried some time ago for seducing a young girl who attended his Sunday-school.

A BABY WAS BORN.

and the friends of the victim had the reverend clergyman arrested, and after examination by police magistrate, was held for the grand jury. This body found a true bill against the clergyman and after a sensational trial, during which the local papers teemed with unsavory details, his reverence was sentenced to serve six years in the State prison for rape. But by some hypocritical process or "mysterious intervention of Providence," the reverend convict is still at large, having obtained a stay of sentence.

Another "good man gone wrong," is Reverend Father Fitzgerald, late pastor of the Holy Cross church at Rochester, who was arrested for the charge being that he set fire to his parochial school house in order to obtain the insurance money. He was found guilty by a jury and sentenced to ten years imprisonment. But of course he obtained a stay of sentence pending a new trial. In the meantime the "reverend" gentleman got into another terrible scrape while out on bail. He, with a number of local toughs are now in jail awaiting trial for having extorted by means of threats several hundred dollars from a brother clergyman named Father Oberholzer, pastor of the Holy Redeemer church at Rochester. The conspirators claimed that Father Oberholzer was discovered by them in the act of committing adultery.

UNMENTIONABLE ORIGIN.

against nature. During the trial, the prisoners' counsel submitted to the court a legal document from authorities in Switzerland stating that Father Oberholzer, while a pastor there, many years ago, had been found guilty of a heinous crime similar to the one he is charged with here. But the document was not received by the court as evidence, not being in conformity with United States legal requirements. It will doubtless go hard with the reverend Father Fitzgerald, as one of his accomplices named McIntyre, has already been tried, found guilty and sentenced to two years in Auburn prison. Upon the clergyman's arrest for the second offense, bail was refused, and his reverence is now languishing in jail.

Another interesting scandal has brought a minister of the gospel to the lowest depths of shame. The Rev. Mr. Kirkpatrick, pastor of the Second Universalist church of Rochester, was arrested some months ago for accosting a woman on the street while impersonating an officer of the law. His arrest caused a great sensation, and he was accused by the Union and Advertiser of

being the "rubber man," a mysterious character who had annoyed many women and children by indecent behavior during a period of several weeks. He was tried by the police magistrate for personating a policeman, but the pastor made a beautiful and touching defense in which he stated that he was working for the "Master" by probing into the vicious strata of human life in a similar way to that followed by Parkhurst, the famous New Yorker. He wanted evidence of the corrupt condition of things in Rochester, so that he could have material for a series of sermons on the social evil, etc. In his defense he was backed heartily by the very best people of his church, who declared that the clergyman was unjustly arrested and that his character was of the highest. So the case was dismissed and the pastor was triumphant.

Letters were sent to the papers and published, condemning the arrest and scorching the Union and Advertiser for having publicly accused the pastor of being the terrible "rubber man."

The clergyman lost no time in bringing an action against the Union and Advertiser for criminal libel, placing the damages at \$30,000. This put the city editor of the paper instantly on the alert. He procured the services of a group of detectives from Buffalo who shadowed the Rev. Kirkpatrick to his eventual undoing.

After careful work of some weeks the reverend gentleman was seen one night to enter a certain house at about 9 o'clock. This house was occupied by a young married woman who lived apart from her husband.

The city editor of the Union and Advertiser with reporters, detectives and the above mentioned woman's husband, having seen Mr. Kirkpatrick enter the house waited patiently until 3 o'clock in the morning when they went and smashed in the door of a bedroom where they found the lady in her night dress and the good pastor similarly attired.

The Reverend Kirkpatrick is out of a job just now, but if he truly repents and gets washed in the

"Fountain filled with blood Drawn from Immanuel's veins," he will no doubt soon again be "slaking his paw in the pulpit."

There are some other notable cases of straying from the straight and narrow path on the part of prominent church members and religious leaders in this section. A very prominent lawyer and shining light of the church has been sentenced to the State's prison for embezzlement and committing various crimes. Another young fellow who was looked up to as being a perfect "Holy Joe"—Sunday-school librarian, president of church societies, and a great Y. M. C. A. man, is now undergoing a sentence in Elmira prison for systematic stealing from his employers during the time that he moved audiences to tears by his beautiful and pathetic prayers and his earnest supplications for his young brothers to "come to Jesus."

I don't think you can find in all the United States among real Spiritualists, a group of such holy sinners as have recently come to the front from the orthodox ranks in this section of Western New York.

Elder Covert and his Anti-Spiritualist mob need a dose of Christian criminal statistics. To Spiritualists everywhere I would say, "Roll in your dollars or quarters" to sustain The Progressive Thinker in its aggressive warfare. More anon. Rochester, N. Y. ARGUS.

NEW BOOKS.

Poems and Essays from Many Authors of This and Earlier Centuries. Given by them through the organism of a Modern Poet.

The reviewer will candidly state that he was treated to an agreeable surprise upon a critical examination of this book. There is so much very lame and imperfect verse—imperfect in rhyme, rhythm and grammar, etc., cast upon the reader's ears in form or substance, that it was with some misgivings this volume was opened; but such misgivings were turned to pleasure from the first.

The names of well-known and acknowledged poets, who passed to spirit realm in days gone, are appended to many poems; and the beauty of thought and diction manifest in these inspired breathings of poetry are such as the stated authors would have had no need to be ashamed of in their earthly careers.

Here is one gem called from the many that sparkle in this book:

AN INNER MEANING.

There comes to my mind a legend, A thing I had half forgot, And whether I read it or dreamed it, Ah, well, it matters not. It's said that in heaven at twilight, A great bell softly swings, And man may listen and hearken to The wondrous music it rings, If he puts from the heart's inner chamber

All the passion, and pain, and strife, Heart aches, and weary longings, That throbb in the pulses of life, If thrust from the soul all hatred, All thoughts of wicked things— And I think there lies in this legend,

If we open our eyes to see, Somewhat of an inner meaning, My friend, to you and me, Let us look to our hearts and question, "Can pure thought enter in To a Soul, if already it be The dwelling place of sin?"

So, then, let us ponder a little, Let us look at our hearts and see If the twilight bell of the angels Would ring for you and me. —Alexander Cramlin.

Composed 433 B. C. The volume is rich in spiritual thought, also, aside from its other excellences. U.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, post-paid.

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Our Definition of Medicine.—Any method or remedy that will remove, alleviate or modify pain and restore the sick to normal condition, is practical medicine.

Stripped of mystery and deception, the study and practice of medicine can be carried to success in every intelligent home. NATURE CURE will lead the way to certain success.

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For Sale at The Progressive Thinker Office, 40 Loomis St., Chicago.

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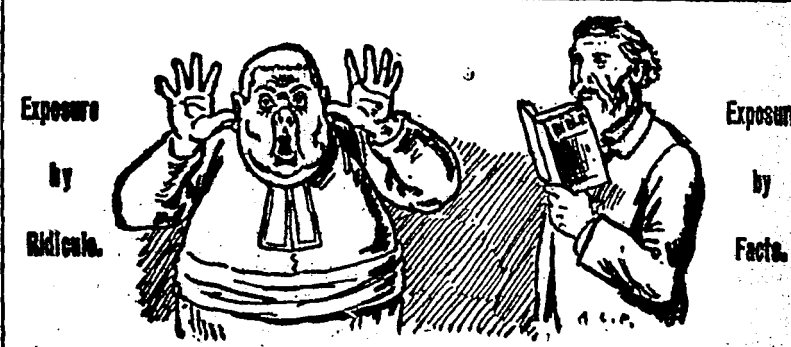
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