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

CHICAGO, ILL., SATURDAY, DECEMBER II, 1897,

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COL. ROBERT G. INGERSOLL.

THE GREATEST RELIGIOUS LECTURE BY THE MOST EMINENT FREE-THOUGHT DIVINE OF THE NINETEENTH CENTURY.

The Great Prophet of the Modern Dispensation of Freethought, Appears at the Auditorium, the Largest Theater in Chicago.

HE FURNISHES TO A FASCINATED AUDIENCE AN ENCYCLOPEDIA OF GRAND AND LIVING TRUTHS OF THIS WORLD.

Oratorical-Elevating-Soul-Inspiring-Poetical-Eloquent-Concise-Witty-Profound-Satirical—The Gospel of the Now and the Here—Shall We Thank the Gods, or Men?-Honor to Whom Honor Is Due-The Church Disrobed of Its Stolen Livery—Men of Science Awarded the Place of Honor-Thank the Men of the World, Not the "Men of God," nor the Church, for the Blessings We Enjoy.

THIS LECTURE WAS DELIVERED AT THE AUDITORIUM, CHICAGO, ON THURSDAY EVENING, NOV. 25-THE COLONEL IS A MINIS-TER OF THE GOSPEL OF TRUTH, ORDAINED BY THE DIVINE LAWS OF NATURE, THE HIGH-EST AUTHORITY IN THE UNI-VERSE - ABOUT 5,000 PEOPLE PAID ONE DOLLAR AND FIFTY CENTS EACH TO SIT UNDER THE SPELL OF HIS MAGIC ELO-QUENCE-HIS ADDRESS WAS RE-PORTED VERBATIM BY AN EX-PERT STENOGRAPHER, A. M. GRIFFEN, AND IS THIS WEEK DISHED OUT AS CHOICE INTEL-LECTUAL FOOD TO THE READ-ERS OF THE LEADING FREE-LOUGHT PAPER OF THE ORLD-NOW IS THE TIME TO ROLL IN YOUR SUBSCRIPTIONS TO AID US IN SUSTAINING THE HIGH STANDARD OF THE PRO-GRESSIVE THINKER - HAVE YOUR NEIGHBOR READ THIS LECTURE, AND THEN SEND IN HIS DOLLAR, THUS DEMON STRATING THAT HE IS DETER-MINED NOT TO BE BEHIND IN THE GRAND PROCESSION.

Ladles and Gentlemen:-Many ages ago our ancestors were savages; they were living in dens and caves. Their bodies, their low foreheads, were covered with hair. They were eating berries, roots, bark, nuts and vermin. They were fond of raw fish and snakes. They had claws like wild beasts. They in some way discovered how to cause it by friction: found how to warm themselves, how to fight the frost and storm. In a little while they fashloned clubs and rude weapons of stone with which they killed the larger animals and now and then each other Slowly, painfully, almost imperceptibly they advanced. They crawled and stumbled and staggered towards the light. To them the world was unknown. On every band was the mysterious, the sinister, the awful, the hurtful. The forests were filled with monsters and the darkness was crowded with ghosts, devils and flendish gods. ese poor wretches were the slaves of fear, the sport of dreams.

ow and then, one rose a little above fellows, used the little reason that had found something new-som better way. Then the people killed him, and afterwards knelt at his grave. Then another thinker gave his thought; was murdered; another tomb became sacred, and another step had been taken in advance. And so through countless years of ignorance and cruelty, of thought and crime, of murder and worship, of heroism, suffering, and self-denial, the race has reached the heights where now we stand.

View of the Past.

Looking back over the long and de vious roads that lie between the barbarism of the past and the civilization of to-day, thinking of centuries that rolled like waves between these distant shores, we can form some idea of what our fathers suffered, of the mistakes they made; some idea of their ignor-ance, of their stupidity, of their cruelty, and some idea of their sense, of their goodness, their heroism.

It is a long, long road from the savage to the scientist, a long road from a den to a mansfon, a good ways from leaves to clothes, quite a distance from a flickering rush to the arc-light, from a hammer of stone to the modern mill; a long distance from the pipe of Pan to a violin, to an orchestra, a long distance from a floating log to a steamship, from a sickle to a reaper, from a fiail to a threshing machine, from a ning wheel to a jenuy, from a hand mind. And so to night I ask, What hear. The babble of brooks, the songs loom to a Jacquard—a Jacquard that good has the church done? weaves fair forms and wondrous flowers beyond an Arachne's utmost dream; a long ways from a few hieroglyphics on the skins of beasts, on for or pain to words: a long way from lest. ords to letters: a long way from letters to literature; a long way from the to the sum of useful knowledge? Did It has denounced pride and luxury; messenger, traveling on foot, to the they say one word in favor of any sel- all things that adord and enrich life;



very words and voices of the dead; a edge? long way from the trumpet to the teledistance from revenge to law, from the club to the legislature, a long distance from slavery to freedom, from appear-

And yet the distance has been traveled by a part of the human race. Countless obstructions have been overcome, numberless enemies have been bored and lived for their fellow-men.

prosperity that is ours, we ought to be grateful, our hearts should burst into the blossom of thankfulness.

Suffer eternal pain. According to the church the natural desires, ambitions and passions of man were all wholes

Whom and what should we thank? No man can afford to be ungrateful. Ingratitude is one of the blackest of

thank the orthodox church? Let us be these, for centuries, were the highest honest; let us be generous. Christianity has controlled Christendom for fifteen hundred years. During

these centuries what have the orthodox churches accomplished for the good of They did not labor; they were beggars

In this life man needs raiment and roof, food and fuel. He must be protected from heat and cold, from snow and storm. He must take "thought for They took no thought for the morrow. the morrow." In the summer of youth he must prepare for the winter of age. He must know something of the causes of disease, of the conditions of health. If possible he must conquer pain, increase and ennoble life; he must lengthen his years. He must supply the wants of the body and if possible

Let us be generous; let us be l Has it taught man to cultivaearth? to build homes? to weave cloth? of heart. The saints were sinless, and to cure or prevent disease? to build miserable; but they had faith. icks of clay to the printing press, to ships? to navigate the seas? to conner were plous, and wretched; but they flibrary; a long way from the cry of pain? to lengthen life? Let us be hon-were limping towards the New Jerusalibrary; a long way from the cry of pain? to lengthen life? Let us be hon-

Did Christ or any of his apostles add park, from knives of stone to ence, in favor of any art? Did they all the pleasures of sense, the ecstacles those of steel; a long distance from a teach men how to make a living, how of love, the happiness of the hearth, of

handful of sand to a telescope; a long to overcome one of the obstructions of way from echo to the phonograph, the nature, how to prevent sickness, how to phonograph that buries in indented protect themselves from pain, from lines and dots the sounds of living famine, from misery and rags? Did speech, and then gives back to life the they add to the sum of useful knowl-

Did they explain any of the phenomphone. the felephone that transports lena of nature, any fact that affects the speech as swift as thought and drops life of man? Did they say one word in the words, perfect as minted coins, in favor of investigation, one word in fa listening ears; a long way from the vor of study, of thought, one word for face reflected in water to a photo- education? Did they teach the gospel graph; a long way from a fallen tree to of self-reliance, of industry, of fiones he suspension bridge, a long way from effort? Can any farmer, mechanic, or twisted bark, from grapevine, from the scientist find in the New Testament or dried sinews of beasts to the cables of the Old one useful fact? Is there any steel, a long way from the oar to the thing in the sacred book that can help propeller, from the sling to the rifle, the geologist, the astronomer, the biologist from the catapult to the cannon, a long gist, the physician, the inventor, the manufacturer of any useful thing? Let us be honest; let us be generous. What has the church done?—because if I am ance to fact from fear to reason, and under obligation to the church, I am from superstition to science! (Ap- going to thank the church.

What the Church Taught.

From the very first the church taught the vanity, the worthlessness of all earthly things. It taught the wickedconquered, thousands and thousands of ness of wealth, the blessedness of pov-victories have been won for the right erty. It taught that the business of this and millions and millions have died, la- life was to prepare for death. It insisted that a certain belief was necessary For the blessings we enjoy, for the to salvation, and that all who failed to happiness, for the freedom, for the believe, or doubted in the least, would

all depraved. To love God, to practice self-denial, to overcome desire, to despise wealth, to hate prosperity, to desert wife and chil-Whom should we thank? Let us be dren, to live on roots and berries, to rehonest; let us be generous. To whom peat prayers, to wear rags, to live in should our hourts go out? Should we filth and to drive love from the heart and most perfect virtues and those who practiced them were called saints. The saints did not assist their fellow-

men; their fellow-men assisted them. they lived on the labor of others. They were parasites; they were holy vermin (Applause.) They were beyond reason. They followed the teachings of Christ. They mutilated their bodies, scarred their flesh, destroyed their minds for the sake of happiness in another world. During the journey of life they kept their eyes on the grave. They gathered no flowers by the way; they walked in the dust of the road; they avoided the green fields. Their moins and groans

of birds, the laughter of children, were nothing to them. Pleasure was the child of sin; the happy needed a change lem. (Laughter and applause.)

What has the church done?

the fireside, the clasp and kiss of wife and child; and the church has done this because it regarded this life as a period of probation, a time to prepare to be spiritual, to overcome the natural to fix the affections on the invisible, to become passionless, to subdue the flesh, to congent the blood, to fold the wings of fancy, to become dead to the world, so that when you appeared before God you would be the exact opposite of what he made you. (Laughter and ap

What has the church done?

It pretended to have a revelation from God. It knew the road to eternal joy, the way to death. It preached salvation by faith, and declared that only orthodox believers could become angels, and all thinkers would be damned. It knew this, and so knowing it became the enemy of discussion, of investiga-tion, of thought. Why investigate, why discuss, if you know? Why think, if you are certain? It sought to enslave the world. It appealed to force. It unsheathed the sword, lighted the fagot, forged the chain; built the dungeon, erected the scaffold, invented and used the instruments of forture. It branded, maimed and mutilated; it jupprisoned and tortured; it blinded and byrned, hanged and crucified, and uterly destroyed millions and millions of men and women. It touched every nerve of and women. It touched every herve of the body, produced every pain that can be felt, every agony that can be en-dured; and it did this to preserve what is called the truth of God, to destroy heresy and doubt, and to save, if possi-ble, a few shrivelled souls. (Applause.) It was honest; it was lonest. I admit

it. But it was necessary to prevent the development of the brain, to givest all progress, and to do this the church used all its power. It men were allowed to think and to express their thoughts they would fill their minds and the minds of others with doubt. It they were allowed to think they would in restigate; they might controdict the creed; they might dispute the words of priests and they might defy the church. The priests cried to the people: "It is for us to talk. It is for you to hear. Our duty is to preach; yours is to be-lieve, believe; you are not asked to think."
- What has the church done? Let us

be generous; let us be honest.

There have been thousands of councils and synods. When the clergy have met and discussed and quarrelled, when pope and cardinals, bishops and priests have added to or explained their creeds, and when they have depied the rights of their fellow-men, whit, iseful truth did they ever discover? What valuable fact did they ever find? Did they add to the intellectual wealth of the world? Did they increase the sum of knowledge? What collection of priests, theologians, of ministers have ever published a useful fact to the human race? Just think of it! I say and I am generous—not one; not one. (Applanse.) If there never had been a theologian on earth the world would know just as much to-night as it does know, to say the least of it.

I admit that they looked over a num-ber of Jewish books and picked out the ones that Jehovah wrote: I admit that (laughter) but did they find any medicinal virtue that dwells in any weed or flower's Let us be honest.

I know that they decided that the Holy Ghost was not created, not begotten, but that he proceeded. (Renewed

Did they teach us the mysteries of metals and how to purify the ores in furnace flames? I admit that they shouted: "Great is the mystery of Godliness," but did they show us how to improve our condition in this world; how to have better homes, better clothes, fairer pictures, more perfect statues?

They informed us that Christ had two natures and two wills: but did they give us even a hint as to any useful They gave us, I admit, predestina-

tion, forcordination and just "free will" enough to go to hell with. (Laughter and applause.) I admit that, Did they show us how to produce anything for food, anything to satisfy the hunger of man? No. 'But they dis covered that a peasant girl who lived in Palestine, was the mother of God; and how did they prove it? By a dream. (Laughter.) And how did they prove the dream? By a books How was the book evidence? They said it

Did they tell us anything about chemistry-how to combine and separate substances, how to subtract th ful. how to produce the useful? They only told us one thing about chemistry -they told us that bread. by making certain motions and mumbling certain prayers, could be changed into the flesh of God- and in the same way wind could be changed to his blood; and this notwithstanding the fact that God never had any flesh or any blood, but ias always been a spirit without body parts or passions. (Great applause.)

What Has the Church Done? What has the church done? Let us

be honest; let us be generous.

It gave us, I admit, the history of the world, of the stars, of the beginning of Moses, the astronomy of Joshua and Elijah. It taught the "fall of man" and the atonement, proved that a Jewish carpenter was God; established the existence of nurgatory, hell and heaven. I admit it pretended to have a revelation from God, the scriptures, in which could be found all knowledge everything that man could need in the journey of life. Nothing outside of the inspired book except legends and prayers could be of any value. Books that contradicted the Bible were hurtful; those that agreed with it were use less. Nothing was of importance except faith, credulity, belief. The church said: "Let philosophy alone; count your beads; say your prayers; isk no questions; fall upon your knees; shut your eyes; save your souls." (Ap-

What, I again ask, has the churchdone? Let us be generous. kept the earth flat uries it made all the For centr (laughte vel about this grain hturies it clung to "ea-

the ferocity of a flend. For centuries it hated the useful. It was the deadly enemy of medicine. Diseases were produced by devils and could be cured only by priests, decaying bones and holy waer. Doctors were the rivals of priests.

They diverted the revenues.

The church opposed the study of anatomy—was against the dissection of the dead. Man had no right to find out the dead. Man had no right to find out how he was made. Man had no right to cure disease; God would do that through his priests. Man had no right to prevent disease. Diseases were sent by God as judgments.

The church opposed inoculation and vaccination, the use of chloroform and ether. It was declared to be a sin, a crime, for a woman to lessen the panes.

crime, for a woman to lessen the pangs of motherhood. The church declared that woman must bear the curse of the most merciful Jehovah. (Applause. What, what has the church done?

It taught that the insane were inhabted by devils. Insanity was not a dis ease; it was produced by demons. It could be cured by prayers, gifts, amulers and charms; but all of these had to be paid for. This enriched the church. These ideas were honestly entertained by Protestants as well as Catholics, by Luther, Calvin, Knox and Vesley. What has the church done?

It taught the awful doctrine of witch-craft. It filled the darkness with demons, the air with devils, and the world

with grief and shame. It charged men, women and children with being in league with Satan to injure their fellow-men. Old women were convicted of having caused storms at sea; for preventing rain and for bringing frost. Girls were convicted of having changed themselves into wolves, into serpent and toads, and witches were burned for causing diseases, for selling their souls, for blasting corn and for souring beer. All these things were done with the aid of the Devil who sought to persecute the faithful, the dear bleating lambs of God.

Satan sought in many ways to scandalize the church. Sometimes he assumed the appearance of a "holy man" and committed a crime. On one occasion the devil personated a bishop (laughter)—a bishop renowned for his sanctity. He allowed himself to be discovered to the comment of the comme covered and dragged from the room of a beautiful widow. So perfectly did he counterfelt the form and features of the bishop that many who were acquainted well with that prelate were actually deceived, and the widow herself died belleving that her lover had been the bishop. (Laughter.) All this was done to bring reproach upon "holy men" and scandalize the church of God.

Hundreds of like instances could be given, as the war waged between de-mons and priests was very long and very bitter. These popes and priests, these clergy-

men, were not all hypocrities; no, they were honest. They believed in the New Testament; they believed in the teachings of Christ, and they knew that the principal business of the Savior What has the church done?

It made the wife the slave and property of the husband, and it placed the husband as much above the wife as Christ was above the husband. taught that a nun is purer, nobler, than a mother. It induced millions of pure conscientious girls to renounce the joys of life, to take the veil woven of night and death, to wear the habiliments of the grave-made them believe that they were in some mysterious way the

brides of Christ. For my part I would as soon be a widow as the bride of a man who had been dead for eighteen hundred years. (Laughter and applause.)

The poor, deluded girls imagined that they were in spiritual wedlock united with God. All worldly desires were driven from their hearts. They filled their lives with fastings, with prayers, with self-accusings. They forgot fathers and mothers and gave their love to the invisible. They were the victims, the convicts of superstition-prisoners in the penitentiaries of God. They were conscientious, good, sincere-insane. These loving women gave their hearts to a phantom, their lives to a dream. A few years ago, at a revival, a fine buxom girl was "converted," "born again," and in her excitement she cried, "I'm married to Christ: I'm married to Christ!" In her delirium she threw her arms around the neck of an old man and again cried, "I'm married to

Christ." The old man, who happened to be a kind of skeptic, gently removed her hands, saying at the same time: "I don't know much about your husband. but I have great respect for your father-in-law." (Renewed laughter and applause.) What has the church done? Priests, theologians, have taken advantage of women, of their gentleness, their love of approbation; they have lived upon their hopes and fears; like

vampires, they have sucked their blood they have made them responsible for the sins of the world, and they have taught them the slave virtues-meekness, humility, implicit obedience. They have fed their minds with mistake mysteries and absurdities. They have endeavored to their brains, until, to them there would be no possible connection between evidence and belief, between fact and faith.

What has the church done? Let us

be generous. It was the enemy of commerce, the enemy of business. It denounced the laking of interest for money. Without taking interest for money, progress is impossible. The steamships, the great factories, the railways have all been built with borrowed money, money on which interest was promised and for the most part on which it was paid. The church was opposed to fire insurance, to life insurance. It denounced insurance in any form as gambling, as immoral. To insure your life was to declare that you had no confidence in God; that you had more reliance on a corporation than on divine providence. It was declared that God would pro-

vide for your widow and the fatherless children; and to insure your life was to What has the church done? The church regarded epidemics as

Death" was sent by the eternal Father, whose mercy spared some, whose justice murdered the rest. To stop tice murdered the rest. To stop the scourge, they tried to soften the heart of God by kneeling and prostrations, by processions and prayers, by burning incense and making vows. They did not try to remove the cause; the cause was God. They did not ask for pure water, but for holy water. Faith and filth lived, or rather, died, together. Religion and rags, plety and pollution kept company, and sanctity kept its odor. (Laughter.)

What has the church done?

It was the enemy of art and litera-

It was the enemy of art and litera-ture. It destroyed the marbles of Greece and Rome. Why? Beauty was Pagan. It destroyed so far as it could the best literature of the world. It fenred thought; but it preserved the scriptures the ravings of insane saints, the falsehoods of the "fathers," the bulls of popes, the accounts of miracles performed by shrines, by dried blood and faded hair, by pleces of bones and wood, by rusty nails and thorns, by handkerchiefs and rags, by water and beads and by a finger of the Holy Ghost. This was the literature of the

I admit that the priests were honestas honest as ignorant; and more could not be said. (Laughter.) What has the church done?

church.

Christianity claims, with great pride, that it established asylums for the insane. Yes, it did. But the insane were treated as criminals. They were regarded as the homes, as tenement houses of devils. They were persecuted and tormented. They were chained, flogged, starved and killed. The asy lums were prisons, dungeons; the insane were victims; the keepers were ignorant, conscientious, pious fiends They were not trying to cure men; they were trying to destroy demons; they were fighting devils. They were not actuated by love, but by hate and fear.
What has the church done?

what has the church done?

It founded schools; yes, schools
where facts were denied, where science was denounced, where philosophy
was despised. Let us be honest; let us be generous. In christendom there is but one enemy of science, and that is the orthodox church. (Applause. It has established schools where priests were made—where they were made to hate reason, to look upon doubts as the suggestions of the devils, schools where suggestions of the devils, schools where the heart was hardened, where the brain shriveled, schools in which lies were sacred and truths profane; schools for the more general diffusion of ignorance; schools to prevent thought; schools to suppress knowledge; schools for the purpose of enslaving the world; schools in which teachers knew less than publis.

than pupils.
What has the church done? It has used its influence with God, I admit to get rain and sunshine, to stop flood and storm, to kill insects, snakes and wild beasts. It has done what it could to stay pestilence and famine, to delay frost and snow, to lengthen the lives of kings and queens, to protect presidents, to give legislators wisdom, to increase collections and subscrip-tions. In marriages it has made God the party of the third part. It has sprinkled water on babes when they were named. It has put oll on the dy ing and repeated prayers for the dead. It has tried to protect the people from the malice of the devil, from "spooks," from witches and wizards and from the leering flends that seek to poison the souls of men. It has endeavored to protect the sheep of God from the wolves of science, from the wild beasts of doubt and investigation. It has tried to wean the lambs of the Lord from the pleasures and joys of life. According to the philosophy of the church, the vir tuous weep and suffer, but the victous laugh and thrive; the good carry a cross, but the wicked triumph. In the next life this will be reversed. Then, the good will be happy, and the wicked will be damned.

What has the church done? It has filled the world with faith and erime. It polluted the fountains of joy. it gave us an ignorant, jealous, re merciful, sometimes ferocious: now just, now infamous, sometimes wise generally foolish. It gave us a devil, cunning, malicious, almost the equal of lod, not quite as strong, but quicker (laughter); not as profound, ,but sharper. It gave us angels with wings, cherubim and seraphim, and a heaven with harns and halleluiahs, streets of gold and gates of pearl; and it gave us fiends and imps with wings like bats. It gave us ghosts and goblins, spooks prites, and little devils that swarm in the bodies of men; and it gave us hell where our souls will roast in eternal

Shall We Thank the Church? Shall we thank the orthodox church? Shall we thank these churches for the nell they made here? (Laughter). Shall we thank them for the hell of the future? (Applause.) Let us be honest; let us be generous. Let us thank according to our light.

Sanctified Teachers.

We must remember that the church was founded and has been produced by God; that all the popes and cardlnals, all the bishops, priests and monks all the ministers and exhorters were se ected and set apart, all sanctified, all enlightened by the infinite God, that the holy scriptures were inspired by the same being, and that all the ortho dox creeds were really made by him. Remember that. We know what these men, filled with

the Holy Ghost, have done. We know the part they have played. We know the souls they have saved, the bodies they have destroyed. We know the consolation they have given, the pain they have inflicted, the lies they have told and the truths they have denied We know that they convinced million that celibacy is the greatest of all vir tues, that women are a perpetual temptation, the enemies of real, true, genuine godliness; that monks and priests are notice than fathers, that nuns are purer than mothers.

We know that they taught the blessed absurdity of the Trinity. We know that they told us that God once hturies it dung to "sa. The church regarded epidemics as worked at the trade of a carpenter in dge and fought facts with the messengers of God. The "Black Palestine. We know that they divided

knowledge into sacred and profane-taught that Revelation was sacred; that Reason was blasphemous; that faith was holy and facts false; that the sin of Adam and Eve brought disease and pain, vice and death into the world. We know that they have taught the dogma of special providence—that all events are ordered and regulated by God; that he crowns and uncrowns kings, preserves and destroys, guards and kills; that it is the duty of every man to submit himself to the perfect will; no matter how much evil there may be, no matter how much suffering, no matter how much pain and death, man should pour out his heart in thankfulness to God. If he has good luck he should thank God that it is good. If he has bad luck, fall upon his knees and thank God that It is no worse, (Laugh-

A few years ago the Governor of Iowa issued a proclamation on Thanks-glying, calling on the people of the state to fall upon their knees, recounting the blessings of the year. A citizen of that state read the proclamation. Consequently he wrote one himself. He called the attention of God to the facts as they were. He said: "Iowa has not been prosperous. We have had poor crops; the price of corn and pork people getting poorer every day, and I don't, oh, God, wish you to be misled by official correspondence, (Great laughter.) If you have any doubt about my statement, be good enough to send some angel in whom you have confidence, and let him report the facts, (Renewed laughter.)

Now, let me to-night be understood, do not say and I do not think that the church was dishonest, that the clergy, were insincere. I admit that all creeds, all churches, all priests, have been uaturally produced. I admit, and cheerfully admit, that the believers in the supernatural have done some good-not because they believed in gods and devils, but in spite of it. I admit that thousands and thousands of clergymen are honest, self-denying and humaner that they are doing what they believe to be their duty; doing what they can to induce men and women to live noble lives. This is not the result of their creeds, but in spite of their creeds; because they are human beings. (Ap-

plause.) What I say to-night is that every honest teacher of the supernatural has been and is an unconscious enemy of

Philosophy of the Church. What is the philosophy of the church? What is the philosophy of those who believe in the supernatural? Who 's this God that we are called upon to thank? Let me tell you, according to these supernaturalists. Back of all that is, back of all events Christians put an infinite Juggler, an infinite sleight-ofates, preserves, destroys. The world is his stage and mankind his puppets. He fills them with wants and desire with appetites and ambitions, with lopes and fears, with love and hate. He touches the springs; he pulls the strings; he baits the hooks; he sets the traps and he digs the pits.

The play is a continuous perform-

ance. (Laughter.) He watches these puppets as they struggle, as they fail. He sees them outwit each other and themselves; he leads them to every crime; he watches the births and deaths; he hears the lullables at cradles; he hears the clods falling on coffins. He has no pity. He enjoys the tragedies, the desp the despair and the suicides. He smiles at the murders, the assassinations, the seductions, the desertions the abandoned babes of shame. He the weak enslaved, mothers robbed of their babes, the innocent in dungeons, the noble on scaffolds. He sees crime crowned and hypocrisy

He withholds his rain and his puppets starve. He opens the earth and they are devoured. He sends the floods and they are drowned. He empties the volcano and they perish in fire. He sends the cyclone and they are torn and mangled, and with quick lightnings they are dashed to death. He fills the air and water with the invisible enemies of life, the messengers of pain, and he watches the puppets as breathe and drink. He creates cancers to feed upon their quivering flesh; serpents to fill their veins with venome beasts to crunch their bones, to lap their blood.

Some of the poor puppets he makes insane-makes them struggle in the darkness with imagined monsters with glaring eyes and dripping jaws; and some are made without the flame of thought to drool and drivel through the darkened years.

He sees all the agony, the injustice, the rags of poverty, the withered hands of want, the motherless babes, the deformed, the maimed, the leprous: knows the tears that flow; hears the sobs and moans; sees the gleam of swords: hears the roar of the guns, ees the fields reddened the white faces of the dead. But he mocks when their fear cometh, and at their calamity he fills the wide heavens with Titanic laughter. And the poor puppets who are left alive, fall on their knees and thank the infinite Juggler with all their hearts. (Great applause.) And yet they tell us that we are supported by heaven. Let us see. But after all the gods have not supported the children of men; men have supported the gods. They have built the temples. They have sacrificed their babes, their lambs, their cattle. They have drenched the altars with blood. They have given their silver, their gold, their gems. They have fed and clothed the priests; but the gods have given nothing in return. Hidden in the shadows they have answered no prayer, they have heard no cry, they have given no sign, extended no hand, uttered no word. Unseen and unheard they have sat on their thrones, deaf and dumb, paralyzed and blind. In vain the steeples rise; in vain the prayers second.

And think what man has done to please the gods. He has renounced his reason; extinguished the torch of his brain. He has believed without evidence and against evidence. He has

(Continued on page 5.)

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.

ISM in its Phenomena and Philosophy fellow's floor, and put a pole up and punched that stand is in Harmony with the Teachings of thirty years after and four thousand miles away, discovered it. Oh, if he isn't good at inventing ways at getting History, Reason and the Bible.

Gentlemen Moderators, Ladies and Gentlemen:-The funny part of that last quotation made by Mr. Covert, is that when you take out the words in italics, Jesus calls the Devil his own father. But I haven't time to talk of that, or to argue whether he was or not. I left off saying to you that Samuel returned. "And Samuel said to Saul," "and Saul said to Samuel." You read it over several times, and finally it says, "And Saul was sore afraid because of the words of Samuel." Now, did Samuel come back or did he not? If Samuel did come back, my friend is mistaken when he says, no one ever came from the other world. If Samuel didn't come back, the Bible falsifies. It says he did. That is all. Now, it lies between my friend and his Bible.

SPIRIT WRITINGS.

He next talks against written recommunications; but there are a few of them recorded in the Bible. There were writings made upon the person of David, as there were upon the person of the late Charles Foster and others. David said the Lord, that is, Yahweh, made him understand certain things by writings upon him. I.

Chron., 28:19. Now furn to II.Chron., 21:12, and you will dearn that a written communication came to the king Jehoram, threatening him with sundry judgments because of his wicked reign, which did not begin for some years after

the transition of Elijah. "A spirit controlled John the Baptist." The Bible says "he shall go out in the spirit and power of Elias." Luke 1:17. There was Elijah the prophet controlling John the Baptist. He took him off into the wilderness. Exactly as Elijah had lived in the wilderness, John lived in the wilderness. He lived on Locusts and wild honey as Elijah had done. He dressed as Elijah had dressed. He acted as Elijah did. He came back from the wilderness and cursed the people as Elijah did. He lived the life of Elijah over and over. Jesus said, "If ye will receive it, this is the Elias which was for to come." Matt.

John's brother came to him on the island of Patmos.

"I, John, saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel.

"Then he saith unto me, see thou do it not; for I am thy fellow-servant, and of thy brethren, the prophets, and of them which keep the sayings of this book: Worship

Great heavens! Tell me that I am bringing the Bible down to the level of Spiritualism! Why, if I had the making of one myself, I could not make one so thoroughly to my hand as the book I hold in my hand.

The next thing, I think is, my friend's statement that "it was not a magician that read the writing zar's palace wall, there was no magician could read the

Another mistake! Daniel, the prophet, was the chief of all the magicians there were in Babylon. The Bible tells you so. See Daniel 4:9 and 5:11. Daniel just happened to be a better medium and could get en rapport with those ancient spirits which those other mediums could not do.

He next talked about the Pentecost and the Holy Spirit. I will pass that. I haven't time to talk of it. SEANCES IN THE DARK.

He says "dark is necessary to the spiritual phenom-na." Not at all. Slade never sat in the dark. The Fox girls never sat in the dark. Maggie Gaule never sat in the dark. Wiggin never sits in the dark. That man Emerson never goes into the dark. Take our best mediums and they never go in the dark for manifestations. I never advocate dark seances anywhere, publicly or privately I never have anything to do with them. I believe vately I never have anything to do with them. I sentent among whom apparations of the dark that cannot be done in the light. Prof. Crookes demonstrated it scientifically, and heard. The belief that grows out of it is something with the whole world acknowledges it; yet the chances for deception are greater.

He says I compared him with Jannes and Jambres No, I did not. Paul did it. Let my brother read and see whether he did or not. He said they were going to oppose the truth in these days, just as Jannes and Jambres withstood Moses. Jannes and Jambres withstood Moses by doing certain tricks and comparing them to Moses' manifestations. That is-exactly what my friend does. So he is as Jannes and Jambres.

"No man," he says, "knows immortality, or what is immortality."

In the first speech he said that Jesus fully settled the question of immortality. "We know it." Now, he says nobody knows it. You can't make a man agree with anybody else who will not agree with himself in two consecutive speeches. He hasn't made two speeches but that contradict each other.

"It is Modern Spiritualism, not ancient, we are talking about." Yes, I know it, but Modern Spiritualism is just like the ancient. My Bible says, "the thing which hath Campbell says: "The demons of the ancient heathen were been is that which is, and that which is is that which shall nothing more nor less than the spirits of the dead, and be, and there is nothing new under the sun." I want to the most erudite of the heathen regarded them so." say it is alike everywhere.

MEDIUMS OF OLD.

to talk to God, why didn't David say, "God, come to me." those who know but little are the ones who talk that way. Instead of that he kept Gad, the seer, and Nathan, the prophet all the time, to talk with God for him. He kept never worshiped idols. They used those idols as reprea medium right there, so he could talk with the other sentatives of the god that they believed existed someworld. He always did that.

then bringing him out he would go to him and have a fact that Jesus was killed on the cross. They do not be-

but speak thou with us, and we will obey," etc.

Sergeant Cox, one of the greatest lawyers of all England, that term means; he uses it so often. who sat in his own private house with no medium, re- And now he says the horns they used were ram's horns.

RESOLVED: That Modern Spiritual- for investigating Spiritualism, and he said, "we will develop mediums if we must have them," and rejected them all. And yet they went and bored holes through that up, and nobody ever found it out until this man, over around truth, I don't know an individual who is. It makes one think of the sign, "All kinds of turning and twisting done here."

Now, I come to his to-night's speech, and we will look over that as briefly as possible in order to get on with our

He says now, I am a scuttle fish. I was a mule last night, and now I am a scuttle fish; and the next thing am a bombast. I wonder what I will be next. Well, I am willing. He can call names if he can't argue; and he can make faces—oh! oh! If he would keep that face, I would take him around and I would pay the National debt by exhibiting him, It would be a fine thing. I hope he will keep that face all the time. It's a great improvement on the original. If he ever materializes with that face lie will surely be recognized.

He next accuses me of "rambling." I am a rambler, Yes, I had to ramble. He wouldn't ramble after me, and so I got after him, and as soon as I found which way he was going I got right on his track; this could not be done without rambling.

The next thing he says, "Why did he answer me, if I didn't answer him?"

That's the very reason I answered him-because he would not or could not answer me. If he had taken up my arguments-every one of which remain as yet untouched so far as I remember. My propositions and arguments on history, on philosophy and on the phenomena of Spiritualism are all untouched.

WHAT JOSEPHUS SAYS.

"He gives opinions and not history." Did I give him ppinions and not history? Didn't I quote from the most eliable historians in the world? But here he says again, "I challenge him to name one reliable history." Well, I will name one, or two, or three, if he wants. Did you ever hear of a book called "Josephus," written by a man by the name of Josephus-Flavius Josephus-Whiston's translation of Josephus? Well, I have that, and Josephus says spirits of the dead, good and bad, return the bad will kill us if we do not watch and get rid of them, and the good will lead us to virtuous and sober lives. Now, if you do not believe that, I will just find that. He wrote in the "Book of Wars," Bk 7, ch. 6,

"Yet, after all this pains in getting (a certain root), i s only valuable on account of one virtue it hath, that if it be only brought to the sick persons it quickly drives away those called demons, which are no others than the spirits of the wicked, that enter into men that are alive and kill them unless they can obtain some help against

So Josephus says the spirits of the wicked men come back and control people. I wonder whether the good spirits come back. Josephus, do you know anything about that? I believe they do come back, We'll try it again: "Book of Wars," Bk. 6, chap. 1, par. 5:

"For what man of virtue is there who does not know that the souls which are severed from the fleshly bodies in violence by the sword, are received by the ether, that purest of elements and joined to that company which are placed amongst the stars, and that they become good demons and propitious heroes, and show themselves as such to their posterity afterwards."

Is that history, I ask you, my brother? Are these things I have quoted from the Bible history? "You can't mention a history that recognizes Spiritualism." All of these statements I have read show that all history, ancient and modern, proves my point. Do they not And they don't give you opinions, either. I have dozens of extracts from history here that I would like to read if I had time, but time flies, and so I must go to my work

He says now, "they believe," etc. He keeps that up. We are not talking about belief, we are talking about the basis of that belief. "There is no nation, rude or learned, among whom apparitions of the dead are not related." which I have nothing to do.

PAUL ON IDOLS.

"People believed that idols accomplished certain things," etc. And then he says I corrected St. Paul. quotes Paul wrongly three times, and I read the text exactly as it reads to show you that he and Paul were at a I am discussing. great difference of opinion about that. I simply read the text exactly as it stands in the Bible, to show you that he didn't know what he was talking about.

Well, now, then, he says in talking about these idols, etc., that Paul said they were nothing, and so they are, and I want to say that no nation that knew anything ever worshiped idols. They never believed the idols were just a minute. "The demons of Paganism, Judaism and Christianity were the spirits of dead men." That's from Alexander Campbell. I was looking for the statement I have copied from Dr. George Campbell. Dr. George "The Gods," I mean, "of the ancient heathen nations were nothing more nor less than the spirits of dead men and women, and the erudite regarded them so." If I had "Your friends," he says in the next, "should come to the history here and the time to give you, I would simply you, direct, and not through a medium." What a handy doctrine that is! When David wanted the talk of the clergymen who know very little. I mean where, as the Catholic church will use sometimes the fig-The king sent for Jeremiah, kept him in prison, and ure of a man hanging on a cross as a representation of the private sitting with him, and say, 'Is there any message lieve that that figure hanging on the cross is God Alfrom God?" Jer., 37:17. Why did this king have to ask Jeremiah? Why did he not demand that God speak different which he kneels to say his prayer is God Almighty. rectly to him?

So with all of the idols. If I had time to give you the In every age of the world they have had mediums. As history, I would show you that a supposed likeness was the children of Israel said, "Let not God speak with us, made of the man on earth and who was worshiped, or through whom they approached the deity in heaven.

The next thing I am guilty of is miserable clap-trap,

The next thing my friend says is, the tables were moved in the Cox seance by a hole through the floor, again. I will have to get a dictionary to find out what

commandments were spoken through a ram's horn, that was inverted by my friend for the occasion. The Bible will not justify him in that.

SPIRITUALISM AND BIBLE.

Now, he begins to talk about my elevating the Bible, and then he posed, and put on that holy tone. Why, that's enough to convince anybody. If he can talk in such a tone as that, and drawl his words in that way he'll make converts of those who mistake sound for sense. That proves that Spiritualism is not elevating the Bible. What do I mean by elevating the Bible? I mean this: That the world to-day is fast running to infidelity, and the more the ministers preach, the more infidelity is coming to the front. The infidels are presenting questions that no minister can answer. Spiritualism comes along and harmonizes every one of those contradictions which the world has not been able to explain. And in the estimation of the thinkers of the world it is elevating the Bible wherever it goes. The Bible is the same book it was before, but we are showing who those gods were and who those angels were, and we are explaining all of those contradictions that never could be explained without Spiritualism.

ANDREW JACKSON DAVIS, ETC.

The next thing he does is to denounce Andrew Jackson Davis and others. Let me talk to you just a moment about that man. I happened to live a neighbor to An drew Jackson Davis. I have known that man over thirty-five years, and I want to say I never in my life knew a better man, a more honorable man, a more genial man, a more benevolent man and a more charitable man than that man Andrew Jackson Davis. Mr. Covert bawls out "free love" after him, and knows about as much about what he means by "free love" as a mosquito ascending Bunker Hill monument and taking a microscopic view of its irregularities knows about the structure of that monument. Andrew Jackson Davis has lived away above the common herd of mankind in almost all of his life. The Fox girls, I am sorry to say, did drink, and I would like to give you the reasons and things that led them to it, but I will pass over all of that. It is nothing here nor there. There are drunken ministers and drunken mediums. I was to debate in the city of Providence with a minister at one time, a minister of the Presbyterian church. I could give you his name, and he signed D. D. to his name. He came onto the platform once so drunk that the debate had to be abandoned. I don't say you are all drunk all the time because once in a while one minister gets intoxicated. Sometimes we find ministers getting drunk, and sometimes we find mediums getting drunk. That doesn't prove that spirits do not come back or that they do.

FAKEISM AND SPIRITUALISM.

He next says: "He puts the word of God on a plane with fakeism and Spiritualism." No, sir; I put the fake part on a plane with other fakeisms, and I put the glorious parts on a plane with the other glorious things there are in the Bible. I want to repeat: He calls the Bible the "word of God;" now, the Bible isn't God's word. Nowhere in the Bible is it called God's word. It is the minister that attaches the term "God's word" to the Bible. That isn't the Pible at all. It is termed "Bible," ta biblia. It is the literature. It is not ton biblion—the book —it is the books, sixty-six different books, written in different languages, in different ages of the world and by different men, some of whom never heard of the others, collected and bound into a volume, containing the best thought that the people could arrive at, either from above or any other source, put in that book, and made for the benefit of the church and made by the church. The church existed first and then made the Bible. The church isn't founded on the Bible, the Bible is founded on the church. I want to say once more, the Bible is not inspired. No book ever was inspired. God Almighty himself can't inspire a book. Read the definition of the word "inspire." Men, good men were inspired and they wrote the Bible. It was written by inspired men, but the book was not inspired. It is the authors that were inspired. Let us get the thing straight, and then we will get through with all of this. But I will leave all of that

other world. Well, if we measure around the region of the viscera possibly that is true, but if we measure away up here around the cerebrum and cerebellum, he won't be any bigger than Brother Becker.

LIARS—AND LIARS.

He doesn't see why they come back, etc., and they lie—they couldn't come back, I suppose, because they are liars. He reminds me of a darkey I once heard about. I hardly ever tell a story when I have so much to do, but a darkey was hired at one time on board a boat where the yellow fever was epidemic, to throw overboard everybody that died with the yellow fever. There was somebody there he didn't like very well, and that fellow was attacked a little and so the darkey took him and began to drag him along to throw him overboard. He begged and pleaded, but the darkey pulled him along until the captain of the boat happened to see him. The captain said, "You black rascal, what are you going to do with that man?" He says, "Massa, Ise gwine ter trow him oberbo'd." "Throw him overboard! He isn't dead. Don't you hear him say he isn't dead?" "Massa, you don't know dat feller as well as I does; he's de biggest liah in dis hyer worl'." Now, my friend thinks a spirit never comes back, because he lies. I want to say that when liars go over there they will be just as liable to come back as any other, and they prove Spiritualism the same as the truthful. If there Oh, no, I did not. I corrected my respondent. He wasn't a single truthful spirit ever came from the spirit land, they proved their ability to come back. That is all

SEANCES-MEDIUMS-PHILOSOPHY.

My friend tells us what a seance is. Well, his dictionary and mine do not read alike at all on that thing, but we will not stop on that question. But he says he is going to make "facical" expressions when he comes back. I will have to find a new dictionary to find out what the meaning of that word is. It is not in my dictionary. I anything. Dr. George Campbell said so—I can read it in hope when he comes back he will get up a dictionary that will explain all of those words so we will understand them. I will now answer the question "What is a seance?" Why, a seance is any little company met for any purpose whatever. It is a French word, that is all there is of it, and it means a company, that is all there is of that it does not make any difference whether there are mediums there or not. Because mediums hold seances he, off course, thinks there are no other seances only those held by mediums.

He says I said mediums know nothing about the spiritual, philosophy. No, I didn't. He was the only man who heard me say that. I said mediums are representing the phenomena and not the philosophy of Spiritualism. A medium may be a philosopher just as a plow-holder may be a philosopher; a medium may understand the spiritual philosophy, but he is here exhibiting the phenomena. He may show certain things that are done; the philosophy grows out of that, and the medium may or may not understand it. Some of our great philosophers are mediums, and some of our great mediums are philosophers, and some of our mediums know nothing about philosophy and there are some philosophers in the world that know nothing about mediumship.

THAT TALKING SNAKE.

Now, the next question, but I want to leave one for the ast. I won't have time to get through with all of this. The next thing I will refer to is the last thing. Then we will go back to the other question. That was the medium in the Garden of Eden. He says that talking snake in the Garden of Eden was the first medium. Bejected every medium. He was put on that committee What's something new. I knew they used ram's horns at fore I make any explanation of that, allow me to say the 25 cents. For sale at this office,

the walk of dericho and other places, but that the ten higher criticism of to-day, the great men of the world today, all tell you that history commences with the call of Abraham, in the Bible, that there is no history before that; it contains the traditions of some of the world, etc. Now, does anybody believe that a snake ever walked up to a woman on his tail and spoke to her? Do you believe that a snake has a diaphragm that can talk as eloquently as my friend can? I don't believe it. But that snak talked to her The snake told her the truth. God told a thing that wasn't true; he said, "in the day thou eatest thereof thou shalt surely die." The snake was the first one that informed the woman that she must not eat of that fruit. Adam was told that before the woman was made; and he had not told his wife. The snake came to dium. The little book will be read with intense to her and said to her. "God said you must not eat of that." her and said to her, "God said you must not eat of that for in the day you eat it you shall die. But I say you shall not surely die, but your eyes shall be opened, knowing good and evil." That is what the Bible says. Well, did she die that day? No. Were her eyes opened? Human Culture and Cure. Yes; the Bible says, "Their eyes are open and now they are become like us, knowing good and evil, and therefore Human Culture and Cure. God put a sword to guard the tree of life." Now, that is Human Culture and Cure, a great question and will take a great while to discuss.

God is spoken of as the great Elohim. That signifies Social Upbuilding, a family of Gods. The gods said so and so: "Let us inake and Empoling of Humanity man in our own image," etc. This Yahweh, or Jehovah, Health and Power. was a member of this god family. I would like to say much about that if I could get the time.

AUTHOR OF THE TEN COMMANDMENTS.

Now, I have come back to the other question to which want to devote some time, that is the author of the ten commandments. Well, the author of the ten commandments was the one who said: "I, the Lord thy God, am a jealous God." That word "Lord" occurs over eight thousand times in the Old Testament, spelled in small capital letters. Wherever that word occurs the original is Yahweh or rather JHVH, corresponding with our Jehovah, and it signifies a certain individual, and to find the history of that individual you have got to go back to Egpytology; but it was the spirit of a dead man and never the creator or maker of a universe. If you go back to the days of Abraham-I will run through that as briefly as I can-Jehovah the God of Abraham comes to him and says: "I will be thy God and thy exceeding great reward." Now, he proposes to be Abraham's God and the god of nobody else except Abraham, and that is all he was. By and by he goes to Isaac and says to Isaac: "I am the God of the whole world." No, sir. He never was called the God of the universe, until after the Babylonish captivity. He says: "I am the God of Abraham, thy father; I will be thy God under certain conditions." Isaac accepted the conditions. He became Isaac's spirit guide just as he was Abraham's spirit guide. After Isaac he went to Jacob; when Jacob went to Padan-aram, he went to sleep The Infidelity of Ecclesiasticism, and God came to him there and said: "I am the God of American Civilization. By Prof. W. M. Abraham and of Isaac, thy father's, and I will be thy Price 25 cents. God." And Jacob amended the offer and accepted him.

Now, he was the God of Abraham, Isaac and Jacob and the God of nobody else in the world. By and by he appears to Moses. When he appears to Moses he says to him: "I am the God of thy father and the God of Abraham, of Isaac, and Jacob; I will be thy God; I will be the God or the Lord of thy people; I know a country flowing with milk and honey; I will take them to that country with milk and honey; I will take them to that country and let them have it; I will give them lands they never paid for, houses they never built; I will give them fields they did not improve and vineyards they did not plant, if

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> they will obey me; but they must not go back to any other spirit, I must be the only spirit, for I, the Lord thy God, am a jealous God." After that he was called the God of the Hebrews, and God of Israel, and was the God of no one except the Hebrews. He rejected all other nations, for they had nothing to do with him. Now, he gets them out in the mountain, for he dwelt in the mountains—if I had time I could show you his residence was in the mountains, and nowhere else. When the children of Israel were in the Babylonish captivity they could not worship him. They hung their harps upon the willows and when they were called upon for a song, they said: "How can we sing the Lord's songs in a strange land?" They had only one meeting-house in all Israel and they put that upon Mount Moriah where God had been seen several

THE BATTLE OF TRUTH.

Priestcraft to-day is the same as of yore, By faith you must walk its heaven to gain; Their dogmas you'll meet, they give nothing more, And tell you good works are labor in vain.

Good works may be labor, but yet they will tell, If done from pure motives, wherever performed; Of this be assured, they'll not send you to hell, Whence creeds and dogmas most surely did come.

Unfurl Truth's banner, enlist for the war, 'Gainst priestcraft, error and dogmas to fight; Let your voice and your pen call forth many more, Marshal your forces out into the light.

Where the light doth shine the work will be short; Dogmas will vanish and creeds become small; Through love of dominion, lies they have wrought, By light of pure truth will crumble and fall.

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PART SEVEN.

a force which he called "Statuvolence," or the power of will over conditions. His idea was that in every case mesmerism, or hypnotism, was self-induced; and that it will find that he caught and used the idea of making hypcould not realize that there were other grand truths everywhere around him, and that one truth must be in har readily. mony with every other truth, whether we discover it or not. He denied that "will power" ever affects the organism of another, save by suggestion. In other words, according to the learned doctor, when you obeyed the mesmerizer it was because you believed he had a certain power, but which was really your own. But once taught by lim how to use your own power, and you could at any time enter the mesmeric condition by your own will.

The existence of this wondrous power, called mesmer ism or hypnotism, is now an established fact, accepted by unprejudiced thinkers the world over. So I need not discuss the question of evidence. But we all want to know how it works, and what are its results when directed by educated intelligence. The experiments of Dr Fahnestock give us the key to unlock many—not all—of the mysterious healings we have already spoken of, since they must be founded on this power of self-healing by an exercise of will. The many failures to cure show that man at his best has been blundering along in the dark. But the many successes show that man has also, every now and then, got into harmony with a law of his own nature, but dimly comprehended to-day.

Dr. Falmestock would say to his patient: "You can enter this higher state at your own will; and when you reach that condition you have a power over your own body of which you do not dream. If when in that condition you order the aching limb to remain asleep until Nature cures the disease, you awake without pain. You can order the fever to depart, and then awake with your pulse at its normal beat." The list of diseases obedient to this power seems an increasing one, and shows that we are dealing with a mighty unexplored force. Yet this is only a first step into the unknown. Fahnestock discovered, and our recent hypnotizers prove that the mind is also subject to this wonderful will power. Hate can be turned into love; passion be subdued; idleness become industry; and the whole character be reversed, if your own will so decide, when you have entered this condition or state in which that will seems to reign almost supreme.

The effect, in some cases, may be gradual, though sudden in others. It may last for years, or pass away in a few hours. And herein the student can unlock those mysteries of healing. The patient all unknowingly enters this higher state or condition, and wills his own cure. The dervish and the fakeer get the credit; the man of faith and prayer doesn't dream he has himself worked the cure. And our Christian Scientists and metaphysicians fancy they are wielding some wonderful power over others, when their success only means that the patient is af last using his own will power in the right direction. REVIVAL INFLUENCES.

It is just the same when the work to be done is alto gether mental. The revivalist simply induces susceptible men and women to enter this interior or higher state where their will is all-powerful. Then he teaches them to will certain feelings about God, Jesus, heaven and hell. To their own great surprise they have those feelings in full activity as soon as they return to their normal level. For instance, at the order of the revivalist, they had willed repentance and a changed life. The world is startled when the corner loafer becomes the industrious citizen. It is an era of miracle. The drunkard becomes sober: the thief an honest man; and the coarse sensualist uses his animal energies to bless his fellows. Of course, to the ignorant church member it is the Holy Ghost at work. He cries, "Glory to God and his son Jesus." But like everything else in nature this same power can be, and is constantly used for evil instead of good. The knowledge of this fact is making the scientist tremble, and the legislator hesitate, as he tries to deal justice between man and man. For the sensitive man or woman who is entering this state in the darkness of ignorance is alive to suggestion, and may just as readily will crime and disease as virtue and health. An effort of the will in such direction, at such an hour, is as certain to be obeyed afterward as an effort of the will that shall cure disease, or raise manhood to a higher level.

The student must keep in mind that vibrations of mat ter in his mortal body are the expression of his life, and that his will-power changes those vibrations for both good and ill. We are doing this thoughtlessly at every nour; often to great harm; sometimes to profitable good To be afraid of a disease is to think that disease. So terror makes just the right conditions for cholera or yellow fever to gain the mastery. But the bacillus or spore of every pestilence is just as much a fact as any other fact in nature. It grows and multiplies unaffected by man's will power, if it finds right conditions. It can do its work without our thought. The spore that grows into malaria, the germ that ultimates in yellow fever or the deadly typhus are facts. They are atoms of matter seeking sucl expressions as conditions may permit. Nothing can be gained by denying them, but very much by learning their history, and then using our will power to fight the battle to victory. But the fight must go on all over the field. Hygiene, in all its breadth, is only an expression of human will and intelligence. We fight disease when we destroy the conditions for its development; and we fight it by will power as much outside as inside our body.

The student should notice wherein Dr. Fahnestock claims too much for his system of "statuvolence." He assumes and asserts that everyone, save the young child and the very old veteran, can enter this state or condition where will power is master. But herein he errs, so far at least as the present generation goes. We find as we read his report of cases that clairvoyance seems to follow when he has taught a patient to use this self power. But that result proves that such patients were naturally very sensitive, far more so than the average man or woman. People to whom clairvoyance is a possibility respond more readily to will power, whether it be their own or that of another, than do others less susceptible to invisible forces. We may safely assume that anyone suddenly cured, of Demonstrator of the molecular or spiritual hypothesis of growing rapidly better under treatement by faith and nature. Scholarly, masterly, trenchant. Price 25 cents prayer, whether by dervish, priest or Christian Scientist a born sensitive, with spirit powers ready to appear. will power, though they ignorantly called it "Pravidance" affice

or "Almighty God." But there are rigid and somewhat some of my readers have probably noted the very inter-esting experiments of the late Dr. Fahnestock in wielding some day man may have power to grow a new limb, as seen in the insect world, but to-day no will power can do the work of a skilled surgeon. For the most of us this was an error to suppose the operator had anything to do higher state is but a very feeble possibility. Dr. Fahnewith it, save by a suggestion which started the will power stock must have had many a failure, for very few can be of the subject into the right line of thought to produce reached by such forces, but it is because such cases are exthe desired result. Those who care to study his work ceptional that they startle the ignorant, and are counted as miracles. The crude drug may yet be needed for one. notism useful many years before the French medical Another may grow into health by the friction of masschool were even willing to acknowledge that such a pow- sage. Only the very few can respond to these higher er existed. The point of interest to-day is the manner in forces that man of to-day is ignorantly trying to wield. which Fahnestock made the individual's own will power But knowledge is power in this direction as in every othcure his disease and restore him to health. He had er. Man may gather health from every point of the comgrasped a grand truth but, like most discoverers, he pass if he have knowledge and wisdom, but if he work in ignorance he may gather disharmony and disease just as

INVISIBLE WORKERS AND FORCES.

We should now be ready to watch the evolvement of greater powers than those we have been so far discussing, because they are the result of a practiced will power that works according to knowledge. We have brothers and sisters in the invisible; men and women like ourselves, but who have long studied natural law until they have developed a will power that seems "god-like" to us. They are now at work as never before in human history. But there are barriers that even their power cannot cross. They can do nothing for the ignorant man unless he have a desire to learn. But that very desire is an exercise of will power which at once opens the way for these teachers who are working in love for humanity. Such become grand physicians and true doctors to mortals if only conditions permit. But it is the same law through which they must work that to-day limits the mortal. The end sought by the spirit doctor is to change vibrations of mat-

ter. This is to be done by "thought power." We have seen how a "terror" thought may change such vibrations to death; or a love thought change them to health. Your own thought is the very best medicine for you. If you are yet too feeble to wield that, the thought of another two locomotives are more powerful than one, if they are both pulling the same way. So it is under this law, and working with a grand knowledge and power that your spirit friends become successful doctors, if only they can find suitable instruments.

The student will notice that just as the vibrations of deal with them are invisible, too. And this higher, grander manhood that can direct and guide them is as invisible to man mortal as the force and the vibration, but equally a fact. The fact of sickness remains a fact in much a reality as the fact of health. Inharmony may drive out the spirit. We call the result "death." But if harmony can be restored in time by any means, that

stands to the mortal as renewed health. The lesson of these truths, so far, is that any and every the differing natures of human sufferers. He will never get into a rut, and declare there is only one remedy. He published soon after his resurrection and ascension. get into a rut, and declare there is only one remedy. He will even recognize that the best is not always available, and then he will thankfully accept other treatment. Every school of medicine has its truths of healing, and can show successes. Every school has its failures, too But the school that ignores the higher forces of nature because they are invisible and intangible, or refuses to work hand in hand with advanced humanity, because it work hand in hand with advanced humanity because it my dwells amidst a higher life, is unworthy of the age; and becomes incapable of curing many expressions of disease that the best is not always available, and then he will thankfully accept other treatment. Scance of that recently developed, but wonderful medium for spirit messages, Mrs. R. L. Green, of Boston, and there I got a portrait of another dear friend, painted by the same artist, Morris Hunter, in fluence, guide, counsel, advise, suggest or communicate with its own offspring in whose welfare its own ego is wrapped up.

Now permit me to turn the tables on an inconsistency but myself nearer to Boston than Indiana, ever saw her out that she is cognizant of their every action and more time, and still without the pale of her benign influence? Can human imagination depict a worse cruel condition or a more tormenting hell? Yet here is the most potent in fluence known to humanity—parental love—unable to influence, guide, counsel, advise, suggest or communicate with its own offspring in whose welfare its own ego is wrapped up.

Now permit me to turn the tables on an inconsistency my childhood, who passed to spirit-life in 1862. None but myself nearer to Boston than Indiana, ever saw her of her life, is unworthy of the age; and the law of Nature-and or her life, is unworthy of the age; and the law of Nature-and or her life, is unworthy of the age; and the law of Nature-and or her life, is unworthy of the age; and the law of Nature-and or her life, is unworthy of the age; and the law of Nature-and or her life, is unworthy of that now afflict humanity. 13 W 61 35 2 W.

(To be continued.)

A GLIMPSE OF THE BEYOND.

When evening shadows fell and I sat dreaming With half-closed eyes within my easy chair. Strange visions of the past and present seeming As if lost friends were present with me there,

seemed to feel a touch upon my forehead, A well-known hand, as if it knew my thought To brush away all evil senses horrid That in my weary, tired brain were wrought.

I seemed to feel the presence all around me Of loving forms that knew my heart's desire, And all my cares and troubles, when they found me, Seemed burned to ashes as with sacred fire.

Life, earth, with all their cares and trials. They seemed to vanish in a sheen of light; All hate and envy with their sordid vials Had lost their powers my fondest hopes to blight.

Bright from the vision rose a form before me In spotless raiment with sweet words of cheer, A heavenly peace and rest had settled o'er me While plaintive music fell upon my ear.

It floated on the balmy air above me: It filled the vacant chambers of my soul; It seemed that all who ever knew and loved me Would o'er my senses hold a sweet control. Earth, air and heaven seemed filled with voices,

All swayed in rhythm to the music's charm, And happy children played their various choices And naught to grieve them or awake alarm. The vision-passed, yet lingers sweetly near me

That glimpse of glory from the higher spheres, Yet comes at times in lonely hours to cheer me, Like some sweet balm to soothe a mourner's tears. The hand was gone, the music still grew fainter,

The forms dissolved as if in empty air, The views were lost as if the heavenly painter Had snatched them up and left me wondering there. G. E. NEWCOMB, M. D. Oldtown, Me.

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"Woman, Church and State." By Matilda Joslyn Revisit friends on earth's dear shore, And where the result is entirely mental, such as the Gage. A royal volume, of more than common intrinsic Bearing messages of comfort that the tear of sorrow changed character which sometimes follows a revival ex- value. The subject is treated with masterly ability; showcitement or sudden conversion by the Salvation Army, it ing what the church has and has not done for woman. means the same exhibition of this law of Nature. Both It is full of information on the subject, and should be the sinner and the sick man were affected by their own read by every one. Price \$2, postpaid. For sale at this Yes, I am thankful I have learned that the spirit never

On a lovely June day iff 1869, I got a letter from my darling mother who passed to the higher life in 1850. She wrote this letter with her own hand, on a slate held under a small table by Mrs. Keigwin, of Jeffersonville, Ind., and myself. The letter I here quote in full:

"My darling son, I am delighted to meet you here, as I was to meet and talk with you in Dayton. You, my son, have had all the proof you need of the beautiful truth that we live after we die. But there are members of our family who have not had your advantages, and for their sake, rather than yours, I desire to give you another test, and one which will be a test to them also. If you will go to any photographic gallery and sit for your picture in company with this dear medium, I will go with you and have my picture taken on the same plate.

"Your spirit mother, SARAH A. BLAND," Mrs. K. kindly went with me at once to a gallery. We sat for a double picture and got a triple one. The artist was astonished, and when told that one was a spirit picture, he said:

"This is witchcraft, and I want nothing more to de with you."

This portrait of my mother is so perfect as a likeness, that not only did I recognize it, but all who have seen it, who have known my mother, recognized it at once as an

On the afternoon of October 24, 1897, at a materializing seance, held by Mrs. C. B. Bliss, at her home in Boston, a porcelain plate, six by eight inches, was, by direction of the controlling spirit, placed in my hands with a request that I hold it until called for. About fifteen minutes later, I was invited to the cabinet, and introduced to a materialized spirit artist, Mr. Morris Hunter, who said to me: "If you will hold the plate firmly by the end next you, I will endeavor to produce a portrait of a friend of yours."

I did as requested, and the artist began to touch the plate with the lingers of his right hand, and continued to do so for about two minutes. I could plainly see a change come over the center of the plate, and when the artist withdrew his liand from it, I held in my hand a life-like portrait in colors of my friend, Hon, A. B. Meacham, of Oregon, formerly superintendent of Indian Affairs, and surviving member of the commission sent by President Grant to treat with the Modoc Indians in 1873. His colleagues, Gen. Canby and Rev, Dr. Thomas, were killed, and Col. Meacham was left for dead beside them, on the rocks of the lava beds, but survived to tell the Indians' side of the story in his book, "Wigwam and Warpath," may combine with yours and restore you to health, just as and on the lecture platform he repeated it to large audiences almost one thousand times, though never free from pain, the result of his wounds. In 1880 he was sent by the President to conclude a treaty with the Ute Indians of Colorado. The dangers and hardships were so great that his shattered constitution gave way, and in the fall of 1881 he returned to Washington utterly broken in matter are invisible to mortal sense, so the forces that health, and on the 16th of February, 1882, he abandoned his battle-scarred body, and ascended to the higher life. This event occurred in our home, for my wife and I had been his physicians and sympathetic friends for six years, during which time our home had been his home also. He spite of denial by fond enthusiasts of to-day. It is as was a devout Christian, a member of the Methodist Church, and a believer in Spiritualism chiefly on our tes-

This is the man who, sat for his portrait to Mr. Hunter, the spirit artist, in Mrs. Bliss, circle, on that October day, and this portrait of him, painted in two minutes, is a fine way by which health returns is a blessing. The man with work of art, and a better likeness than the steel engrava broadened intellect will see means of cure as various as | ing of him executed by the distinguished artist, Sartain, which appears as a frontispiece in my biography of him,

or her likeness. I remember her well and I know this to be an excellent likeness. T. A. BLAND, M. D.

Boston, Mass.

Buddha and Paul.

To the Editor:—These two personages occupy a large space in the history of religious thought. The divine story represents the former, after measureless suffering and self-purification had gained the right of entering heaven, but with compassion filling his heart "he put his merited reward aside and resolved to remain without to teach and to help until every child of earth should enter heaven before him."

eaven before him."

The apostle Paul, however, did not seem concerned abut those who were in the sloughs—he had, he avowed, "fought the good fight, and henceforth there was laid up for him a crown of righteousness."

When we consider that Buddha lived nearly 700 years before Paul and that the development of religious thought was supposed to be less elevated than in later periods, the wonder is that so unselfish and so beneficent a conception of reformatory matters should be originated in those early times.

Paul had, as he evidently supposed, won a place in Paradise, and was not, apparently, fearful that the Devil would secure a goodly portion of humanity. The great and loving heart of the Oriental prophet was, however, of a diviner and more generous mold, not for him to enjoy Paradise when his brothers were in moral and intellectual darkness. They must be elevated and redeemed. Which personage is the true brother of the Nazarenethe noblest son of the Eternal Equity?

A SPIRITUALIST'S THANKSGIVING.

I am thankful that death's mysfery is one no more to me, That through the mists above its waves my loved and lost I see,

And they wave a beckoning hand From that bright and glorious land Where eternally united we shall be In a glad, celestial band, b Heart to heart, and hand in hand, As away the bygone days of sorrow flee.

I am thankful that the story of a never-ending hell, Of which since childhood's tender years I heard the preacher tell, Is no longer held as true,

That the world has come to view Such a story as tradition at once foolish, cruel and fell. And it heeds a gospel new Pure as glistening morning dew, That has sounded superstition's funeral knell.

Yes, I am thankful I can see, across the midnight skies, A bridge of dazzling radiance and true consolation rise. By which the loved gone on before

dries. That cheers the heart with anguish sore,

And plenteous showers of healing pour; VERE V. HUNT. Coffice.

IMPORTANT REFLECTIONS.

Excellent Proof of Spirit Return and Power. | Suggested by a Cardinal Doctrine of the Spiritual Philosophy and a Truth Promulgated by Lilian Whiting.

It is said that everybody on earth has a guardian spirit or a band of congenial spirits watching over them. This is, I believe, one of the cardinal doctrines of the spiritual philosophy. But what, I ask, is the use of a guardian or watcher unless the subject watched and guarded is within the pale of influence of such guardian or watcher? Unless such subject is a psychic or sensitive that can realize he or she is being guarded, watched over and directed, I can see no utility in it or benefit to be derived by those on the earth plane, or consolation conferred by those in the supermundane life.

Lilian Whiting in a recent article contributed to the spiritual press said in substance that spirits who visited heir friends in the earth life considered them as being blind, deaf and dumb because of their inability to make them cognizant of their actual presence. This statement by Miss Whiting accords with my experience of over forty years' investigation of Spiritualism and opens up natural common sense inquiries that, it seems to me, need to be philosophically and satisfactorily answered. As an illustration of Miss Whiting's affirmation, I would here state that, several years before my wife passed to the spiritworld her mother had preceded her, and while holding a private circle at our cottage at Lily Dale, a well-known medium present became influenced and in tears and heart-breaking sobs of anguish approached my wife and calling her by name, said: "Tell the girls (meaning my wife's maiden sisters) that I ain't dead, but I am still at home just as I always was. I sit in the same old arm chair and watch them go about the house and try to have them notice me, and try to talk to them, but they pass right by and pay no heed to me at all."

She attempted to say more, but was so overcome with apparent grief, judging from the actions of the medium, at not being able to make her presence manifest at home that she could say no more.

Now, as probably less than one in one hundred thousand of earth's inhabitants are mediums or sensitives susceptible of supermundane influence or control, and in the light of the foregoing incontrovertible fact, where, I ask, does the happiness, peace of mind, tranquillity, supernal joy and rest, about which we hear so much gush from the rostrum and pulpit, come in? It seems to me the pangs and torments of an orthodox hell might well be compared with the anguish of the millions upon millions of souls in the supernal life, who, being cognizant or conscious of their own continued existence, are still unable to make their earthly relatives and friends, those held by the ties of consanguinity and filial affection, realize and know that they are with them and watching over them.

I am confident and realize that my spirit wife with whom I enjoyed over thirty-five years' companionship is present with me most of the time. While I realize this, know she is not happy. And why? Simply as Miss Whiting expresses it, I am to her deaf and blind, while her relation to me is dumb, that is, I am neither blessed with clairaudient or clairvoyant powers. Reasoning from cause to effect, I know my wife has still that same affection, soul-love tender regard for those dearest to her while here in the form; that she still desires to counsel, advise and hold social converse daily as she always did. This is natural. It would be very unnatural were it otherwise. Hence this fact suggests a question:

What happiness can the spirit mother realize—and there are millions such—in watching the waywardness of a devoted daughter or son in earth life, and still be unable in any way whatever to make that son or daughter realize that she is cognizant of their every action and mo-

public speakers harangue for hours against capital punishment for the sole reason that the souls thus translated will but return to influence Tom, Dick or Harry or Susan. Jane or Nancy to commit a murder or some diabolical crime out of pure revenge, just as though every ignorant and degraded mortal was a first-class psychic and every unfortunate culprit was a thorough spiritual philosopher and an expert adept in the laws governing spirit control. Such philosophy or want of philosophy, to use a vulgar expression, gives me a pain. But more anon.

Lockport, N. Y. GEO. F. KITTRIDGE.

The Jubilee Spirit Art Department.

My letter to The Progressive Thinker has brought some responses in the way of pictures, and information regarding some important matters I have been hunting music and chorus, in book form. By C. P. Longley, for It has also brought some questions. I will all Price \$1.25. Postage 15 cents. for. It has also brought some questions. I will ask space to reply to them for the benefit of all.

I want original pictures of the prominent workers in Spiritualism. I want especially pictures of Warren Chase, Prof. Denton, the Fox family, Mumler, and in Cloth \$1.00. fact, if you have a picture of any of the workers who have passed on, I solicit correspondence regarding them.

The Jubilee will pay charges on pictures that are sent, and will return them prepaid when the senders desire it. A number of people have stated that they would contribute to the Jubilee by paying charges on what they send. This will be greatly appreciated by the management as it will require quite a supply of funds to meet the expenses of the exhibit, and every little will help.

Donations of money will be thankfully received. But

as I have only one department I would prefer that it be sent to the General Manager, Frank Walker, Hamburg, N. Y. If sent to me I will send receipt and forward it to its proper destination.

There is no difference between the "Museum" and "Spirit Art Department;" it was our intention to call it the museum, but objections were made to the name and it was decided to change it to Spirit Art Department. All communications for this department should be addressed to the undersigned at Lily Dale, N. Y.

About twelve or fifteen years ago there was a lady in the West who got pictures precipitated in a sort of brown color in saucers of water. Will some one who has such a production, kindly correspond with me? Lily Dale, N. Y.

W. H. BACH. Manager Spirit Art Dep't.

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TAKE NOTICE!

At expiration of subscription, if not renewed, he paper is discontinued. No bills will be sent for ex-

137 if you do not receive your paper promptly, write to us, and errors in address will be promptly corrected, and missing numbers supplied grafts.

137 Whenever you desire the address of your paper changed, always give the address of the place to which it is then sent, or the change cannot be made.

SATURDAY, DECEMBER 11, 1897.

MOODY'S WISE SUGGESTION.

The revivalist, Dwight L. Moody, is again in Chicago, intent on "saving souls." With strong vital force he is a magnificent success as a hypnotist, as is shown by his work wherever he operates. His subjects mistake the influence he throws over them for the nower of God. They know they are saved, because they feel the influence of the holy ghost acting upon them. They have precisely the same evidence possessed by the hypnotized subject, and nothing in addition, save their thoughts are turned to heavenly things in place of the earthly.

In one of Mr. Moody's discourses in this city he said: "What the church needs is a larger force of young men and young women who know how to teach the English Bible."

It was then stated that an eminent German theologian had managed to eliminate all that is supernatural out of the Bible, with the exception of the conversion of Saul by a sun-stroke, and the resurrection of Christ.

"If that is a fact concerning Saul's conversion," said Mr. Moody, "I would suggest we close the theological semi-FOURTEEN naries, and put our students out in the sun to bake?

A most excellent suggestion, and while at it bake them long enough so they will not "lie for the glory of God," as Paul admitted he was in the habit of

DANGEROUS PRECEDENT COPIED

A novelty in the church is the introduction of girl ushers, whose business it is to take up collections, and conduct attendants on religious exercises to seats. The success a year or two ago, which attended the exhibition of the dear sisters' nude feet from under a curtain, behind which was posed the body, giving to him who paid a good fee the privilege of escorting the fair owner to supper and incidentals, justifies this new attempt to enlarge woman's sphere in the service of the Lord.

At the First Baptist church in Trenton, N. J., six of the prettiest maidens have been selected from the congrega tion to discharge these duties. Announcement of the fact was made through the public press. Young men in crowds never seen in places of worship before flocked in to be conducted to seats; and when the plates were passed the largest collection ever known in the church was taken up.

The saloonists found their sales of mixed drinks were doubled if supplied by pretty girls. The preachers denounced the practice as a dangerous precedent, an incentive to bad morals, but anything which will enlarge the treasury of the church, enabling it to pay the pulpit a better salary, is never wrong in religious circles. Even kissing-bees are popular with them, and have long been in use.

AN APPEAL TO THE FOOLKILLER.

It is hoped the foolkiller in his annual round will not fall in with our ex-Brother Covert, or any of his godly associates of Antis, for their services are still needed to arouse indolent, indifferent, and lethargic Spiritualists into activity. New societies are organizing all over the country. So far as organized effort is concerned, our numbers have been largely augmented by this puerile attack to crush out what is not crushable. Reawakened interest has brought many persons to the front. among whom are some ex-clergymen who had retired from the ministry, because they could no longer worship a three-headed God, believe that virgins gave birth to them, or that thinkers would be pun-ished in an eternal hell for not believing such things possible. Having faith in a continued life, and having personal evidence of spirit return, and the entire philosophy seeming in harmony with natural law, they have enlisted with us and will work with us to the end. Nothing but the silly action of those the fool-killer has spared so long could have induced them to this new action.

A HOPELESS FOOL.

No man is a hopeless fool until he has made a fool of himself twice in the

same way.-Old maxim. Elder Hagaman, the Secretary of the National Anti-Spiritualist Association, in trying to play the part of a spiritual medium for twenty years, and who says all mediums are dishonest, voluntarily confesses himself a fraud. When he tries to pass himself off for an honest man he fools himself if he expects any one will believe him. And he fools him-self again when he thinks he can injure the cause he and his associates have organized to crush. This brings him un der the conditions of the maxim which converts him into a "hopeless fooli" So good-by to Hagaman. Such a man is a fit associate for our ex-brother El-

The blind medium, H. W. Sinclair, will remain at home for one year, at 119 West avenue, Jackson, Mich.

THE METHODISTS ARE SHAKY. Wonders will never cease. The Methdist Episcopal Congress, in session at Pittsburg as we write, has got a new idea, and there is danger that others will follow. That inerrant Bible question seems to be troubling all the churches, as an infallible Pope vexes the Catholics. Rev. H. G. Mitchell, Ph. D., of the Boston University, gave a discourse to the Congress entitled "The New View of the Old Testament." During its delivery among many other advanced views, he said:

"A book to have literary value must be intelligible and must have individuality. The story of the flood in its present form is difficult to understand Phere are innumerable difficulties in the narrative, especially with reference to the number of animals saved and the duration of the deluge. The new view of the flood removed these difficulties by showing that it was a compila-

tion of two accounts. "The traditional idea in relation to the late and authorship of Jonah and Daniel made them of great theological importance, but ropped them of much of their religious value, because of the gaps left in God's revelation of himself to his people. But put Jonah in the captivity and Daniel in the Maccabean period, these gaps will be filled in and God is shown to be true to the Hebrew idea of him."

To a man who escaped the flood it is difficult to comprehend where the water came from to cover the whole earth and the loftiest mountains. And then where did the water go when the flood subsided? Whether two accounts of the same affair, put together by inspiration, they ought to agree in detail; but they don't. One says, "Two of every sort shalt thou bring into the ark," and then Every clean beast shalt thou take by

We can imagine thousands of nimrods laboring for years to collect that vast menagerie; but for the life of us it is impossible to comprehend how sufflcient provender was carried in the ark -English, box-to feed the vast multitude of beasts, birds, fowls and creeping things for ten long and weary months, or, as stated in another place,

one hundred and fifty days.
Our ex-brother Covert and his allied associates, are conscious of these discrepancies in God's Holy Word. Their recent organization to "wipe Spiritualsm from the face of the earth," looks like an attempt to divert adverse criticism from their Book of Errors, which seems to grow more robust as they are strengthened by orthodox admission.

Daniel dropped down into the Macca bean period 400 years later than heretofore claimed for it by churchmenabout 130 years before our era-places it exactly where it belongs, as we have often maintained in these columns This strips it entirely of its prophetic character. It is an antedated history of past events, and it is this fact which misled the Christian world.

FEDERATION OF FREETHOUGHT. The Free Thought Congress was in session in New York on the 19th, 20th and 21st ult. The attendance was not large, but it embraced many of the ablest and best intellects in America. The reports of officers and committees showed that the Federation had not been idle the last year. Wherever at tempts have been made by church bigots to override the people under the forms of law they have interposed their

strong arm, generally in the shape of literary matter distributed broadcast in those localities where education was This organization stands squarely on what is known as the "Nine Demands of Liberalism," which propose a complete divorce between church and state

It is not the design, nor is it the desire to abridge in the least the legitimate rights of the church; but there is an cornect determination that unconstitu tional legislation shall not be employed nor public moneys be used to bolster up an institution which is falling of its own weight, and which is detrimental to the public weal. It wants no prav ers, hired and paid for by the state or nation. It insists that all days are alike; that if sectarians want Saturday, Sun day, Monday, or any other day for pub lic worship they should be protected in their devotions; but they do not propos they shall monopolize such days, and preclude all others from enjoying them-selves in such manner as will give them the greatest pleasure. If Joshua, or any other man, wants to stop the sun in its course, or turn it backward, they will interpose no objection to the at tempt, but they don't want to be held responsible for the nonsensical idea; neither do they want their children taught in the public schools that any one was successful in ages gone, or that such a thing is possible of accomplish ment. And the Bible, whether God made or priest-made, teaching such things they don't want used in the schools supported by taxes levied on all the people. In short, they insist that our government is of the people, by the people, and for the people, so they are

A FRAUDULENT MEDIUM. Twenty years a medium and a fraud.

determined it shall not be employed by

priests, and for priests as their exclu

sive right to forge fetters for the minds

of youth before they have learned to

think or to reason, to all of which The

Progressive Thinker most cordially sub-

now virtually admitting that he was a fraud, and joining with the avowed enemies of mediums to suppress them. When did J. D. Hagaman cease to practice his fraud? Why did he do so? Was he exposed in his duplicity, as other impostors have been, and then no longer able to make money practicing a deception, did he go over to the enemy? Was he heeding the advice of the good Christian father when his son

went out from the old home? "My son, get money; honestly if you can, but by all means get money.' If Hagaman was not that son, as he, probably is not, it is very apparent he is guided in his action by that pious ad-

THEY DESERVE LASHING. It is stated that a Baptist church in Buffalo has just finished a church, the steeple of which alone cost \$100,000, and the pulpit \$50,000. If God is God, and Jesus is his son, he ought to lash priest and people guilty of such waste of wealth into the street, and then lampoon them as a generation of viners, of hypocrites, blind guides, whited sepulchers and other naughty names, such as it is said he applied to his Father's pets in Jerusalem, when it is alleged he was

"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

PANOY AND PAOT.

That wonderful literary genius of fifty years ago, George Lippard, who first titled Thomas Paine "The Author Hero of the Revolution," published in Philadelphia, "The Quaker City." a weeckly paper, himself the editor and principal contributor. In a lengthy serial, the title of which we have forgot. he gave an imaginery scene describing the return of Jesus to earth, clothed in the rude attire of nineteen hundred years ago. He described the multitudes of the poor and the lowly who were wont to follow him; and then they who welcomed his second coming, and joined in his march to one of those gorgeous Christian temples dedicated to him, with costly carneted floors, richly embroidered and unholstered news, the pulpit bedecked with gold-threaded tapestry, on which rested a Bible bound in gold, and gemmed with precious stones. Pastor and people were clothed in their richest apparel, and were jeweled with sparkling diamonds, each

striving to rival his fellow churchman ln extravagant display. The Quaker-author then described the effect of the entrance of the Gallilean and his grotesque rabble, in their uncouth and disordered costumes, as the Master made his way to the pulpit, entered it, pushed the well-fed, redfaced occupant aside and commenced

to discourse: "Woe unto you, Scribes, Pharisees and hypocrites; ye devour widows' houses, and for pretense make long prayers; ye compass sea and land to make proselytes, and when made they are two-fold more the children of hell than yourselves. You outwardly appear righteous, but within you are full of hypocrisy and iniquity. is all the righteous blood shed upon the earth. Ye serpents, ye generation of vipers, how can you escape the damnation of hell?"

Though near or quite fifty years have intervened since its reading. Lippard's graphic description of that visit of Jesus to his own, while priest and lay-men tried to hide themselves behind their sacred books, and shrink away from his presence, was revived as we read during last week in one of Chicago's great dailles, which came in the form of a special telegram from New York, an account of a popular New Jersey clergyman who visited several of the resorts of fashion, usually denominated Christian churches, in Greater New York. Let the press report tell the

"Rev. Dr. Henry Frank, of Dover, N J., a week or two ago made a tour among some of the churches in Greater New York, and was surprised to dis cover that some professedly Christian churches favor an aristocracy of wealth that seeks the humiliation of the masses and manifests the utmost con-

"He went in the garb of a respectable nechanic to see whether any wealthy church would receive him cordially. In one church he stood seventeen minutes. and then went out because no usher of fered him a seat. In another church he took a seat, but very soon a large man laid a heavy hand upon his shoulder and brusquely demanded to know what right he had there, and ordered him out. In another he stood eleven minutes waiting, hat in hand, to be asked to take a seat. The ushers eyed him from head to foot, and, judging from his appearance that he was a poor mechanic. superciliously passed him by. Every movement they made seemed to say, "Get out of here," and, therefore, he

"He visited five churches and was treated similarly in all. At the close of the day he was fully convinced that while mechanics may be exemplary Christians, their presence in the weal thy churches of Greater New York is not tolerated."

Now, this is a fact no one can gainsay. And yet a set of nincompoons have organized, and are laboring to destroy a system of religion revealed to mortals from the spirit world, which teaches that there are no high, no low, no rich, no poor, no great, no small, in spirit realms; that all are heirs of immortal bliss, and that every child of earth when freed from sin is an equal with equals, and will so continue for-

A MULTITUDE OF THANKS.

Words will fail to express the gratification we have experienced during the last few weeks on account of the renewals of subscriptions and the enlargement of our list of patrons. If the same generous action on the part of friends shall continue we will soon be largely within bounds when we claim for The Progressive Thinker one hundred thousand readers.

The usefulness of a public journal, and its influence as well, is contingent on the number who read its columns, A paper looked over, then laid aside as worthless, perhaps only a single member of the family complimenting it by even glancing at its headlines, possesses little value. But when the assurance is positive, by the statement of thousands, that every line is read, not by single persons, but by dozens, some eulogizing the educational character of the editorials,, others lauding the brilliant communications, and still others com-plimenting the instructive lectures, no part escaping favorable mention by thoughtful readers, we cannot help feel-ing The Progressive Thinker is a universal favorite

No paper has writers of greater ability in its service. Doctors, lawyers, judges, ex-preachers, college professors authors and journalists are regular con tributors. One of the latter has been in harness fifty-one years on Christmas Day. To each writer, solicitor of subscriptions, or patron, to one and to all, our most profound salaam and grateful The building up of the paper has infused new life into the cause it advocates. It has aroused the opposition into activity, and made its friends labor as never before. A full report from the field will show an advance all along the line, and a spirit of enthusiasm seldom witnessed. Let no one rest, but push forward the grand work, and the angel world shall crown our

glorious efforts with victory.

The embattled hosts of Error are fully aroused. It is a futile attempt to regain departed power. Truth is in the ascendant, and the fabled monsters of Pluto's empire, with their threats of eternal burning and torture, have lost their efficacy and their ability to harm or oppress the brave and the independent thinker.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this "Progression, or How a Spirit Advances in Spirit-life." "The Evolution of Man." Two papers, given in the in-

terest of spiritual science, by Michael

Faraday. Price 15 cents.

AT IT AGAIN.

The Sequel to the

Hull-Govert Debate.

The above cut represents a prominent lady who

is working under the direction of Burrell's Press

nose at Spiritualism and wishes to suppress me-

diumship. Each Minister of the Gospel should be

forced to read it, and it will furnish him an im-

be received on special orders up to 50 cents.

ert Debate." 5,000,000 copies should be circu-

Now is the important time to roll in subscrip-

tions for The Progressive Thinker. See to it at

once, and aid in this great battle now being so

It would be supposed that after near two thousand years of almost constant preaching of the second coming of Jesus, and his failure to materialize, the lunaties would cease their balderdash, and give the people a rest; but it may be presumed while the subject continues a good one for pyrotechnic ora tory, the religious world can be duped, and money, support, or fame can come out of it, there will be persons to shout "Behold the son of man cometh!" Lunatics are made by the score in every one of these scares, and insane asylum overflow with victims of such damn able preaching. Jesus who raised the acclaim said:

"There be some standing here who shall not taste of death, till they see the son of man coming in his kingdom. Let the crazy fanatics hunt for any one of the survivors credited to the pe riod ascribed to Jesus, then they will have something on which to base their statements. Until then they should re-

main silent.

ant angels:

But it seems there is a determination to resume this stale ery of The End of the World, in Chicago. A city daily says: "Hundreds of mysterious posters have attracted attention in downtown districts, announcing the near approach of the end, with a solemn warning to Chicago of the coming of our Lord. As surance is given that this Christ will take away the church and assume pe sonal control of the affairs of this world." How ridiculous the claims of these wiseacres from even a Biblica standpoint. Jesus is credited with say-

"Of that-day and hour knoweth no man, no, not the angels of heaven, but my Father only." These prophets of evil, as appears by their assumptions, have invaded the sa-cred arcana of that Father, and stolen his most important secrets, those he did not reveal to his son, or his attend

VALUABLE TO STUDENTS.

Probably unknown to the great mas of our readers, the Catholic Bible translated by Students of the Catholic college at Douay, in France, was published in 1609, some two years before the appearance of what is falsely known as King James' translation, which is really the Bishops' revision made at Geneva while they were in exile, from older translations. These older editions were evidently employed by the students, hence the reason of the almost identical language of the author ized edition with the Douay.

"THERE IS A DIVINITY."

Rev. Joseph Adams says: "It's no use your kicking for it's true what Shake speare says, "There's a Divinity that shapes our ends, rough hew them though we may." That is sublime fate, as nearly as the human mind can estimate it. That bloated sot and wifewhipper had better been left unhewnhadn't he?"

Some time ago the above item ap peared in The Progressive Thinker. By a lofty stretch of the imagination one might think that Mr. Adams was the "bloated sot" referred to. Not so! The mense field for reflection. Spiritualists, begin sentence simply means that any "bloated sot and wife-whipper ind better been left unhewn." Rev. Joseph Adams Sending in your orders at once: Three cents for been left unhewn." Rev. Joseph Adams is not only imbued with the spirit of kindness, but he is liberal in his religious views, and is eloquent in his sernons and lectures, and stands high in dress, TWO CENTS PER COPY. One hundred Ohicago.

CAYLOR EXPECTS TO DIE.

The following dispatch to the Inter-Ocean shows that Rev. E. V. Caylor expects to be assassinated by Spiritual-

Adrian, Mich., Dec. 3.-E. V. Caylor, of Columbus, O., vice-president of the National Anti-Spiritual society, left Spiritualist meeting in the United States should this week Mr. Caylor has been in receipt of several letters warning him that Chicago Spiritualists intended to Mr. Caylor contemplates placing himself under police protection.

"On receiving the above dispatch concerning Mr. Caylor's alarm for his safety, the Inter-Ocean hastened to send secretly a trusty messenger to police headquarters to offer the services of the paper's entire staff in defense of his life against the well-known violence of the Chicago Spiritualists. Whether the Spiritualists had already got him, or whether his train wasn't in yet, was not to be learned. The police hadn't seen him, nor heard from him, and the lieutenant in charge hazarded a belief the Columbus man is 'daffy.' "

The above is a huge joke. Poor fellow, there is not a Spiritualist in the United States who would injure a hair of his head.

MRS. MAUD LORD DRAKE.

This estimable lady and medium, with her husband, was in Chicago, last week. She will remain here but a short time. Through her lectures, her light and dark seances, her wonderful tests, she has done a most excellent work for Spiritualism. Mrs. Drake is a humanitarian as well as a Spiritualistic worker, and she has made a deep impression for good on the present age.

FARMER RILEY.

Eminently Satisfactory Spirit Manifestations Occur.

Farmer Riley, the honest medium and genuinely unostentatious gentleman,

has been in our midst. On Monday, November 29, there wer gathered at the residence of Mr. and Mrs. E. O. Arnold, No. 3607 Indiana avenue, Chicago, a few choice souls. The gathering was rather small, composed of twelve people only. Like the disciples of old they gathered together to commune with the higher forces, and in an attitude of reverential and loving expectancy they awaited the advent of their spirit friends. There were strong men and tender women, men of learn-

ing and women of culture. In a marvelously short space of time writing was heard upon the slates lying on the table, several present receiving loving and cheering messages.

The procession of angelic visitants

was heralded by the appearance of a young and beautiful woman, who appeared at the opening in the curtain and then gradually dematerialized. A number of large, erect and intelli-gent men appeared, pushing the curtains so far apart that the articles in the room in which Farmer Riley sat were easily distinguishable. Nearly all were recognized, and the spirit bowed

Hands were felt by every one present voices were heard through the trumpet and objects were removed from the acknowledgment when called by name. table and placed upon the heads and One form in particular was recognized, and as he seemed to sink into the floor hands of those present, while beautiful ights were displayed and floated gracehis friend pleaded with him to come fully about the room. again. He reappeared almost immediately, and, with his reappearance, the Farmer Riley works without a claptrap cabinet, and with his ingenuous N. Miller. Price 25 cents.

would surely arrive.

let us use it.

fiercely waged.

playing. The figure pushed aside the curtain, and with firm and elastic tread,

stepped out into the center of the room,

fully six feet from the curtain, and laid

the music-box in his friend's lap. The entire company saw the materialized

form, as the room was lighted suffi-ciently well to enable all to see each

other plainly: The seance was of com

paratively short duration, less than two

hours long, but eminently satisfactory.

There were ten distinct figures, and

messages written upon a number of the

development of psychic powers. Hands

were joined and with song and hope

and belief the friends waited for "the

touch of the vanished hand and the

sound of the voice that is stilled."

demonstration or development occurred

when Farmer Riley remarked: "The

he then ordered the lights turned on

and proceeded to rearrange his circle.

During the intermission the door-bell

rang and a belated investigator arrived,

who just completed the perfect circle.

the part of the invoked spirits, who re-

alized and knew that the belated seeker

the phenomena took

music-box, of its own sweet will, began and quiet manners wins the respect and confidence of his audience. If the phenomena of Spiritualism could be produced by only such fair and honest instruments as Farmer Ri-

ley, the world would be converted to the actuality of spirit return.

'GHOST LAND."

Remember the terms on which it can be obtained: Farmer Riley are very delightful. A few congenial spirits, in the body, come together for soul-growth and few congenial spirits.

The Progressive Thinker one year and Ghost Land, \$1.16 each. FIVE OR MORE SUBSCRIBERS.

The Progressive Thinker one year and Ghost Land, \$1.10 each, and an extra copy of Ghost Land to the one who Nearly fifteen minutes clapsed and no gets up the club. TEN OR MORE SUBSCRIBERS. The Progressive Thinker one year

conditions are not satisfactory," and and Ghost Land, \$1:10 each, and a copy of the paper and Ghost Land free to the one who gets up the club. TWENTY OR MORE SUBSCRIBERS. The Progressive Thinker one year and Ghost Land, ONE DOLLAR each, and a copy of the paper and Ghost place, thus showing an intelligence on Land free to the one who gets up the

> Ghost Land is a remarkable book. elegantly bound and printed, and as prices are at the present time, is well worth \$2. If you don't secure it, you miss a valuable book for your library.

"The Strike of a Sex." By George N. Miller. Price 25 cents. For sale at this office.

"After the Sex Struck." By George



For the Especial Consideras tion of the Anti-Spirit-

To the Editor:-In a debate on Spirit, ualism, held at Anderson, Ind., between Moses Hull, the veteran Spiritualist and Elder Covert, the leading representative of the churches arrayed against Spiritualism, with the intent to suppress all phases of mediumship, Mr. Covert made this statement:

"If people were a little better acquainted with the Bible it would save them a world of trouble. The Bible tells you that spirits have not flesh and bone. Materialization of spirits is a humbug, a lie, etc." Did Mr. Covert ever witness any ma-

terialization? If not, how does he know? The assertion that spirits have not flesh and bones does not by any means prove that they may not draw from flesh and bones and other elements around them sufficient material to build up a transitory form in their former likeness, through which to appear and talk to the friends for whom they materialize.

I have witnessed the very beginning and end of materializations. I have recognized, shook hands and talked with forms who built up, step by step, from the carpet, while I stood waiting for them to fully develop before my eyes, and not mine only, but those of fifteen to twenty associate investigation tors. Their bodies felt natural during their transitory visits, but when I reffect that they vanished gradually into apparent nothingness on or about the same spot where I had a few moments before seen them gradually materialize, I do not understand how they could have had any "flesh and bones," or any. thing else of a material nature. Mr. Covert may yet discover that

Clipping Bureau, New York City, and is gathering there are a few things not dreamed of data to show the deep-seated corruption in wbat is in his philosophy, and that materialization of spirits without "flesh and bones" is one of them. The Spiritualist knows it. The phenomena of Spirit designated as the Orthodox Churches. Her report, ualism convinced him, and we firmly together with many others, will appear in a special believe that a critical investigation, with a sincere desire to know the truth, will convince any honest man or womnumber of The Progressive Thinker, after the Hullan that the spirit survives the death of the body, and can and does return and communicate. We know that the Covert debate is concluded, and it will create a loved ones are waiting to welcome us; that we shall be re-united; that while decided sensation in the whole of this great counwe are whispering the words of farewell to the dying, they are listening to the words of welcome in a sea of song try. We want to circulate at least 1,000,000 copfrom those gone before. Words cannot express to those who deny, doubt, or even believe in, a future life, what ies of that edition. It should be thrust in the real happiness and perfect peace this knowledge has given us, and we only hope that they may share it with us. face of every church member who sticks up his

For our opposers, who are those only who have never sought and found the truth of Spiritualism, we have nothing but kind words and the broadest charity. We do not see how they could be anything but skeptics, but when they in turn get positive evidence, and when other skeptics use against them the same arguments they now use against us, they will begin to appreciate the real value of a man's opinion on a subject about which he knows nothing.

For any skeptic to assume, however, that because he has never witnessed genuine phenomena, no one else ever did, is to make his own limited experience a measure of the universe. So we need not worry about the man who has a theory of the universe in which there is no room for the facts of Spiritualism. They will keep until he gets the same demonstrative theory that all Spiritualists have had.

or more copies to one address, ONE CENT PER That men are everywhere drifting away from the old beliefs will not be questioned. Of course, there are not a few simple-minded men who are still awed by her threats and established by her promises, but the intellect of the world has undealthed less all feet her threats. COPY. Every town or city in this broad land should receive at least one hundred copies. Every world has undoubtedly lost all faith in the church of the past. The whole independent and scholarly world rejects here for Chicago to-night with considerable apprehension as to his personal safety. While in Adrian on business edition will be entitled "THE SEQUEL TO THE of distressing doubt. You scarcely ever find a man who believes unqualifiedly HULL-COVERT DEBATE," and when sending in the doctrines of the pulpit; and the pul-pits are full of men who doubt the truth of what they themselves preach.
No, my friends, we need not go outyour orders, so designate it. Postage stamps will side of the church to find those who are inimical to the further progress of oldinimical to the further progress of old-time orthodoxy, and you should, there-fore, cease charging Spiritualists with harboring any especial enmity or malice toward it.

Every medium, every Spiritualist, every free-thinker should read this "Sequel to the Hull-Cov-The wise man has no prejudices. What he thinks is wrong may turn out to be right, and charity may save him many a pang. This is a large world, and its mysteries are yet unsolved. You have no right to say, "Believe as I do." That is tyranny and folly. There are other brains hesides yours, and probably as good as yours. If men are searching for truth in any direction, lated. This is ammunition furnished by the enemy; encourage them. To have a desire to know the truth is itself elevating and

> Now, Mr. Covert and his followers do not desire to know the truth any more earnestly and sincerely than do the Spiritualists of the country. We do not see how any man or woman could want anything else, and because we cannot agree on certain things is no reason why we should call each other hard names. So we think that Mr. Co-vert's epithets of "humbug." "deluded," "befogged," etc., are tigly words to come from a Christian minister. Nor do they indicate an approximation to that "peace on earth, good will toward men," which he proudly quotes. So let us all-Christian, Atheist, Materialist, Agnostic, Theosophist and Spiritualist -remember that we are brothers, and all are God's children.

MRS. JESSIE L. BOND. Battle Creek, Mich.

How Missionaries Taste. "The Vegetarian" has the following

rather fresh paragraph, which goes to show that our bodies are like the food out of which they are made: "Cannibals tell us that cooked mis-

sionary very much resembles pig-meat in flavor. And why not? In his eating the human is more like the pig than any other animal. He is neither carniverous nor herbivorous, but both. So is the pig. The character of an ani-mal's food has much to do with the character of that animal's flesh. flesh of the lion and tiger and other flesh-eating animals is not considered pleasant to the taste, while the cow. and the lamb, which feed upon vegetable foods, furnish finer grained and more "palatable" meat. The flesh of the pig, which does not know enough to discriminate between flesh-food and vegetable food, is not so gross as that of the fiesh-tearing leopard, or yet as "delicate" as that of the grass-eating ox. As man (that is the "civilized" type of man) subsists upon practically the same foods as the hog, and as the character of the food determines the character of the flesh of the eater, it is natural that missionary flesh should taste to the cannibal more like the flesh of the barnyard rooter than like that of either the animal which gets its food entirely from the vegetable kingdom, or the beast which obtains its food entirely from the animal kingdom.



slandered and maligned himself. He has fasted and starved. He has mutilated his body, scarred his flesh and given his blood to vermin. He has persecuted, imprisoned and murdered his fellowmen. He has deserted wife and child. He has lived alone in the desert He has swung censers and burned incense, counted beads, sprinkled himself with holy water, shut his eyes, clasped his hands, fallen on his knees and groveled in the dust; but the gods have been as silent as stones.

Have these cringings, these kneelings, these crawlings, these cruelties, these absurdities, these ceremonies, this faith and foolishness pleased the gods? We do not-know. Has any disaster been averted? We do not know. Has any blessing obtained? We do not know. Shall we thank the Gods? Shall we thank the church's God? Who and what is he? Let us be honest; let us be

The God of Orthodoxy. They tell me that their God is the

creator and preserver of all that has been, of all that is, of all that will be. that he is the father of angels and dev ils; the architect of heaven and hell; that he made the earth and man and woman; made the serpent who tempted them; made his own rival; gave victory to his enemy, that he afterwards repented of what he had done; that before he did it he knew he would repent and that he sent a flood and destroyed all the children of men with the excention of eight persons; that he tried to civilize the survivors and their children -tried to do this with earthquakes and serpents, with pestilence and famine, but he failed; that he intended to fail; that he was born into the world, preached for three years, allowed savages to kill him, then arose from the dead, and then went back to heaven; that he knew he would fail: that he tried to fall; that he knew he would be killed; that he had prearranged everything and brought everything to pass ast as he had predestined it from an ernity. All who believe this will be sived and those who doubt will be lost. Made his own enemy; supported his own rival, the one that he knew would destroy his work, the one that he knew make it necessary for him to

come and die. Has this God good sense? Not always. (Laughter and applause). Not always. He creates his own enemies; he plots against himself. Nothing lives except in accordance with his will, and What is the matter of this God?

(Laughter.) Well, sometimes he is foolish; sometimes he is cruel and sometimes he is insane. (Applause.)

Does this God exist? Is there any intelligence back of Nature? Is there any Being anywhere among the stars, the ample distances of astronomyis there any Being who pities the suffering children of men? We do not know. Let us be honest. Shall we thank him? We do not know that he

Shall we thank nature? Does Nature care for us any more than for leaves or grass, or flies? All we know is that Nature is going to kill us all.

Why should we thank Nature? If we thank God or Nature for the sunshine and rain, for health and happiness, whom shall we curse for famine and pestilence; whom shall we curse for earthquake and cyclone, for disease and death? Let us be honest, and let me give you my idea of thanksgiving. Once there was a dervish, a very

plous, holy man. He was a hermit; he lived in the woods; he had nothing to do with his fellew-men. He was famillar with God. He made up his mind to make a pilgrimage to Mecca, and so he started for the "Sacred Tomb." On his way he crossed the desert; lost his road: was about to die of hunger and horizon the waving palm. With the little remaining strength he reached the grove. There was a spring, and the water with its murmured music coming from the earth. He slaked his thirst. He reached forth his hand and plucked dates from the tree. He satisfied his hunger; and then he said, "Oh, God, I thank thee for thy mercies; I thank thee for giving food and drink to thy children. Oh, God, my heart is On the next day he passed by a little village that had been visited by the pestilence, and the single street was covered with the bodies of dead men, women and children, and wolves were devouring the dead, and one old wolf had just finished gnawing the last bone of a babe, and it turned its nose toward heaven, and this old hermit was ac quainted with the wolf language, and here is what the wolf said: "Oh. God, I thank thee for thy mercies; I thank thee that thou hast given food to the wolves and their children. Oh, God, my heart is thine." (Great applause and laughter.)

Whom Shall We Thank? All I wish to say is that the philoso-

ply of the dervish and the wolf were on an exact equality. If we cannot thank the orthodox churches: if we cannot thank the unknown, the incomprehensible, the su-pernatural; if we cannot thank Nature:

if we cannot kneel to a Guess; or if we cannot prostrate ourselves before a Perhaps, whom shall we thank? Let us see what the worldly have done; what has been accomplished by those not "called," not "set apart," not

'inspired," not filled with the Holy Ghost, not born twice; by those who were neglected by all the gods. Let us ee what they have done. Passing over the Hindus, the Egyp-

tians, the Greeks and Romans, theh poets, philosophers and metaphysiclans, we will come to what may be cilled modern times. In the 10th century after Christ the

Saracens, governors of a vast empire, established colleges in Mongolia, in Tartary, Persia, Mesopotamia, Syria, Egypt, North Africa, Morocco, Fez and

in Spain. The region owned by the Saraceus was greater than the Roman Empire. In the day of their glory they not only had colleges but they had observatories. The sciences were taught. They introduced the ten numerals by which the higher branches of mathematics became possible. They taught algebra and trigonometry; they understood cubic equations; they made catalogues and maps of the stars; gave to the great stars the names that they still bear; they ascertained the size of the earth; determined the obliquity of the ecliptic; fixed the length of the year. They calculated equinoxes, solstices, conjunctions and eclipses; they constructed astronomical instruments; they made clocks; they were the inventors of the pendulum; they originated chemistry; they were the first to publish pharmacopoeias and dispensa-

In mechanics they determined the laws of falling bodies. They underthe mechanical powers, and the attraction of gravitation. They taught hydrostatics and they determined the specific gravity of bodies; and in optics they discovered that a ray of light did. not proceed from the eye to an object, but from the object to the eve.

They were munufacturers of cotton, of leather, of paper, of steel. They gave us the game of chess, They produced romances, novels, essays, and in their schools they taught the modern doctrine of evolution and development. They anticipated Darwin and Spencer. Applause.) These people were not Christians.

They were the followers, for the most of an impostor, of a pretended prophet of a pretended God; and yet while the true Christians, the men selected by the true God, the men filled with the Holy Ghost, were tearing out the tongues of heretics, these wicked wretches were irreverently tracing the orbits of the stars. While the true believers were flaying philosophers and extinguishing the eyes of thinkers, godless followers of Mohammed were founding colleges, collecting manuseripts, investigating the facts of nature and giving their attention to seience. But it is only fair to say that afterwards superstition did its perfect work. The followers of Mohammed be came the enemies of science and hated facts as intensely, as ignorantly and as honestly as Christians. Whoever has a revelation from God will defend it, will abhor reason, will deny facts.

Thank the Pagans and Moors.

But it is well to know in this day of thankfulness that we are indebted to the Moors, to the Mohammedans, for having laid the foundations of science. It is well to know that we are not inlebted to our church, to our Chris-

tianity, for any useful fact. It is well to know that the seeds of thought were sown in our minds by the Greeks and Romans and that our literiture came from those seeds. The great literature of our language is Pagan in ts thought, Pagan in its beauty, Pagan in its perfection. It is well to know that Mohammedans were the friends of science when Christians were its enemies, and how consoling it is to think that the friends of science-the ones who educated their fellows-are now in hell, and that the men who perse cuted and killed philosophers are now in heaven. Such is the justice of the Christian God.

The Christians of the Middle Ages, the men who were filled with the Holv Shost, knew all about the worlds be youd the grave, but nothing about this They thought the earth was world. llat—a little dishing if anything; that it was about five thousand years old. and the stars were little sparks to

beautify the night. The fact is that Christianity was in existence for fifteen hundred years before there was an astronomer in Christendom, before there was a follower of Christ who knew the shape of the earth, and the earth was demonstrated to be a globe, not by a pope, not by a cardinal, not by a bishop, not by a collection of clergymen, not by the "called," not by the "set apart," but by

Magellan left Seville, Spain, August port it left, on the 7th of September, 1522. The world had been circumnavi-The earth was known to be round. There had been a dispute between the holy scriptures and a sailor. and the fact took the sailor's side. In 1543 Copernicus published his "On the Revolutions of the Heavenly Bodies." He had some idea of the vastness of the stars, of the astronomiical spaces, of the insignificance of this

world. Toward the close of the 16th century Bruno, one of the greatest men this world has produced, gave his thoughts to his fellow-men. He taught the pluvality of worlds. He was a Pantheist. an Atheist, an honest man. He called the Catholic church the "Triumphant Beast." He was imprisoned for many years, tried, convicted, and on the 16th day of February, in the year of grace 1600, burned in Rome by men filled with the Holy Ghost, burned on the snot where now his monument stands. Bruno, the noblest, the greatest of all the martyrs: the only one who ever suffered death for what he believed to be simply the truth; the only martyr who had no heaven to gain, no hell to shun, no God to please. He was nobler than inspired men. Grander than prophets, greater than apostles, above all theologians of the world, above the makers of creeds, above the founders of religions, rose this serene, this unselfish, this intrepid man. (Applause.) He had no heaven to gain, no God to please. He thought death was the end, and yet rather than stain the whiteness of his soul by denying what he believed to be true, he suffered death. (Ap-

plause.) Christians, followers of Christ, murdered this incomparable man. These Christians were true to their creed. They believed that faith would be rewarded with eternal joy and doubt punished with eternal pain. They were logical. They were plous and pitiless; they were devout and devilish; they were meek and malicious; they were religious and revengeful; they were Christ-like and cruel; loving with their mouths and hating with their hearts; and yet, honest victims of ignorance and fear.

Works of the Worldly. What have the worldly done?

In 1608, Lippershay, a Hollander, arranged lenses so that objects were exaggerated. He invented the telescope, He gave countless worlds to our eyes, and made us citizens of a universe. In 1610, on the night of January 7, Galileo demonstrated the truth of the Copernicum system, and in 1632 published his work on "The System of the World:" and what did the church do? Galileo was arrested, imprisoned forced to fall upon his knees, and with his hand upon the Bible recant. For ten years kept in prison—for ten years, until released by the pity of death; then the church—men filled with the Holy Ghost-denied his body burial in consecrated ground. It was feared that his dust might corrupt the bodies of those who had persecuted him. In 1609 Kepler published his book "Motions of the Planet Mars." He

knew of the attraction of gravitation and that it acted in proportion to mass

and distance. Kepler announced his

Phree Laws and found they mathematically bance, expressed the relation of tance, mass and motion. Nothing greater has been accomplished by the human mind. The third law of Kepler, I am inclined to think, is the greatest triumph of the human intellect.
Then came Newton, Herschel and La Place; and the astronomy of Joshua and Elijah faded from the minds of in-

telligent men. Jehovah became an ignorant tribal god. Astronomy became a science and Christianity became a superstition. (Applause.)

Men began to see that the operations of Nature were not subject to interference. That eclipses were not caused by the wrath of God; that comets had nothing to do with the destruction of empires or the death of kings; that the stars wheeled in their orbits without regard to the actions of men. In the sacred East the dawn of science appeared. A few years ago a few men became

wicked enough to use their senses; wicked enough to look; wicked enough to listen. They began to see; they began to reason. They forgot heaven and hell long enough to take some interest in this world. They began to examine soils and rocks. They noticed what had been done by rivers and seas. They found out something about the crust of the earth. They found that most of the rocks had been stratified and deposited in water. They found that these rocks put together would make 70,000 feet in thickness. found that the coal was once vegetable matter. They made the best calcula tions they could. They found that it would require many million years to produce this coal.

They examined the chalk cliffs; they found they were composed of micro-

same, produced by the same causes. and that all rest on a disconception of and slave. They have invented morthe facts in nature, that all are founded able type; taught us the art of printing; on ignorance and fear, on mistake and made it possible to save and transmit mystery.

Christianity Was Borrowed,

like the rest; that it was not revelation, family; they have made intelligence inbut a natural growth; that its gods and dependent of distance. They taught us devils, its heavens and hells, were borhow to build homes, how to obtain rowed; that its ceremonies and sacraments were souvenirs of other religions, that no part of it came from heaven; but all was made by savage men. We have found that Jehovah was a tribal god; that his ancestors lived on the banks of the Euphrates, the Tigris, on the world" with form and color. They the Ganges and the Nile; that these ancestors could be traced back to still for many maladies that afflict the flesh more savage forms,

We have found that all sacred books the instruments of music and the great

"Ah, but," says the Christian. have the only inspired book. We have and refine the soul, the Old Testament and the New." Let me tell you something. Where did you the Jews? Yes. Let me tell you about

After the Jews returned from Babyknow that Genesis was written after and more after Moses was dead—because it was from the Babyloniaus that crowned the phantoms, wrested the flood, and from the Babylonians they of fear; they have exting learned about the sacredness of the flames of hell. (Applause.) Sabbath. You find nothing about that holy day in Judges, in Joshua, in Sam- | great scopic shells of minute organisms, that I Job, nothing in the Psalms, nothing in I the tireless hands of time in the dim

They have made lightning a messenger the intellectual wealth of the world. They connected continents with cables. cities and towns with the telegraph; We have found that Ohristianity is they have brought the world into one food, how to weave cloth. They covered the seas with iron ships, the land with roads and steeds of steel. They gave us the tools of all trades-the im plements of all labor. They chiseled statues, painted pictures and "witched have found the cause of and the cure and minds of men. They have given us were filled with imspired mistakes, composers and performers have with sacred absurdities. changed the common air to tones and harmonies that intoxicate, exalt, purify They have rescued us from the pris-

ons of fear; they have snatched our Old Testament? From the souls from the fangs and claws of superstition's loathsome, crawling, flying beasts. They have given us the liberty to think, the courage to express lon, about 400 years before Christ, Ezra our thoughts. They have changed the commenced making the Bible. We frightened, the enslaved, the kneeling, the prostrate into men and womenthe captivity—that is, a thousand years | clothed them in their right minds and the Jews got the story of the Creation, scepters from the ghosts and given this of Adam and Eve, of the Garden, of world to the children of men. They the serpent, of the tree of life, of the have driven from our hearts the fiends

volume of Nature, deciphered uel, in Kings, in Chronicles, nothing in some of the records written on stone by

They have read a few leaves of the

Well, wife, I've been to church to-day—been to a stylish How, at last, the rich man perished, and his spirit took its flight And, seein' you can't go from home, I'll tell you what From the purple and fine linen to a home of cheerless was done; night;

THE STYLISH CHURCH-A SERMONETTE WITHIN A SERMON.

You would have been surprised to see what I saw there There he learned, as he stood gazin' at the beggar in the to-day; The sisters were fixed up so fine they hardly bowed to "It isn't all of life to live, nor all of death to die."

pray. I had on these coarse clothes of mine, not much the worse | Who went up from their dwellings, like the pharisee of for wear,

So they led the old man to a seat away back by the door; Twas bookless and uncushioned, a reserved seat for the To spurn the hungry beggars who around the doorway poor. Pretty soon in came a stranger with gold ring and cloth- Out! out with such professions! They are doin' more

ing fine. They led him to a cushioned seat far in advance of To stop the weary sinner from the Gospel's shinin' way mine.

near. When he was young, and I was old and very hard to hear. But, then, there's no accountin' for what some people do;

The finest clothing now-a-days oft gets the finest pew. But when we reach that blessed home, all undefiled by

We'll see wealth beggin' at the gate while poverty goes in. couldn't hear the sermon, I sat so far away, So, through the hours of service, I could only "watch and

Watch the doin's of the Christians sitting near me, round about;

Pray that God would make their pure within as they

were without.

I kept thinkin' of the rich man and the beggar at his

grew cold, And the angels bore his spirit to the mansions built of gold.

the chalk was a mile in depth; and that

this required many millions of years. Lyell, the highest authority on the

subject, says that it must have re-

nuired, to cause the changes that we

know, at least two hundred million

Think of these vast deposits caused

by the slow falling of infinitesimal

atoms of impainable dust, through the

the microscopical forms of life, con-

silent depths of ancient seas! Think of

structing their minute houses of lime

giving life to others, leaving their man-

the foundations of islands and of con-

Go back of all life that we now know

-back of all the flying lizards, the armored monsters, the hissing serpents,

the fanged horrors; back of the Lau-

rentian rocks to the cozoon, the first of

living things that we have found; go

back of all mountains, seas and rivers.

back to the first incrustation of the

molten world; go back of wave of fire

and robe of flame, back, back to the

time when all the substance of the

earth blazed in the glowing sun with

central fire; go back; think of the days

and nights that lie between! Think of

the centuries, like withered leaves of

time, that strow the desert of the past! Think, think of the countless ages!

Nature does not hurry. Time cannot

be wasted-cannot be lost. The future

remains eternal and all the past is as

though it had not been—just as though

it were to be. The infinite knows

We know a little something of the

listory of the world. The worldly have

told it to us. We know a little some-

thing of the human race; and we know

lence and famine, through ignorance and crime, through fear and hope, on

the old earth for millions and millions

of years. (Applause.)
At last, at last we know that the in-

fallible popes, and the countless priests

that presidents of colleges, we know

At last we know that the story of cre-

untrue, but infinitely absurd and idi-

ter.)

tify for us.

with the Holy Ghost; we know

man has lived and struggled

either loss nor gain.

years

tinents.

I doubt not there were wealthy sires in that religious fold

But then they knew I wasn't one they call a millionaire; Then went back home from worship with a head unlifted high,

cry.

to-day, Than all the books of infidel—than all that has been tried I thought that wasn't exactly right to seat him up so Since Christ was born at Bethlehem—since Christ was

crucified. How simple are the works of God, and yet how very grand!

The shells in ocean caverns! the flowers on the land! He gilds the clouds at evenin' with the gold right from His throne:

Not for the rich man only; not for the poor alone. Then why should man be humbled because of lack of gold?

Why seat him in the poorest pew because his clothes are A heart with noble motives—a heart with goodness blest

May be beatin' sweetest music 'neath that faded coat and I'm old—I may be childish—but I love simplicity;

I love to see it shinin' with its perfect purity; While I sat there, lookin' all around upon the rich and But 'cause my conscience tells me that simplicity is right

Our heads are growin' gray, dear wife-our hearts are beatin' slow, How, by all but dogs forsaken, the poor beggar's form In a little while the angels will call for us to go: When we reach our spirit mansion and look in with joyful

We'll see no stylish worship in the temple of the skies.

is to say, of the atoms of these shells, Esther, nothing in Solomon's Song, and distant past. They have told us 10, 1519; sailed west and kept sailing or dust; that this had settled over areas nothing in Ecclesiastes—only in books something of what has been done by west until the ship reached Seville, the as large as Europe and in some places produced by Ezra after the return from wind and wave, by fire and frost, by Babylon. And when Ezra finished the inspired book he placed it in the holy temple. It was written on the skins of the known, changed the glittering beasts, and there was only one copy. What became of that Bible? Let me

tell you. Jerusalem was taken by Titus about 70 years after Christ. The temple was destroyed. At the request of Josephus the Holy Bible was sent by Titus to Vespasian, then the Emperor at Rome. And this Holy Bible has never since been seen or heard of, not once, not once. So much for that. sions beneath the waves, and so through countless generations building

Then there was a copy, a translation, rather, called the Septuagipt. How was that made? It is said that Ptolemy Soter and his son Ptolemy Philadelphus obtained a translation of the Jewish Bible. This was made by seventy persons, and at that time the Jew-ish Bible did not contain Daniel, nor Ecclesiastes, only a few of the Psalms, only a little of Isaiah.

What became of this translation? It was burned in the Bruchium Library forty-seven years before Christ. Never heard of again.

There was another so-called copy known as the Samaritan Roll of the That happened to be a all the stars that now wheel about the

Have we a true copy of the Bible that | tiaras were not upon their beads. was in the temple at Jerusalem? No- They were not even ordained. They body knows. Have we a true copy of used their senses; they observed and the Septuagint? Nobody knows. Have recorded facts. They had confidence in we a genuine Bible? Nobody knows. reason. They were patient searchers What is the oldest manuscript that after the truth. They turned their at we have of the Hebrew Bible? The tention to the affairs of this world oldest that we have was written in the 10th century after Christ, and the oldest we have of the Septuagint is written in Greek and was written in the 5th

century after Christ.
If the Bible was divinely inspired, if it was the word of God, we have no authrough want and war, through pesti- thenticated copy. The original has been lost and we are left, in the darkness of Nature, to be misled by a pretended

copy. It is impossible for us to show that their Bible is correct. We have no standard. Many of the books of our and clergymen, the gentlemen who Bible contradict each other. Many were "called," the gentlemen who were chapters appear to be incomplete and parts of different books. The 19th and 20th chapters of II. Kings and the 37th and 38th chapters of Isaiah are exactly that kings, emperors and executives alike, word for word. Way the blundering guesses of ignorant inspire men to copycachiether? So is the blundering guesses of an infinite the 36th chapter of Isajah from the 2nd verse precisely the same as the 18th chapter of II. Isings from the 2nd verse-absolutely, precisely, exactly the same.

ation, of the beginning of things, as told in the "sacred book," is not only It is perfectly apparent that there could have been no possible prootic. (Applause.) Now we know that the inspired writers did not know and priety in inspiring the writers of Kings that the God who inspired them did not and the writers of Chronicles, the know. (Renewed applause and laughbooks are substantially the The same is true of Leviticus and Num-We are no longer misled by myths bers, So other books do not agree and legends. We rely on facts, The either in facts or philosophy. They world is our witness and the stars tes-differ as the men differed who wrote them.

What have the worldly done?

They have investigated the religions of the world, the sacred books, the prophecies, the commandments, the rules of conduct. They have studied the symbols, the ceremonies, the prayers, the sacrifices; and they have shown that all religions are substantially the

life and death, the ceaseless workers, the pauseless forces of the world. They have enlarged the horizon of

specks that shipe above us to wheeling worlds, and filled all space with con stellations and countless suns.
They have found the qualities of substances, the nature of things. They have shown us how to analyze, separate and combine, and have enabled us to use the good and avoid the hurtful.

They have given us mathematics in its higher forms, by means of which we measure astronomical spaces, the distances to stars, the velocity with which the heavenly bodies move, their density and weight by which the mariner nav igates wide and waste seas. They have given us all we have of knowl edge, all we have of literature and art They have made life worth living They have filled the world with conveniences, with comforts, with luxu-And all this has been done by the

worldly, by those who were not "called," not "set apart," not filled with the Holy Ghost, who had no claim to "apostolic succession." The men who have accomplished these things had no copy only of a part. It was never con-sidered of value. revelation, no supernatural aid. They were not clad in sacred vestments; They were not saints. They were sensible men. They were not holy; they were honest. (Applause.) They worked for themselves; they worked for wife and child and for the benefit of all. To these men we are indebted for all we know, for all we have. They were the creators of civilization; they were the founders of free states: the saviors

> army of progress. (Great applause.) The Orator Returns Thanks. Whom shall we thank? Let us be

of liberty, the destroyers of supersti-

tion, the great captains in the sublime

honest; let us be generous. Standing here at the close of the 19th century, amid the trophies of thought the triumphs of genius, here under the flag of the Great Republic, knowing something of the history of man, here on this day that has been set apart for thanksgiving, here to-night I most reverently thank the good men, the good women of the past. I thank the kind fathers, the loving mothers of the savage days. I thank the father spoke the first gentle word. I thank the first mother that smiled upon her babe, that clasped it to her breast and wept for joy. I thank the first true man. I thank the first true friend. thank the first man who would not tell a lie. (Applause.) I thank the savages who hunted and fished that they and their wives and babes might live. I thank those who cultivated the ground those who changed the forests into farms. I thank those who built rude homes and watched the faces of their happy children in the glow of fireside flames.

Generous Flow of Thanks. I thank those who domesticated horses,

wheels and looms and taught us to spin and weave; those who by cultiva tion changed wild grasses into corn and wheat, changed bitter things to fruit and worthless weeds to flowers; that sowed within the heart of man the seeds of art. I thank the poets of the dawn, the tellers of legends, the makers of myths, the singers of joy and grief, of love and hope. I thank the artists who chiseled forms in stone and wrought with light and shade the face of man. I thank the philosophers, the thinkers, who taught us how to use our minds in the great search for truth. thank the astronomers who explored the heavens and told us the secrets of the stars, the glories of the constellations. I thank the geologists who found the story of the world in fossil forms, in memoranda kept in ancient rocks, in lines written by frost and fire by wave and wind. I thank the anat omist who sought in muscle, nerve and bone for all the mysteries of life. thank the chemists who unraveled Nature's work that they might learn her art. I thank the physicians who have laid the hand of science on the brow of pain, the hand whose magic touch re stores. I thank the surgeons who have defeated Nature's self and forced her to preserve the lives of those she labored to destroy. I thank the discov erers of chloroform and ether, the two angels who give to their beloved sleep and wrap the throbbing nerves of pair in the soft robes of dreams. Thanks the Inventors.

I thank the great inventors, those who gave us movable type and the press, by means of which great thoughts and all discovered facts are made immortal. I thank the inventors of engines, of the great ships, of the railways, of the telegraphs and cables I thank the great mechanics, the work ers in iron and steels, in wood stone. I thank the inventors, I thank the makers of numberless things of luxury and use.

I thank the industrious men.

thank the loving mothers, the useful women. I thank the benefactors of our race, and I say to-night the inventor of pins did a thousand times more good than all the popes and cardinals, and bishops and priests, than all the clergymen, apostles, exhorters and theologians that ever lived on the round earth.

(Great applause.) I say to-night that the inventor of matches did more for the comfort and convenience of mankind than all the founders of religions, than all the makers of all creeds, than all malicious monks and selfish saints that ever lived.

Thanks Honest Men and Women. I thank the honest men; I thank the

honest women who have expressed their sincere thoughts, who have been true to themselves and who have preserved the stainless veracity of their

I thank the thinkers. I thank the thinkers of Greece and Rome. I thank Zeno and Epicurus: I thank Cicero and Lucretius. I thank Bruno, the bravest; thank Spinoza, the subtlest of men.
I thank Voltaire (applause) whose

thought lighted a flame in the brain of man, unlocked the doors of superstition's cells and gave liberty to many millions of his fellow-men. Voltaire, name that sheds light. Voltaire, a star that superstition's darkness cannot quench. (Renewed applause.)

I thank the great poets and dramatists. I thank Homer and Eschylus, and I thank Shakspeare above them all. I thank Burns for the heart-throbs he changed into songs; I thank him for his lyrics of flame. I thank Shelley for his Skylark; Keats for his Grecian Urn. I thank Byron for his Prisoner of Chillon. I thank the great novelists. thank the great sculptors. I thank the unknown man who moulded and chiseled the Venus de Milo. I thank the great painters. I thank Rembrandt and Corot. I thank all who have adorned, enriched and ennobled life, all who have created the heroic and the I thank the statesmen who have pre-

served the rights of man. I thank mighty words for liberty have made the circuit of the globe. (Applause.) I thank the founders, the defenders, the saviors of the Republic, I thank Ericsson, the greatest mechanic of his century, for the Monitor, I thank Lincoln for the Proclamation. (Great applause.) I thank Grant for his victories, and the vast host that fought for the right, for the freedom of man. (Applause.) I thank them all; I thank the iving and the dead. I thank the great scientists, those

who have reached the foundation, the bed rock. I thank those who have built upon facts, the great scientists, in whose presence theologians look silly and look malicious. (Applause.)
Let me say to night scientists never

persecuted, never imprisoned their fel-low-men. They forged no chains, built pincers, dislocated no joints on racks. crushed no bones in iron boots, extinguished no eyes, tore out no tongues, lighted no fagots. They did not pre tend to be inspired; did not claim to be prophets or saints; did not say they had een born again. They were intelligent. They did not appeal to force or fear. They did not regard men as slaves to be ruled by torture, by lash and chain, nor as children to be cheated with illusions, rocked in the cradle of an idiot creed and soothed by a lullaby of lies.

They did not wound; they healed They did not kill; they lengthened life. They did not enslave; they broke the chains and made men free. They sowed the seeds of knowledge and many millions have reaped, are reaping, and will reap the great harvest of

I thank Humboldt and Helmholtz. thank Haeckel and Buchner. I thank Lamarck and Darwin-Darwin who revolutionized the thought of the intellectual world. I thank Huxley. thank Spencer. I thank the scientists one and all. I thank to-night the heroes, the de

stroyers of prejudice and fear; the de throners of savage gods; the extinguishers of hate's eternal fire. I thank the heroes, the breakers of chains; the founders of free states; the makers of just laws. I thank the heroes who fought and fell on countless fields; the heroes whose dungeons became shrines the heroes whose blood made scaffolds sacred. I thank the heroes, the apostles of reason, the disciples of truth, the soldiers of freedom. I thank the heroes who held high the holy torch and filled the world with light. With all my heart I thank them one and all (Great applause.)

INGERSOLL'S INTERVIEW WITH JEHOVAH. The saints were singing with celestial

glee, While white-robed angels prayed with bended knee.

Discordant harps at once made heaven resound. And countless lyres joined to swell the

Above the din and roar of all the blest And by his horn distinguished from the Did Gabriel blow a blast to show the way

cattle and sheep; those who invented That he will summon souls the final day. Unnumbered ghosts assembled at the

And thieves, redeemed, came sneaking up the hall. Patriarchs and popes in rich attire, And baptized babes advanced to join the choir.

With robes of purple hue and gorgeous hat.

Upon his throne of gold Jehovah sat. His jealous eye surveyed the mighty throng. His glad ears flapped to hear the tide

of song; Upon his face a proud majestic sneer Discouraged all who dared to venture near.

"Sing! boys, sing!" he cried in accents gruff, "Play on and on!! I cannot get enough. Praise me some more, and let your

volces rise Till all the walls resound in paradise." Just then a saint approached His Royal Nibs, And with a latch-key poked him in the

ribs. "I beg your pardon, boss," St. Peter "But there's a stranger at the door out-

"Who is he, Pete, and what does he want here? Said Peter, smiling: "He's a worldly seer. I cannot find his record on the scroll,

However, sire, his name is Ingersoll.' 'Let him approach and show me, if he That he has been a good and holy man.

His name's familiar, but upon my socks. Whether he's Atheist or orthodox, can't recall; however, I'll soon see

If he's in league with Satan or with The gate flew open with a squeak and

groan-The Colonel stood within and faced the throne. "What," said Jehovah, with a mock

surprise 'Have you e'er done to merit para-The Colonel answered, "Sire, I under stand

Phat I am but a product of your hand, I don't deserve reward for being just, For, as you know, we all act as we must. My record's plain: I freed my fellow-

From superstition, and with tongue and pen I battled tyranny upon the throne, Behind the altar, or wherever shown,

practiced charity and helped the The friendless all were welcome at my door. dearly loved my children and my And for my native land I risked my

"Bah!" said Jehovah, "I will hear no more. This bluff won't go, I've heard you talk before.

Begone! I say, you ridiculed my life, Denied the Bible, and ignored my wife. You doubted miracles, and couldn't see That three times one is one, and one is three.'

The Colonel left; the gate behind him slammed, And I could hear him murmur, "I'll be -Lawrence Gratton in Truth Secker.

THE HULL-COVERT DEBATE is sent to each subscriber. All the addresses, with the exception of the one in this issue, that have been pub-Paine, whose genius sowed the seeds of independence in the hearts of '76. (Aplace I thank Jefferson, whose lished up to date, are contained in one paper. bearing the date on first page of October 30, and are numbered in the order in which they occur. We cannot furnish to any extent back numbers of the paper, but can supply the debate in full to each subscriber, as set forth above. Bearthat in mind. So roll in your subscrip-

> PIANOS and ORCANS
> \$121,25 and up. \$22,00 and up.
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HISTORY OF ATHARAEL I IFE IN THE STONE AGE. THE L history of Athersel, Chief Priest of a Band of Ab Aryans. This pamphlet, containing 91 pages, was writ-ten through the mediumship of U. G. Figiey, and is u-tensely interesting. Price 20 cents. For sale at this calce.

SOCIAL UPBUILDING, Including Co-operative Systems and the Happiness and Ennoblement of Humanity, By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15c. For sale at this office.

SPIRITUAL HARP. Collection of Vocal Music for the

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IT IS INTERESTING. IFE AND LABOR IN THE SPIRIT. World: Being a description of Localities, Employments, Surroundings, and Conditions in the Spheres. By members of the Sphrit-Band of Miss M. T. Shelbarner, medium of the Banner of Light Public Free Circle. Cloth \$1.00. Postage 10 cents. For sale at this office.

The Religion of Spiritualism,

Its Phenomena and Philosophy. By Rev. Samuel Watson. This work was written by a modern Saylon agrand and noble man. Price \$1.00.

.. GENERAL SURVEY ...

THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS:-Each contributor | in Rochester during December and until Is alone responsible for any assertions further notice, where they may be ador statements he may make. The editor dressed at 34 Monroe avenue. allows this freedom of expression, besentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Farmer H. F. Coates, the materializing medium is now in Bloomington, Ill. He seems to be giving excellent satisfaction. His home address is Mattoon,

The Star, of Peoria, Ill., says: "'Paradise Lost' was the subject of a lecture given by Mrs. S. C. Scovell, speaker for the Spiritual Science Society, 205 Glen-dale avenue, last evening. Mrs. Scovell treated the Biblical story of the Garden of Eden and the Fall of man as an allegory or beautiful story, alleging that the so-called transgressions of Eve did not convey a curse, but the grandest blessing that could have been given to the world, a knowledge of good and evil, and the blessing, not the curse, of motherhood; that the temptation, fall and banishment from the Garden of Eden was but the fulfillment of an immutable law necessary to human progress, through which paradise was not lost, but found."

"A Guest," of this city writes: "A crystal wedding was celebrated by Mr. and Mrs. M. A. Lindsay, at their home, November 27. Many handsome presents, also a complimentary trumpet seance was given by Mrs. M. Summers, At the closing, one of Mrs. Sarah E. Bromwell's spirit guides took control, clasped the hands of Mr. and Mrs. Lindsny, and repeated the renewal of the marriage service, wishing them many years of happiness and spiritual unfoldment, also presenting a bouquet of beautiful flowers, which adorned the dining-room table, which was heavilyladen with a grand supper. A very pleasant evening was enjoyed by all

A. Wilson writes from Galveston, Tex.: "I have seen and felt the materialized form, and have held the hand of my mother in a circle of ten sitters who witnessed the same, while she gradual ly sunk through the floor at my feet, saying 'good night' when her chin was apparently resting on the carpet. I have also felt the hands and arms of a spirit as far as the elbows when all connection above them was cut off consequently I am a believer in spirit

W. J. Loveys writes from Cincinnati, "Elder Covert had twenty-six people to hear him Tuesday evening in Cincinnati, and those were gathered on the highways and byways by free

A subscriber writes: "A free literary and musical entertainment will be given by the Liberal Spiritualists at their hall, 107 Paulina street, corner of West Madison street, the last Sunday evening in December, 1897. A cordial invitation is extended to all. Come and enjoy a pleasant evening. A collection from the audience to defray expenses." Frank T. Ripley, speaker and test medium, is now at work at Santa Barabra. Cal. He will go East about the first of February, and can be engaged en route to speak and give tests. Write him at 517 Anna Capa street, Santa Barbara

N. J. Sutherland, of Portland, Mich., writes: "Moses Hull will lecture at this place three or four nights, commencing December 14."

lecture tour of the Central West, radiating from Chicago and St. Louis. Friends in Indiana, Illinois, Ohio, Michigan and Missouri, who wish one lecture or three will please address him at when it is expected that he will be gra-ciously tendered the reception parlors of Mrs. Esther Marion, of Indiana avenue, city. Those wishing to join can write him for terms. These classes will ual gifts and illumination.

Secretary writes: "The Ethical Spiritual Society at Douglas Hall. Cincinnati Ohio, is meeting with phenomenal suc-cess. Organized September 10, it has every night had larger audiences until last Sunday night the Hall was full and the management is negotiating for a larger hall. Mrs. Ricker, as permanent pastor, lectures every night to delighted audiences, while her tests given with blindfolded eyes are wonderful."

Oscar A. Edgerly was in the city last week on his way East. He has been doing some most excellent work in this state, and is now filling an engagement in Boston, at Avres' Temple. During January he will lecture at Springfield, Mass.; February, Berkley Hall, Boston; March, Norwich, Conn.; April, Haver-

Secretary writes: "The new meetings at Lakeside Hall, Thirty-first street and Indiana avenue, are proving a grand New York, was called to serve the sosuccess as the seating capacity of the clety, in October, and has been lecturing hall is tested at every session. This is not a church, but a distinctly Spiritual-let meeting. There are no invocations, his excellent vocations as a healer, and no benedictions and no church forms holds the good will of the Pittsburg and ceremonies, but just what our public. name implies, a society for investigating the claims of Spiritualism. The slate-writing and physical manifestations in the light by Ben F. Foster, are er-Hagaman show came off at that conclusive, as well as the tests by Mrs. place recently. Hagaman failed to ap-W. L. Brown and others. Will C. Hodge, late secretary of the Mississippi Valley Association, is our present in the "secret order called improperly speaker, and mediums and speaker Spiritualism." He said it was all a speaker, and mediums and speaker Spiritualism." He said it was all a work harmoniously in promulgating the facts and philosophy of Spiritualism untrammeled by creed or dogma, or forms and ceremonies of the church. All who found him alone. "A good Spiritualist are interested in sustaining a meeting speaker would get a full house here of this kind are cordially invited to meet with us, and special invitation is extended to the Antis to come and very much for the strong stand you make good their boast of being able to have taken for religious freedom, auplicate the manifestations given ev-

ery Sunday from our platform." This need is creating the demand for ager engagements of speakers. Mr. to soon be able to get you more new Mrs. Kates will resume their labors subscribers."

Geo. W. Walrond writes from Denver. lieving that the cause of truth can be Colo.: "I had an audience of over 300 best subserved thereby. Many of the last evening and the attendance is getting larger all the time. I am glad to see the anti-debaters getting the worst of it. I tell you, Brother Francis, this. anti-Spiritualist business is going to make lots of good Spiritualists. These antagonisms-set people to thinking, and when people think, the Truth rises right up in front of them."

Theo. F. Price passed through the city last week on his way to Milwaukee, Wis., to fill an engagement. We have known Mr. Price for many years. Even twenty-five years ago he was lecturing in behalf of Spiritualism, and though he retired from the field for a time, he must now be ranked among the old workers. He seems to give excellent satisfaction wherever employed, and we congratulate him on his suc-

James R. Lowther writes: Mrs. Marion Carpenter, of Detroit, Mich., was at Leonidas, Mich., November 27 and 28. She gave us two very interesting lectures. pacity of 250, was filled. Mrs. Carpenter is a splendid lecturer and test medium, and those who can secure her services will be well pleased with her work. We can recommend her. Our society is gaining very fast. We want good lecturers and good physical medium, and we will surely win."

G. H. Brooks writes: "I lectured in Union City, Mich., November 28. I had a good audience, morning and evening. I found a good society composed mostly of farmers. The society started a movement the Sunday I was with them toward building a hall, with a good prospect of success. They may build this coming season, or they may wait until later, but a building is not far off for them. I go to Edwardsburg, Cass county, for the first Sunday in December, then to Allegan for the second. The work is shaping itself fairly well,"

S. M. Bumstead writes: "Will you be so kind as to give notice in your paper that Nathan's hall, 1565 Milwaukee avenue, is opened again for spiritual work, Mrs. Imma J. Hanson being lecturer and test medium. We have had quite an audience for a hall that has been closed for a year and a half, and everything looks bright and encouraging." Silas Boardman, of La Crosse, Wis., would be pleased to answer calls to lecture on phrenology and Spiritualism in

phases are inspirational, impressional and automatic writing. Mrs. Beam writes: "Mrs. Marion Carpenter, of Detroit, addressed the people of Lawton, November 26, her lecture being a benefit to all who may profit by

places adjacent to La Crosse. His

the grand truths given." Rev. G. C. Love announces that he is once more in Chicago. On last Sunday night he spoke for the Universal Spirit-ual Society, at Hopkins' Hall, 528 W. 63d street, over the post office.

F. C. Wiche writes: "I went to the Spiritualist Investigation Society, in Lakeside Hall, last night for the first time, and as I wanted to satisfy myself and family that slate-writing is a possibility, I let my wife clean the slates good (it was a double slate) and we put in seven screws and sealed them up, using red sealing wax, stamping the wax with Swedish copper money, and then we put on an extra seal on the edges. Before sealing the slates I put in small pieces of chalk. The slates were passed into the cabinet by spirit hands (we could see it because it was light in hall), and it took me to count such filthy language as he does in referforty, when the slates came out again. ence to mediums. The Ladies Aid now When the meeting was over I went | numbers in membership about 70, and home with my slates, being assured by are very active, meeting in room B of Mr. Ben Foster that he was impressed there were some words on the slates. I afternoon at 2:30 o'clock. Mr. Brooks opened the slates in presence of my family, and had a good twenty minutes' Station P., Chicago. He will not hold job, so hard it was to get at the screws, any classes in Chicago until January, and when opened we discovered on one when it is expected that he will be grasside the word Mother, and on the other side, 'Sit at home,' written plain and spelled correctly. Now this is the same advice I got from L. P. Benson, Minneapolis, through inspiration; also from be especially adapted to the unfoldment | Hudson Tuttle.. I wish you would pubof all phases of mediumship, the spirit- lish this for the benefit of skeptics. Slates are home for inspection, if anybady wants to see them."

Frank Bush, secretary, writes a cheering account of the good work done in Pittsburg, Kan., by the Progressive Spiritual Society, which furnished a small hall and invited the public to attend the open meetings. The meetings were made attractive by music, home like presentation of the truths of Spiritualism and tests by home mediums. Mrs. Alice M. Blackman, who is developing clairvoyance, clairaudience and psychometry, has done some wonderful work in her line, which has been pro-ductive of grand results. Mr. T. V. Blackman delivered many lectures during the year, to good acceptance, and ably assisted by Mrs. Blackman, was able to yanguish the orthodox assailants of Spiritualism. The society increased, and secured one of the largest halls in the city. Dr. C. W. Travis, of each Sunday night, and holding devel-

Mrs. L. A. Winter writes from Potterville, Eaton county, Mich., that a Beckpear. Becker told the audience that Hagaman had taken sixty-five degrees names, and come next evening with their dollars-but the next evening

F. Platto, M. D., writes: "I thank you through that fearless exponent of truth, The Progressive Thinker. May it long G. W. Kates and wife have had large survive the shock of battle, ever being audiences in Titusville, Pa., during the found upon the side of right and jusmonth of November. They report an tice, hearing proudly aloft the banner active society there with the possibili- of liberty. Keep up the fight, Brother ties of a generous support. They also Francis, and I trust our people will ably held meetings in Spartansburg and Oil sustain you as they should, for you are City, where they found many earnest fighting for that which is dearer than workers. Spariansburg Spiritualists all else on earth, the right to think and own a temple and enjoy the services of enjoy one's own belief. The Progress Mrs. Mary Webb Baker, a medium of ive Thinker is more to me than material much excellence. Oil Oity is agitating food, if posssible. It is filled to overthe organization of a local society and flowing with spiritual food of a high have sufficient help to make it a suc-cess if the active workers can be found. prevent starvation of my spiritual naseems that we need a leader every- ture, and I can truly say that I look forwhere. It is, in fact, the need of some ward to the arrival of my paper with one with time to devote to the details. greater interest than anything else which is transpiring in my life. I hope

seld. Mass. The mestings of the spirit for the month of November have been a success. Large audiences have listened with cordial approval to the bountful words and inspired thoughts words by Mrs. Carrie B. S. Twing, the voiced by Mrs. Carrie E. S. Twing, the noted revivalist. Two services each Sunday and seances week evenings, have been fruitful in awaking interest in spiritual phenomena and philosophy, and made many converts. Mrs. Helen Palmer Russegue, of Hartford, Ct., officiates for December 5 and 12. This speaker has a splendid reputation."

L. E. Burnham writes from East Homer, N. Y.: "We have in Cortland a medium who composes beautiful music. She plays it and remembers it. She is poor and deserving."

S. E. Snoke writes from South Bend, Ind.: "J. Frank Baxter, of Boston, closed a series of five week-night lectures under the auspices of the First Spiritualist Society of South Bend, and notwithstanding many counter attractions and the festivities attendant upon Thanksgiving, and very inclement weather he was greeted on each evening by a larger audience than the previous one and the last night many were turned away. The audiences were largely made up of thinking, intelligent people, but skeptical as to the truths of Spiritualism, but from all sides comes the query: 'When are you going to have Mr. Baxter here again? We want to hear more of him; his arguments are so reasonable and plain and so finely delivered and his phenomenal work is most convincing."

A subscriber sends the following extract from a Cincinnati, paper: "Elder Covert delivered another lecture on 'Spiritualism and Mediums' at College Hall Tuesday evening. There were a great many epithets flung at him by members of his audience who disagreed with him, but the trouble went no further than words." The subscriber says: Of course, you will observe how much stock the Cincinnati people take in the reverend gentleman's crusade against Spiritualism and the mediums, when he can stir up no interest either among the people nor press."

W. H. Brown, Secretary, writes: "The Wyoming Valley Psychic Society, of Wilkes Barre, Pa., has had Mrs. A. M. Glading, of Doylestown, Pa., lecturing for us through November. It has been a month of scientific religion from a spiritual standpoint. Whatever the subject given from the audience it has been handled with ability, showing the power controlling Mrs. Glading was of a superior nature or intelligence, reaching out to comfort humanity. Through her efforts nine persons have joined our society. In herself she is a lady and won friends that will always love her genial, friendly ways."

F. Thiebaud writes "I heartily ondorse the good work done by our able Brother Hull. The Progressive Thinker is looked for with great anxiety each week. It brings grand, elevating thoughts and food for our souls."

Alfred Kitson writes: "Allow me to congratulate you on the bold stand you are taking in regard to the Antis. I hops your hands will be strengthened to fight them. If ever there was a time calculated to put American Spiritualists on their merits, it is now when they see what the enemies of progress are pre-

W. J. Loveys writes from Cincinnati, Ohio: "The Union Society gave a supper and dance in the Odd Fellows Temple, December 1; it was one of our old-time gatherings. A lovely time was had. Over three hundred of the friends were there. A vote was taken as to whether those gatherings should be continued, which was unanimous almost. The next supper will be given about January 19. Mrs. Julia Steelman Mitchell has served the society with entire satisfaction during the month of November. This man of—I was going to say—God, but better, escaped lunatic, Covert, has been here for several days. This morning a delegation of ladles are going to call on his honor, the mayor of the city, and chief of police, and enter a protest against Odd Fellows' Temple every Wednesday is expected in Cincinnati this week. He will serve the society during December. Mrs. Charles, of Newport, will give a reception in his honor on his arrival. A delegation of ladies has just been introduced by myself to his honor, Mayor Tafel, who, after hearing the language that Covert uses in his lectures, promised the ladies that if he repeated

language again he should be arrested." F. T. McCandless writes from Atlanta, Gar. "The Church of Spiritual Unfoldment here was organized July 8. We have been holding meetings regularly with Mrs. Mary A. Gebauer as lecturer and test medium. Our organization has grown from only a few to quite a body. We meet in the largest and most comfortable hall in the city. We make no charge for phenomena at the hall or at circles. The wisdom of this plan is proved by our weekly increase in membership. We are accorded the same courtesy by our press here as is extended to the orthodox churches. The State Legislature is now in session here. Several of their members have been to our hall; one has been led to the light, and three others are regular attendants at our circles and meetings We will soon be independent of foreign talent, as we have a fine class of mediums. Too much praise cannot be given Mrs. Gebauer for her noble and untir ing work in the cause of Truth. Mrs Gebauer is the vice-president of the Woman's Christian Temperance Union of this city. She is also connected with several other societies here, thus she is enabled to come in close touch with the very class we want to reach."

Henry Newman writes from Mass. "In renewing my subscription I wish to express my appreciation of your paper, The Progressive Thinker. I have been a Spiritualist since the year 1857 and have read most of the papers pub lished under the head of Spiritualism since that time, and I can truthfully state The Progressive Thinker is the peer of them all."

Fred P. Evans, the slate-writing medium, has created great interest in Boston. On the evening of December 8, he gives a farewell public lecture and slate-writing, and then leaves for Providence, R. I.

The services of Mrs. L. N. Claman, of Chicago, can be procured for camp-meetings during the coming season; she can also be engaged to give any kind of an illustrated lecture. She has one of the latest and best dissolving stereopticons made. Her lectures are said to be instructive and ennobling. All communications should be sent to 4019 Cottage Grove Ave., Chicago. Ill.

The Campbell Brothers, who have had wonderful success as spirit artists and independent slate-writers, are now located at the Delano (Room 18), corne of Michigan avenue and Thirty-first street.

Mrs. M. E. Ricker, inspirational

the state of the s

Association should be sent to him (during December) at 54 South Ionia street, Grand Rapids, Mich.

F. E. Irvine, accretary, writes: "Reg-ular meetings of the St. Paul (Minn.) Spiritual Alliance are held each Sunday at 3 and 8 o'clock p. m., at Odd Fellows' hall, corner Wabasha and Fifth streets, with increasing attendance. Questions answered on the science and philosophy af Spiritualism, and spirit mes sages and tests are given, proving the continuity of the future life. A Wednesday evening seance is held for physical manifestations.

Mrs. Isa Wilson Kayner is lecturing and giving tests in Foud du Lac, Wis. W. A. Rozelle writes: "The Progressive Thinker is the best paper published, and I should hardly know how to get along without it."

First Spiritualist Society, November 21 and 28 and December 5, to good audiof his subjects were, "The Nearness of the Unseen'; 'Lifted Up from the Earth'; 'The Spiritual Side of Spiritual Side Spiritual Side of Spiritual Side Spiritual Side Spiritual Spiritua ences and general satisfaction. Some ism,' etc. At the Church of the Spirit. Mrs. Helen Palmer Russegue, of Hartford, Ct., will lecture for this society, December 5 and 12."

Carrie Fuller Weatherford serves the Council Bluffs (Iowa) society during December, Meetings will be held at their new hall, 146 W. Broadway at usual hours. The hall is newly nished by the Spiritualists, and indications point to the thorough organization of representative Spiritualists for a vigorous campaign.

TO HAVE HEALTH AND HAPPINESS Use "Garland" Stoyes and Ranges.

Diego, Caff

Mrs. Ella Woodward writes from To ledo, Ohio Mrs. Lucetta J. Ourtis, of Lansing, Mich., has been with the Spirsulates and people of Toledo, the last month, lecturing and holding classes for churches. Take Satisfaction has leavened the churches.

It is nearly fifty years since the in eager investigators.

The writer was present at a Sunday afternoon gathering not long since, and with surprise, noted that out of an audience of sixty-five, only twenty-two were women. There were present young men and old men. No doubt they came to listen to Mr. Will Hodge, who gave an extremely fair and ex ceedingly intelligent presentation of the

month, lecturing and holding classes for churches. Take Spiritualism out of the occult unfoldment. She has planted seeds in the minds of all that are sure take it out of the church creeds;

seeds in the minds of all that are sure to bring fown a rich and lasting harvest. She is one of the teachers that possess a rare ability of expression."

Dr. F. Schemerhorn has gone to his old home ill Grafid Rapids, where he will take a much needed rest through December. The feturas to Lima, Ohio, for January, after which he goes to Akron for the remainder of the lecture season. All communications touching the interests of the Ohio Spiritualists has clearly and discouraged nations perish? Is there no one to push out the saving plank?

The procession of ignorant mediums

The procession of ignorant mediums and ignorant speakers must pass on. Our spirit friends demand that their communications shall come through clean and intelligent channels. The too long and thoroughly investigated by both scientific men and women, as well as common folk, to be ignored. All concede that in these phenomena there is a power that displays intelligence and knowledge, and therefore must proceed from wisdom and intelligence, but is sadly colored and mixed with fraud and ignorance.

novation of Modern Spiritualism, and it is high time that a call should go out and a demand be made for intelligent speakers and honest mediums. If the medium is intelligent and cultured, then the message which comes to us M. W. Lyman writes from Spring-field, Mass: "Dr. Charles W. Hidden, of Newburyport, Mass., lectured for the ligher the development of the medium will be clothed in language which has, context of the professional man's sergive us joyous greetings and important information concerning our next estate.
If Spiritualists would insist upon a school of educational training for their mediums, they would soon find these graduated speakers and demonstrators drawing a vast army of honest and

I never knew a man of letters Mr. Hodge honestly believes that the ashamed of his profession.—Thackeray.

His Views of Ghost Land.

To the Editor:--About two years ago, when for a single copy of Ghost Land as high as \$15 had been paid, a friend of mine lent me his, and as I considered it a compendium of psychic, occult and spiritual science and philosophy par excellence, I beg leave to enclose \$1.30 for The Progressive Thinker and Ghost Land, and wish to assure you that I consider The Progressive Thinker alone more than that worth. HERMANN HANDRICH. Brooklyn, N. Y.

THE OUTLOOK.

Significant and forceful words were spoken by the Rev. Thomas B. Gregory, pastor of the Universalist Church of the Redeemer, at Chicago, when he said: "Were I to declare to you that convey a message to a stranger by say-the system calling itself Christianity is ing, "I seen a spirit come to you who destructive of virtue, of reason and of says he is your brother Jerry." Wheresaid: "Were I to declare to you that joy you might be tempted to ask me for my proofs. I make the statement and am prepared to prove its sound-

Dr. Gregory is only another added to the large list of thinking men who have discovered and given their testimony to the fact that the church is a great hierarchy whose ecclesiastical machin-ery crushes out all freedom of thought and speech, obliterates individuality and personal responsibility and make no attempt to prove the immortality of the soul or the continuity of life. It is a conceded fact that all political and municipal frauds are inaugurated and fathered by either the individual, a

member of the church in good and reg-ular standing, or a powerful and fashionable religious organization as a whole. A gentleman who stands at the head of an important reform movement said to the writer: "In every instance, in the city of Chicago, where fraud and corruption has been perpetrated in mu-

nicinal affairs, the origin and conception and perpetration has come through a religious organization or the individual affiliating, as a member, with the

There is no mistaking the signs of the times. The "world" must stand for virtue, purity, honor and for humanity. The church and its methods do not. For as long as the individual can do deeds of violence and utter words of malice and hatred, with the assurance from the church that though his sins be as scarlet they shall be made white as snow, by the power of love and forgiveness of One whom the Father sent into the world to suffer and die that we might be saved, there will be no individual responsibility. Just as long as the church and its hired emissaries are allowed to teach this untruthful and illogical system, just so long will humanity remain ignorant, degraded, lawless and corrupt. When the individual with tears coursing down their fur-recognizes that as ile sows so shall he rowed cheeks, exclaimed, "If that is the reap, then will come the birth of condoctrine taught by sciousness, and with this consciousness good enough for me. will come the desire to reap a fruitful orop; a crop that will bring to the individual a just and righteous reward, mediums like Mrs. Carpenter, who is as for then he understands the compensa-tion according to merit and demerit, whose character is as pure and spotless the immutable and unchangeable law as the soul of a saint, then would super of adjustment.

truth and its followers teach it and ition to the over-world be welcomed practice if. The system of spiritualisty with joy, and the kiss of the "Life Antic philosophy demonstrates and proves gel" be sought.

N. H. B. beyond peradventure the continuity of life, the immortality of the soul and the indestructebleness of personality.

And how does it prove these truths? speaker and trance medium, is open for short engagements in towns within 100 bilindly believe or have faith, but the investigator to miles of Cincinnati. Address Mrs. M. E. Ricker, 502 Overton street, New-port, Ky.

And now does it prove these truths? The large of Reason," and a number of letting of Reason," and a number of letting of Reason," and a number of letting the street of the world that a Carlatian Association of Reason," and a number of letting the street of the world that a Carlatian Association of Reason, and the latting of the world that a Carlatian Association of the section of these who have undergone the change so-called ological subjects. Cloth binding, 430 The pamphiet contains place from beginning to end. The pamphiet contains is grand one, and was received by the Cloth binding, 430 The pamphiet contains place from beginning to end. The pamphiet contains is grand one, and was received by the Cloth binding, 430 The pamphiet contains is grand one, and was received by the Cloth binding, 430 The pamphiet contains is grand one, and was received by the Cloth binding, 430 The pamphiet contains is grand one, and was received by the Cloth binding, 430 The pamphiet contains is grand one, and was received by the Cloth binding, 430 The pamphiet contains is grand one, and was received by the Cloth binding, 430 The pamphiet contains is grand one, and was received by the Cloth binding, 430 The pamphiet contains is grand one, and was received by the Cloth binding, 430 The pamphiet contains is grand one, and was received by the Cloth binding, 430 The pamphiet contains is grand one, and was received by the Cloth binding, 430 The pamphiet contains is grand one, and was received by the Cloth binding.

right. After having delivered a short and interesting "talk," he introduced his co-workers, whom he expected would prove the assertions he claimed Viewed by a Chicago for Spiritualism, and it was due so honest and dignified a speaker that they should substantiate all that he affirmed. But when a clairvoyant gives most common-place messages to only those whom she personally knows and has previously had sittings with, then one begins to doubt the power of the medium. Then when she attempts to upon the Individual questions in this wise: "Did you say my brother Joe?" And the interrogated answers: "Well, I must of made a mistake. I thought the spirit said Jerry." Then is the honesty of the medium doubted, while the conscientious and intelligent believer is

torn with conflicting emotions of pain and chagrin. Then followed materialization by Mr. Foster, who assists Mr. Hodge at his meetings, that greatly interested some Hands were thrust out of anertures There was ringing of bells and banging of tamborines. If this phenomena can be produced behind so insecure and slight a barrier as used by Mr. Foster, then why not in full view? If hands are materialized, why not full forms If there is power displayed by spirit sufficient to ring bells, lift chairs. etc., why not strength and power enough to speak and give intelligent

information. It is quite time that Spiritualists de mand sensible, intelligent and orderly action on the part of departed spirits. Whatsoever ye ask, we shall receive. Chicago, Ill. NORA GRIDLEY.

Memorial Exercises.

Memorial exercises were held for the late Charles C. Briggs at the home of is youth, in the township of Pennfield, on Tuesday, November 8.

Mrs. Marlon Carpenter, of Detroit, Mich., officiated, and conducted the services. The address delivered by Mrs. Carpenter upon this occasion, was sub-limely beautiful and impressive. That some of the many seeds of truth there scattered by her will find lodgment in fertile mentalities, and take root and grow, is best attested by the fact that upon the conclusion of the services. several of the good, white-haired patri archs present came to the writer, and doctrine taught by Spiritualism, it is

of adjustment.

Stition lose its power, death its sting, the spiritual philosophy contains this the grave its victory. And the trans-Battle Creek, Mich.

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THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

or statements he may make. The editor dressed at 34 Monroe avenue. allows this freedom of expression, bewho differ from you.

Farmer H. F. Coates, the materializ

of Eden and the Fall of man as an alle- cess, gory or beautiful story, alleging that James R. Lowther writes: Mrs. Mathe so-called transgressions of Eve did rion Carpenter, of Detroit, Mich., was not convey a curse, but the grandest at Leonidas, Mich., November 27 and

crystal wedding was celebrated by Mr. and Mrs. M, A. Lindsay, at their home, Union City, Mich., November 28. I had heautiful flowers, which adorned the then to Allegan for the second. The dining-room table, which was heavily- work is shaping itself fairly well." laden with a grand supper, A very | S. M. Bumstend writes: "Will you be

A. Wilson writes from Galveston, "I have seen and felt the materiwitnessed the same, while she gradualsaying 'good night' when her chin was spirit as far as the elbows when all connection above them was cut off; phases are inspirational, impressional consequently I am a believer in spirit and automatic writing.

W. J. Loveys writes from Cincinnati "Elder Covert had twenty-six people to hear him Tuesday evening in being a benefit to all who may profit by Cincinnati, and those were gathered the grand truths given." on the highways and byways by free invitation."

A subscriber writes: "A free literary and musical entertainment will be given by the Liberal Spiritualists at 63d street, over the post office. West Madison street, the last Sunday evening in December, 1897. A cordial invitation is extended to all. Come and enjoy a pleasant evening. A collection from the audience to defray expenses."

Frank T. Ripley, speaker and test medium, is now at work at Santa Barabra, Cal. He will go East about the first of February, and can be engaged en route to speak and give tests. Write him at 517 Anna Capa street, Santa Barbara,

N. J. Sutherland, of Portland, Mich. writes: "Moses Hull will lecture at this writes: "Moses Hull will lecture at this hands (we could see it because it was place three or four nights, commencing light in hall), and it took me to count

J. C. F. Grumbir lecture tour of the Central West, radi- home with my slates, being assured by ating from Chicago and St. Louis. Mr. Ben Foster that he was impressed Friends in Indiana, Illinois, Ohio, Michigan and Missouri. who wish one lecture or three will please address him at Station P., Chicago. He will not hold job, so hard it was to get at the screws, any classes in Chicago until January, and when opened we discovered on ope when it is expected that he will be graclously tendered the reception parlors of Mrs. Esther Marion, of Indiana avenue, city. Those wishing to join can write him for terms. These classes will apolis, through inspiration; also from be especially adapted to the unfoldment Hudson Tuttle. I wish you would publish the contraction of the co of all phases of mediumship, the spiritual gifts and illumination.

ual Society at Douglas Hall, Cincinnati, Ohio, is meeting with phenomenal success. Organized September 10, it has every night had larger audiences until last Sunday night the Hall was full and the management is negetiating for a larger hall. Mrs. Ricker, as permanent pastor, lectures every night to delighted blindfolded eves are wonderful."

Oscar A. Edgerly was in the city last week on his way East. He has been doing some most excellent work in this state and is now filling an engagement in Boston, at Ayres' Temple. During January he will lecture at Springfield. hill. Mass." Secretary writes: "The new meetings

Indiana avenue, are proving a grand-success as the seating capacity of the hall is tested at every session. This is not a church, but a distinctly Spiritualist meeting. There are no invocations, benedictions and no church forms' and ceremonies, but just what our name implies, a society for investigating the claims of Spiritualism. 'The slate-writing and physical manifestaflons in the light by Ben F. Foster, are conclusive, as well as the tests by Mrs. W. L. Brown and others. Will C. Hodge, late secretary of the Mississippi Valley Association, is our present speaker, and mediums and speaker work harmoniously in promulgating the facts and philosophy of Spiritualism untrammeled by creed or dogma, or forms and ceremonies of the church. All who are interested in sustaining a meeting of this kind are cordially invited to meet with us, and special invitation is extended to the Antis to come and cry Sunday from our platform."

audiences in Titusville, Pa., during the found upon the side of right and fusmonth of November. They report an tice, hearing proudly aloft the banner active society there with the possibiliof liberty. Keep up the fight, Brother ties of a generous support. They also Francis, and I trust our people will ably held meetings in Spartansburg and Oil sustain you as they should, for you are City, where they found many earnest fighting for that which is dearer than workers. Spartausburg Spiritualistz all else on earth, the right to think and own a temple and enjoy the services of enjoy one's own belief. The Progress-Mrs. Mary Webb Baker, a medium of ive Thinker is more to me than material much excellence. Oll Oity is agitating food, if posssible. It is filled to over-the organization of a local society and flowing with spiritual food of a high have sufficient help to make it a suc-part order, which food to me is necessary to cess if the active workers can be found. It seems that we need a leader every- ture, and I can truly say that I look for where. It is, in fact, the need of some ene with time to devote to the details. greater interest than anything else This need is creating the demand for which is transpiring in my life. I hope lenger engagements of speakers. Mr. to soon be able to get you more new and Mrs. Kates will resume their labors

CONTRIBUTORS:-Each contributor in Rochester during December and until is alone responsible for any assertions further notice, where they may be ad-

Geo. W. Walrond writes from Denver, lleving that the cause of truth can be Colo.: "I had an audience of over 300 best subserved thereby. Many of the last evening and the attendance is getsentiments uttered in an article may be ting larger all the time. I am glad to diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those antagonisms set people to thinking, and when people think, the Truth rises right up in front of them."

Theo. F. Price passed through the ing medium is now in Bloomington, ill. city last week on his way to Milwau-He seems to be giving excellent satistice, week, Wis., to fill an engagement. We He seems to be giving excellent satistics, kee, Wis., to fill an engagement. We faction. His home address is Muttoon, have known Mr. Price for many years. llinois.

The Star, of Peorla, Ill., says: "Para-turing in behalf of Spiritualism, and dise Lost' was the subject of a lecture though he retired from the field for a given by Mrs. S. C. Scovell, speaker for time, he must now be ranked among the the Spiritual Science Society, 205 Glendale avenue, last evening. Mrs. Scovell lent satisfaction wherever employed, treated the Biblical story of the Garden and we congratulate him on his suc-

blessing that could have been given to 28. She gave us two very interesting the world, a knowledge of good and evil, and the blessing, not the curse, of motherhood; that the temptation, fall ter is a splendid lecturer and test members of the curse. and banishment from the Garden of dium, and those who can secure her Eden was but the fulfillment of an immutable law necessary to human prog- work. We can recommend her. Our ress, through which paradise was not society is gaining very fast. We want ost, but found."

"A Guest," of this city writes: "A dium, and we will surely win."

November 27. Many handsome pres-ents, also a complimentary trumpet I found a good society composed mostly seance was given by Mrs. M. Summers, of farmers. The society started a move-At the closing, one of Mrs. Sarah E. ment the Sunday I was with them to-Bromwell's spirit guides took control, ward building a hall, with a good prosclasped the hands of Mr. and Mrs. Lind-gect of success. They may build this say, and repeated the renewal of the coming season, or they may wait until marriage service, wishing them many later, but a building is not far off for years of happiness and spiritual un-foldment, also presenting a bouquet of ty, for the first Sunday in December,

pleasant evening was enjoyed by all so kind as to give notice in your paper that Nathan's hall, 1565 Milwaukee ave nue, is opened again for spiritual work Mrs. Emma J. Hanson being lecturer alized form, and have held the hand of and test medium. We have had quite my mother in a circle of ten sitters who an audience for a hall that has been closed for a year and a half, and everyly sunk through the floor at my feet, thing looks bright and encouraging. Silas Boardman, of La Crosse, Wis., apparently resting on the carpet. I would be pleased to answer calls to lechave also felt the hands and arms of a ture on phrenology and Spiritualism in places adjacent to La Orosse. His

> Mrs. Beam writes: "Mrs. Marion Carpenter, of Detroit, addressed the people of Lawton, November 26, her lecture

Rev. G. C. Love announces that he is ouce more in Chicago. On last Sunday night he spoke for the Universal Spirit ual Society, at Hopkins' Hall, 528 W.

F. C. Wiche writes: "I went to the Spiritualist Investigation Society, in Lakeside Hall, last night for the first time, and as I wanted to satisfy myself and family that slate-writing is a possibility, I let my wife clean the slates good (it was a double slate) and we put in seven screws and sealed them up, using red sealing wax, stamping the wax with Swedish copper money, and then we put on an extra seal on the edges. Before sealing the slates I put in small pieces of chalk. The slates were passed into the cabinet by spirit When the meeting was over I went there were some words on the slates. I opened the slates in presence of my family, and had a good twenty minutes side the word 'Mother,' and on the other side, 'Sit at home,' written plain and spelled correctly. Now this is the same advice I got from L. P. Benson, Minneapolis, through inspiration; also from lish this for the benefit of skeptics Slates are home for inspection, if any-Secretary writes: "The Ethical Spirit- bady wants to see them."

Frank Bush, secretary, writes a cheering account of the good work done in Pittsburg, Kan., by the Progressive Spiritual Society, which furnished a small hall and invited the public to attend the open meetings. The meetings were made attractive by music, home like presentation of the truths of Spiritualism and tests by home mediums. Mrs. Alice M. Blackman, who is developing clairvoyance, clairaudience and psychometry, has done some wonderful work in her line, which has been productive of grand results. Mr. T. V. Blackman delivered many lectures dur-January he will lecture at Springfield, ing the year, to good acceptance, and Mass.; February, Berkley Hall, Boston; ably assisted by Mrs. Blackman, was March, Norwich, Conn.; April, Haver- able to vanquish the orthodox assailants of Spiritualism. The society in creased, and secured one of the largest at Lakeside Hall, Thirty-first street and halls in the city. Dr. C. W. Travis, of Indiana avenue, are proving a grand New York, was called to serve the society, in October, and has been lecturing each Sunday night, and holding devel-oping and test circles, besides pursuing his excellent vocations as a healer, and holds the good will of the Pittsburg

Mrs. L. A. Winter writes from Potter ville, Eaton county, Mich., that a Beck er-Hagaman show came off at that place recently. Hagaman failed to appear. Becker told the audience that Hagaman had taken sixty-five degrees in the "secret order called improperly Spiritualism." He said it was all fake. He wished to enroll all their names, and come next evening with their dollars-but the next evening found him alone. "A good Spiritualist speaker would get a full house here

F. Platto, M. D., writes: "I thank you very much for the strong stand you make good their boast of being able to have taken for religious freedom, duplicate the manifestations given ev- through that fearless exponent of truth, ry Sunday from our platform."

G. W. Kates and wife have had large survive the shock of battle, ever being prevent starvation of my spiritual naward to the arrival of my paper with subscribers.

H. A Sadington states from Spring-seld, Mass. The meetings of the Spirit for the month of November have been a success. Large audiences have listened with cordial approval to the bountiful words and inspired thoughts voiced by Mrs. Carrie E. S. Twing, the noted revivalist. Two services each Sunday and seances week evenings, have been fruitful in awaking interest in spiritual phenomena and philosophy, and made many converts. Mrs. Helen Palmer Russegue, of Hartford, Cr., officiates for December 5 and 12. This speaker has a splendid reputation."

L. E. Burnham writes from East Homer, N. Y.: "We have in Cortland a medium who composes beautiful music. She plays it and remembers it. She is poor and deserving."

S. E. Snoke writes from South Bend. Ind.: "J. Frank Baxter, of Boston, closed a series of five week-night lec tures under the auspices of the First Spiritualist Society of South Bend, and notwithstanding many counter attractions and the festivities attendant upon Thanksgiving, and very inclement weather he was greeted on each evening by a larger audience than the previous one and the last night many were turned away. The audiences were largely made up of thinking, intelligent people, but skeptical as to the truths of Spiritualism, but from all sides comes the query: 'When are you going to have Mr. Baxter here again? We want to hear more of him; his arguments are so reasonable and plain and so finely delivered and his phenomenal work is most convincing."

A subscriber sends the following extract from a Cincinnati, paper: "Elder Covert delivered another lecture on Spiritualism and Mediums' at College Hall Tuesday evening. There were a great many epithets flung at him by members of his audience who disagreed with him, but the trouble went no fur-ther than words." The subscriber says: 'Of course, you will observe how much stock the Cincinnati people take in the reverend gentleman's crusade against Spiritualism and the mediums, when he can stir up no interest either among the people nor press."

W. H. Brown, Secretary, writes: "The Wyoming Valley Psychic Society, of Wilkes Barre, Pa., has had Mrs. A. M. Glading, of Doylestown, Pa., lecturing for us through November. It has been a month of scientific religion from a spiritual standpoint. Whatever the subject given from the audience it has been handled with ability, showing the power controlling Mrs. Glading was of superior nature or intelligence, reaching out to comfort humanity. Through her efforts nine persons have joined our society. In herself she is a lady, and won friends that will always love her genial, friendly ways."

F. Thiebaud writes "I heartily endorse the good work done by our able Brother Hull. The Progressive Thinker is looked for with great anxiety each It brings grand, elevating thoughts and food for our souls."

Alfred Kitson writes: "Allow me to congratulate you on the bold stand you are taking in regard to the Antis. I ops your hands will be strengthened to fight them. If ever there was a time calculated to put American Spiritualists what the enemies of progress are prepared to do.

W. J. Loveys writes from Cincinnati, Ohio: "The Union Society gave a supper and dance in the Odd Fellows Temple, December 1; it was one of our old-time gatherings. A lovely time was had. Over three hundred of the friends there. A vote was taken as to whether those gatherings should be continued, which was unanimous almost. The next supper will be given about January 19. Mrs. Julia Steelman Mitchell has served the society with entire satisfaction during the month of November. This man of-I was going to say-God, but better, escaped lunatic, Covert, has been here for several days. This morning a delegation of ladies are going to call on his honor, the mayor of the city, and chief of police, and enter a protest against this man Covert being allowed to use such filthy language as he does in referforty, when the slates came out again. ence to mediums. The Ladies Aid now numbers in membership about 70, and are very active, meeting in room B of Odd Fellows' Temple every Wednesday afternoon at 2:30 o'clock. Mr. Brooks is expected in Cincinnati this week. He will serve the society during December Mrs. Charles, of Newport, will give a réception in his honor on his arrival. A delegation of ladies has just been introduced by myself to his honor, Mayor Tafel, who, after hearing the language that Covert uses in his lectures, promised the ladies that if he repeated said language again he should be arrested."

F. T. McCandless writes from Atlanta, Gar. "The Church of Spiritual Unfoldment here was organized July 8. We have been holding meetings regularly with Mrs. Mary A. Gebauer as lecturer and test medium. Our organization has grown from only a few to quite a body. We meet in the largest and most comfortable hall in the city. We make no charge for phenomena at the hall or at circles. The wisdom of this plan is proved by our weekly increase in membership. We are accorded the same courtesy by our press here as is extended to the orthodox churches. The State Legislature is now in session here. Several of their members have been to our hall; one has been led to the light, and three others are regular attendants at our circles and meetings. We will soon be independent of foreign talent, as we have a fine class of medi-Too much praise cannot be given Mrs. Gebauer for her noble and untiring work in the cause of Truth. Mrs. Gebauer is the vice-president of the Woman's Christian Temperance Union several other societies here, thus she is enabled to come in close touch with the very class we want to reach."

Henry Newman writes from Mass. "In renewing my subscription I wish to express my appreciation of your paper, The Progressive Thinker. I have been a Spiritualist since the year 1857. and have read most of the papers published under the head of Spiritualism since that time, and I can truthfully state The Progressive Thinker is the

peer of them all." Fred P. Evans, the slate-writing medium, has created great interest in Boston. On the evening of December 8, he gives a farewell public lecture and slate-writing, and theu leaves for Providence, R. I.

The services of Mrs. L. N. Claman, of Chicago, can be procured for camp-meetings during the coming season; she can also be engaged to give any kind of an illustrated lecture. She has one of the latest and best dissolving stereopticons made. Her lectures are said to be instructive and emobling. All communications should be sent to 4019 Cot tage Grove Ave., Chicago, Ill.

The Campbell Brothers, who have and wonderful success as spirit artists and independent slate-writers, are now located at the Delano (Room 18), corner

street. . Mrs. M. E. Ricker, inspirational

Mrs. Ella Woodward writes from Toseeds in the minds of all that are sure to bring foith alrich and lasting har-

vest. She is one of the teachers that possess a rare ability of expression." Dr. F. Schermerhorn has gone to his old home ill Grapid Rapids, where he will take a much needed rest through December. He returns to Lima, Ohlo, for January after which he goes to Akron for the remainder of the lecture season. All communications touching the interests of the Ohio Spiritualists' Association should be sent to him (during December) at 54 South Ionia street,

Grand Rapids, Mich. F. E. Irvine, secretary, writes: "Reg-ular meetings of the St. Paul (Minn.) Spiritual Alliance are held each Sunday at 3 and 8 o'clock p. m., at Odd Fellows' hall, corner Wabasha and Fifth streets, with increasing attendance. Questions answered on the science and philosophy af Spiritualism, and spirit mesnesday evening seance is held for physical manifestations.

Mrs. Isa Wilson Kayner is lecturing and giving tests in Foud du Lac. Wis. W. A. Rozelle writes: "The Progressive Thinker is the best paper published, and I should hardly know how to get along without it."

M. W. Lyman writes from Springfield, Mass: "Dr. Charles W. Hidden, of and 28 and December 5, to good audiences and general satisfaction. Some of his subjects were, 'The Nearness of December 5 and 12."

Carrie Fuller Weatherford serves the Council Bluffs (Iowa) society during December. Meetings will be held at their new hall, 146 W. Broadway at usual hours. The hall is newly furnished by the Spiritualists, and indications point to the thorough organization of representative Spiritualists for a vigorous campaign.

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column is lecturing and give beneat men and women to assert and crawded houses at San preach this gospel and give to the famishing world a living, vivifying, electritake it out of theology, and there is nothing left. Faith and hope cannot beyond cavil. Now that the world is so hungry for spiritual food, and proof idly by and see the famishing, fainting veary and discouraged natio Is there no one to push out the saving

communications shall come through sages and tests are given, proving the must proceed from wisdom and intel-continuity of the future life. A Wed-ligence, but is sadly colored and mixed

> will be clothed in language which has If Spiritualists would insist upon a school of educational training for their mediums, they would soon find these graduated speakers and demonstrators drawing a vast army of honest and eager investigators.

> The writer was present at a Sunday afternoon gathering not long since, and gave an extremely fair and ex

fying truth. "The truth shall make you free." Modern Spiritualism, in ledo, Ohlo Mrs. Lucetta J. Cortis, of You free." Modern Spiritualism, in Lansing, Mich., has been with the Spiritualists and people of Toledo, the last month, lecturing and holding classes for occult unfoldment. She has planted Bible; take it out of the church creeds; satisfy the people of the nineteenth century. They must have facts, and facts that are demonstrated to be facts of immortality, will Spiritualists stand

The procession of ignorant mediums and ignorant speakers must pass on. Our spirit friends demand that their phenomena of Spiritualism have been too long and thoroughly investigated by both scientific men and women, as well as common folk, to be ignored. All concede that in these phenomena there is a power that displays intelli gence and knowledge, and therefore

with fraud and ignorance, It is nearly fifty years since the in-novation of Modern Spiritualism, and it is high time that a call should go out and a demand be made for intelligent speakers and honest mediums. If the medium is intelligent and cultured, at least, grammatical construction. The Newburyport, Mass., lectured for the higher the development of the medium the more able is she or he to give the elucidation of the scientist, the correct context of the professional man's ser mon or oration, or the philosopher's the Unseen'; 'lifted Up from the dissertation. They who have passed barth'; 'The Spiritual Side of Spiritual on into the realms beyond, citizens of Earth'; 'The Spiritual Side of Spirit, Ism,' etc. At the Church of the Spirit, Mrs. Helen Palmer Russegue, of Hart give us joyous greetings and important information concerning our next estate.

with surprise, noted that out of an audience of sixty-five, only twenty-two were women. There were present young men and old men. No doubt they came to listen to Mr. Will Hodge, ceedingly intelligent presentation of the I never knew a man of letters Mr. Hodge honestly believes that the ashamed of his profession.—Thackeray.

His Views of Ghost Land.

To the Editor:--About two years ago, when for single copy of Ghost Land as high as \$15 had been paid, a friend of mine lent me his, and as I considered it a compendium of psychic, occult and spiritual science and philosophy par excellence, I beg leave to enclose \$1.30 for The Progressive Thinker and Ghost, Land, and wish to assure you that I consider The Progressive Thinker alone more than that worth. HERMANN HANDRICH.

Brooklyn, N. Y.

THE OUTLOOK.

Significant and forceful words were spoken by the Rev. Thomas B. Gregory, pastor of the Universalist Church of the Redeemer, at Chicago, when he said: "Were I to declare to you that convey a message to a stranger by say-the system calling itself Christianity is ing, "I seen a spirit come to you who destructive of virtue, of reason and of says lie is your brother Jerry." Wherejoy you might be tempted to ask me for my proofs. I make the statement and am prepared to prove its sound-

ness." Dr. Gregory is only another added to the large list of thinking men who have discovered and given their testimony to the fact that the church is a great hierarchy whose ecclesiastical machinery crushes out all freedom of thought and speech, obliterates individuality and personal responsibility and makes no attempt to prove the immortality of the soul or the continuity of life. It is a conceded fact that all political and municipal frauds are inaugurated

and fathered by either the individual, a member of the church in good and reg-ular standing, or a powerful and fashionable religious organization as a If there is power displayed by whole. A gentleman who stands at the head

of an important reform movement said enough to speak and give intelligent to the writer: "In every instance, in the city of Chicago, where fraud and corruption has been perpetrated in municipal affairs, the origin and conception and perpetration has come through a religious organization or the individof this city. She is also connected with | ual affiliating, as a member, with the church."

There is no mistaking the signs of the times. The "world" must stand for virtue, purity, honor and for humanity. The church aid its methods do not. For as long as the individual can do deeds of violence and utter words of malice and lattred, with the assurance from the chuich that though his sins be as scarlet they shall be made white as snow, by the power of love and forgiveness of One whom the Father sent into the world to suffer and die that we might be saved, there will be no individual responsibility. Just as long as the church and its hired emissaries are allowed to telch this untruthful and illogical system, just so long will humanity remain ignorant, degraded, lawreap, then will come the birth of con-sciousness, and with this consciousness good enough for me."
will come the desire to reap a fruitful

If the command, "Go teach the truth," crop; a crop that will bring to the in-dividual a just and righteous reward, mediums like Mrs. Carpenter, who is as tion according to merit and demerit,

of adjustment. The spiritual philosophy contains this truth and its followers teach it and practice it. The system of spiritualistic philosophy demonstrates and proves beyond peradventure the continuity of of Michigan avenue and Thirty-first life, the immortality of the soul and the indestructableness of personality. And how does it prove these truths? speaker and trance medium, is open for short engagements in towns within 100 blindly believe or have faith, but miles of Cincinnati. Address Mrs. M. E. Ricker, 502 Overton street, New death. Now is the time for intelligent, port, Ky.

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As Viewed by a Chicago est and dignified a speaker that they est and dignified a speaker that they should substantiate all that he affirmed. But when a clairvoyant gives most common-place messages to only those whom she personally knows and has previously had sittings with, then one begins to doubt the power of the medium. Then when she attempts to upon the individual questions in this wise: "Did you say my brother Joe?" And the interrogated answers: "Well, I must of made a mistake. I thought the spirit said Jerry." Then is the honesty of the medium doubted, while the conscientious and intelligent believer is

torn with conflicting emotions of pain and chagrin. Then followed materialization by Mr Foster, who assists Mr. Hodge at his meetings, that greatly interested some. Hands were thrust out of apertures There was ringing of bells and banging of tamborines. If this phenomena can be produced behind so insecure and then why not in full view? If hands are materialized, why not full forms spirit sufficient to ring hells lift chairs. etc., why not strength and power information.

It is quite time that Spiritualists de mand sensible, intelligent and orderly action on the part of departed spirits. Whatsoever ye ask, ye shall receive. Chicago, Ill. NORA GRIDLEY.

Memorial Exercises.

Memorial exercises were held for the late Charles C. Briggs at the home of his youth, in the township of Pennfield, on Tuesday, November 8.

Mrs. Marion Carpenter, of Detroit, Mich., officiated, and conducted the services. The address delivered by Mrs. Carpenter upon this occasion, was sublimely beautiful and impressive. That some of the many seeds of truth there scattered by her will find lodgment in fertile mentalities, and take root and grow, is best attested by the fact that upon the conclusion of the services, several of the good, white-haired patri archs present came to the writer, and less and correct. When the individual with tears coursing down their fur-recognizes that as ile sows so shall he rowed cheeks, exclaimed, "If that is the

for then he understands the compensa- earnest, and honest as truth itself, and whose character is as pure and spotless the immutable and unchangeable law as the soul of a saint, then would super stition lose its power, death its sting, the grave its victory. And the trans ition to the over-world be welcomed with joy, and the kiss of the "Life Angel" be sought. Battle Creek, Mich.

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me another bottle of "5 DROPS," for I know of lote of people that suffer with Rhoumatism, and I wish to try
this on the worst of them, and perhaps they will believe me.—Frank COPELAND, Neerdah, Wis., Oct. 12, 1891.

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HUDSON TUTTLE.

Wm. Blegen: Q. I have had little doubt about the authenticity of the phenomena, until recently. I am perplexed by articles appearing in No. 415 of The Progressive Thinker. I find there:

"Secretary Hagaman, of Adrian, Mich., was for years one of the best known mediums in the country and holds certificates from the National and State associations showing that he is a good medium. He was converted some years ago." Now I ask, if the so-called spiritual phenomena are not a fraud and delusion, but the genuine productions of our spirit friends, who come back and produce these manifestations in order to assure us that there is a life beyond the grave, and that they still take an interest in us, how is it possible for a man first to become one of the best mediums, and then turn his back to these grand truths go back to orthodoxy and become one of the leading instruments for the extirpation of the very truths which he formerly promulgated?

Another thing which seems to me a little suspicious is the attitude Spiritualists are taking in regard to the Anti-Spiritualist organization. Hagaman and Covert agree ti-Spiritualist organization. Hagaman and Covert agree to pay \$500 cash if they cannot produce, expose and explain duce. Now, why does not one of the hest mediums go to an appointed place, where Covert and Hagaman could be present, and then demonstrate for them that they could produce genuine phenomena which they could not reproduce and expose?

A. The criticism of Mr. Blegen is a type of that of many others, who mistake the bluster and jingo of the "elders" for honest expression.

In the first place, Secretary Hagaman was not "one of the best known mediums." I have been correspondent or editor of spiritual papers since the first number of the Banner of Light appeared, and have received and read the various journals issued, and I confess Secretary Hagaman's name was quite new to me. I have no memory of having seen it before. I find on consulting files of old papers, that the name appears, but not qualified by "greatest" or great. There never was a National Association before the present one, to give him a certificate, and the present was not organized before this "great medium," failing in deceiving Spiritualists, went over to fool the churches, who would appoint the devil as leader of a Young Men's Christian Association, if he claimed to have deceived the infidels. But Satan would be Satan still, as Hagaman is Hagaman still, and if he deceived and was a fraud as a medium, what guarantee he is not a worse fraud now? It is not possible for anyone to be a good and true medium and go back to orthodoxy.

As to the \$500 challenge, a true medium could not know before the trial whether the manifestations would be produced or not. Some untoward condition might prevent. The nervous strain and anxiety would be of itself. a potent cause of failure. And if there was failure, no allowance nor extenuation would be permitted. It is this uncertainty which prevents true mediums from accepting the pretended offer. I say pretended, for should anyone accept it, the "Elder" would supplement it with if he continues in the work, promises to become one of so many objectionable conditions that it would be impossible to comply with them.

L. Herpick: Q. Why cannot each believer in Spiritualism individually receive communications? Why must there be some medium and such exact conditions governing them? Why do they have to come in the dark?

A. Belief has little influence on the conditions of mediumship, which requires the profoundest research in spiritual science to disclose. It might as well be asked by way of casting doubt and expressing skepticism, why there must be such "exact conditions" in a delicate machine, as a watch, or an electric appliance. To keep perfect time there must be an adjustment to a millionth part of a second, and the variation in the turn of a screw quite inappreciable to the unassisted senses will make a change that will render the timepiece a deception to those who trust in it. The imperfect contact of a wire will make the strongest electric current too weak for its purpose. The imperfection of a valve will render useless the engine and leave the giant ship a helpless plaything of the waves. The finer and more tense the force with which we deal, the more essential the conditions for its use, and the more difficult to ascertain and manage.

It is by no means essential that the manifestations have darkness. A subdued light may be called for by some of them, but it would be better for research and the cause: that a dark circle never be held. Nearly all the frauds and exposures which have disgraced the movement have been fostered by such "darkness," and it would be an onward step for Spiritualists to irrevocably discard all manifestations, to observe which they must first destroy all means of correct observation.

The first "materializations," which were rather etherealizations, occurring in the presence of that wonderful medium, D. D. Home, were in the light, as were all the astonishing manifestations in his presence. He would not have them otherwise.

A darkened room, with no ventilation, deprives the investigator of his sight, distorts his hearing, and by the effects of the poisonous air, so lethargizes the mind, that there can be little reliance placed in manifestations thus observed. For the purposes of deception, darkness is essential, but it is not for genuine phenomena. If one half of all the manifestations which pass for spiritual could be blotted out, the remainder would have far greater power to convince the skeptic of their genuineness.

J. J. Fly, M. D.: Q. The answer to my question, "Are thoughts things," seems reasonable and in line with my experiences. Now I would like information on the projection of one's own ego or spirit into the presence of another. Is this real; does the spirit really go, or is it simply thought waves sent with such intensity that they impress the mind of the sensitive with such power as to seem objective?

A. This is a complex and diverse manifestation, and does not admit of a simple explanation. Thoughts may be sent with such intensity as to be mistaken for objective forms, and such is usually the explanation in many cases of appearance of individuals to friends at a distance. It is possible for the independent clairvoyant, for those who momentarily fall into that state, and especially at the hour of death, to visit distant localities and appear to those sufficiently sensitive.

Instead of trying to make people believe in Jesus, it would do more good to teach them temperance, honesty, love for their homes, how to study, etc. Why don't you!

CONVERTED HIM,

Michigan to the Front--Another Materializing Medium.

To the Editor:-It is with pleasure and great satisfaction I pen you the following article for the many readers of The Progressive Thinker, as I am personally acquainted with the medium referred to, and can vouch for the truth of all I write. In a little home circle composed of his family, my father, mother and myself, after twenty sittings, we received genuine materialized forms. At the commencement of our circles the medium was a materialist, and no arguments could convince him that man survived the change called death, as an intelligent being. Desirous of convincing him that he was in error. I proposed we hold some private circles, and see what would come of it. He readily assented, and we darkened the room and gathered around a small table.

To the surprise of himself and all present, he immediately began to show signs of mediumistic qualities, by becoming both clairvoyant and clairaudient. It was not long before he could see forms standing by his side, in the light of day, and also able to converse with them, learning who they were, and their wishes. Later we had the medium sit in a cabinet made in the usual manner, by hanging a curtain in front of a door, opening into a small bedroom, the members of the circle joining hands, in the outer room. The first night witnessed spirit manifestations, the medium passing into an unconscious state, lasting over an hour. At each sitting the manifestations grew stronger, lights floated about the room, and up and down the curtain, loud raps were heard, through whose instrumentality we could converse with our spirit friends in an intelligent manner, and with satisfying results. Writing on slates, playing on musical instruments, touches of spirit hands, moving of tables, and placing in our laps of heavy books, throwing of articles from the cabinet, and the playing, after the manner of an expert, of the rattle bones, by a colored gentleman, who was known to the family of the medium in earth-life, were among the more important manifestations. The medium, weighing over two hundred and fifty pounds, was at one time lifted to the ceiling, at another brought still asleep, outside the cabinet, and when the lamp was lighted, he was found sitting in the door of the cabinet. and his chair standing upright in the center of the bed.

The medium being obliged from the nature of his daily occupation to be away from home sometimes three and often five weeks at a time, our sittings were very uncertain, but it seemed to make no difference in the power manifesting. After the twentieth sitting we were ordered by the guide to have a dim light, and they would materialize. We did as they desired, and they made their promise true, as they had already many times before. Many faces appeared at the opening, but not clear enough to be recognized; at the next sitting they were plainer, and continued to grow more so at every gircle, until the sixth evening, when we were able to recognize our friends and touch their hands; they also gave other proofs of their presence by slate-writing, etc.; forty-two distinct forms appearing. This last circle was witnessed also by three friends, who were invited in for the evening." was the last circle I witnessed, November 17, 1897; and was held in a bare room with only a chair for the medium, and a small stand on which was placed musical instruments, slates, etc., as the medium was preparing to move to another town.

This was all accomplished in a little home circle, and I feel the world ought to know such results, especially at this time, when so much is being said against our mediums, our materializing mediums in particular. It is needless to state that the medium is no longer a materialist, but he and his family are now numbered among the ranks of Spiritualists. Liwill also state he has a young daughter who promises to become a fine medium in the future. The medium is Mr. Charlie W. Stewart, now, of Saint Clair, Mich., formerly of Rochester, Mich., where our families held the developing circles, with the results herein named. He is an honest, upright gentleman, and the greatest mediums for materialization the world has ever seen. The progress he has made from the first borders on the marvelous, as he never sat before for development, and knew nothing of spirit phenomena. " All this is conclusive evidence to my mind, that the spirit world is making mighty efforts wherever an opportunity presents itself, to convince mortals of the soul's immortality. This man is not a public medium, and may refuse to ever enter on public work, but we hope he may in future years

do a great and useful work for humanity. CLARA MARSH, Rochester, Mich.

My Experience. Soon after I begun my investigation in Spiritualism. I clearly saw that my work and freedom of speech would be among the Spiritualists. As I was and am americal scientist, I thought when I came to Richmond, Ind., in August, that I would first become acquainted with the people and scientists, then launch into the work among the Spiritualists. But ere this was accomplished, Brother E. E. Parker, a medium of Richmond, gave me an invitation to lecture for the Spiritualists of Richmond. I told him very frankly I did not think I would, but would consider the matter. Soon after the invitation, the subject presented itself, then a quiet, easy unfolding of the same with a mighty wave of influence pushing me out to deliver the lecture. Here was a fierce battle. I begun debating the question like this. If I deliver the lecture, Richmond will be against me, and having but little money, my small income which I received for Mental science healing would cease. The battle grew hotter. If you make tigers of Richmond, you will have tigers to fight. Mental science does not admit of an enemy. Therefore I took science and made the people of Richmond as gentle as lambs. The issue was enmity, bread and butter. Mental science declares friendship and abundance. Therefore I had no choice about the matter. I had to lecture, or my science go into the mud. I also felt there was an unconscious call in the hearts of many in the ranks of Spiritualism for such as I would give them. Therefore, on Thursday afternoon I told Brother Parker that I would lecture. Friday and Saturday following were two of the happiest days of my life. But for about ten days, not one penny came to me. I did not receive money for my lecture; that was gratis. I tell you, after the lecture, financially, midnight darkness was manifest. But, I took mental science and went into my room, all alone, and treated the condition, until I consciously made the sunlight of life shine all about me. Finance brightened, and my work is moving on victoriously. In October I was called to Dunkirk, Ind., to deliver two lectures. I am now open for lecture engagements. I began preaching at eighteen. At the age of thirty-one I began in mental science, which led me to the true thought clothed with Spiritualism. Last July I delivered my farewell sermon in an orthodox pulpit. REV. A. J. IDEN. Richmond, Ind.

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FAIR CRITICISM.

Dissects the Antis' Arguments and Shows Up Their Weakness.

To the Editor: In your issue for November 6, I have read garefully the remarks of the reverend medium-killer,

marks of the reverend medium-killer, W. R. Covert, in answer to the arguments of that grand yeteran and defender of truth, Moses Hull.

He brings forward no argument, and even his ridicule is weak and childish. He tells us he is seeking for truth, wherever it may be found, provided it will not dissolve in the sunlight of reason, science, philosophy and the word son, science, philosophy and the word of God." Truth never dissolves; the ages and God hinself cannot dissolve it. And he says he "has no use for that kind of truth that fan only be found in the dark seance room." He says, When you ask them to bring that phenomena into the light, they at once tell you that the conditions are not favorable." He seems to have forgotten that it requires conditions for all effect; that it requires conditions to generate all life, and that is one truth only for this life-giving truth, found in darkness, we would have no Covert for a medium-killer fo-day, and that is another truth that will not dissolve in the sunlight of reason, and he cannot reject it. He says: "If I had no other founda-

tion than slates and old tin horns, and my faith, I would think I had a miserable foundation to stand upon." my faithI would think I had a miserabbe foundation to stand upon." think the brother is not read up; he should put in a little time studying the phenomena of that Sinai seance that Moses held, where the trumpet was sounded long and loud, and where Moses got writing on tables of stone, and told the people that the Lord did it with his finger. This was done in the dark, for we are told that a cloud covered the mountain. He believes this, and yet we have no other proof than the word of Moses. What proof has the Rev. Mr. Covert that this was not a miserable, low trick of Moses? How does he know but that Moses did all this writing and horn-tooting himself? He was on that mountain forty days, and he told the people that they could not come near the mountain, or touch it; "conditions were not favorable."

This same old book tells us that the

unbitation of the Lord is in thick darkness. It is a wonder he would call upon the name of a god that dwells in so dark an abode. Wonder if he accepts this as a truth that will not dissolve in the sunlight of reason? He should refresh his memory in regard to that little story of the tabernacle and its furnishings. This was the place where Moses and the people had to go when they held a seance for the purpose of inquiring of the Lord. This seance-room was trimmed in blue, purple, scarlet and fine twined inen, and goat's hair, and spice and oil and loops and cur-tains of goat's hair, and ram's skins dyed red, and badler sidns, and a table of shittim wood dishes, pots, spoons, bowls, candlesticks, snuffers, lamps, and snuff dishes, horns, shovels, bnsins, flesh hooks, fire pans and bells, and they had a box tray called the ark, and a coffer with golden mice... Wonder what the brother thinks of

this "lay out" for a seance-room, and of the little horn trick around the walls of Jericho. Now he believes this horn trick, but as he nor wh can tell how it was done, he must throw it out, as "a miscrable low trick, of the medium loshua. Let lum danius trite; and we may fall in line.

He believes that Jonah ran away from an omnipresent God, and that a whale swallowed him, and afterwards Jonah sickened the fish, and the fish vomited him out on dry land; but he can't tell how the trick was done. Now is not that a miserable lot of stuff for He says: "When they have no chance

for collusion, they will not give you the about Pearl Bryan's head; one said it was one place, and one another. When a medium don't know where a thing is, he can no more tell you than another." This last we don't pretend to deny. But we would like to ask, how about the mediums of the Bible differing on so many points? One says he saw God face to face, another one says no man can see the face of God and live; another one saw his back, and still another says, no man hath seen God at any time. Now there is a lie somewhere—which one of these mediums told it? I am with the last, but I guess that Brother Covert is with all of them, because it is in that "word of truth," and it will not dissolve in the

sunlight of reason.

He wants to know; "If: it is a fact that the dead come back, why did Job ask the question, If a man die shall he live again?" Now if the book of Job isn't a "huge nightmare," Job did really ask that question, but we think there had been some of the clergy with him and got him rattled, for in the fourth chapter of his book he says: "Now a thing was secretly brought to me, and mine car received a little thereof. In thoughts, from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up. It stood still, but I could not discern the form thereof; an image was before mine eyes, there was silence and I heard a voice."

Then Mr. Covert asks: "How does it come the Lord Jesus Christ solved the great problem, and brought life and mmortality to light, if life and immortality were always known?" Jesus got here too late; this problem was solved

here too late; this problem was solved by the woman of Endor, when through her clairvoyant and clairaudient powers, she saw Samuel, and told Saul what Samuel had to say.

What did Jesus mean when he told his disciples to go into their closets, and pray to their heavenis Father in secret, and that he would reward them openly? Wonder if Brother Covert ever read that, or did he or any of the other Antis ever receive an open reward in answer, to prayer? This is what all good Spiritualists do, and here is where we get our open reward, the undoubted evidence of man's immortality. It don't come, to us second-hand and at a very high price. Jesus never taught or offered a force bill for the observance of a Sapbath created by the sainted Constanting, a man who had purified his soul in the blood of his kindred. But if it is put a Romish interpolation, I will tell you what he did terpolation, I will tell you what he did tell his disciples. Those that believe and should handle poisonous serpents, and that if they drank any deadly poison it should not hunt them. Now really if Brother Covert believes this, and I think he does; but as I don't, he should demonstrate the fact, by ordering out the snakes that Dr. Peebles offered to produce, and by putting his hand among this box of mittlers he would demonstrate a truth, win five thousand dollars, and play a beautiful came of last tag. Bring on your argu-

tion is made to say: "We will have every medium listed within six months. We will be able to tell whether they have a shady past, whether in fact, their unfecedents are good. There are many mediums who are living apparently good lives, whose past lives are as black as the ace of spades." This is the true Christian spirit; nothing better could be expected of a lot of thirsty Christians who have banded together for the sole purpose of persecut ing those who may differ from them in their religious views. How their dear the Inquisition, the stake and the fagot have seen their day. And now the best they can do is to rake up the skeletons that have been buried by better lives. We think that while these Antis are looking for the shade in the lives of others, it would be well for them to sweep their own back yards, purify the ministry, then there would be no call for this hell-born crusade, then all would have more or less of the Christ spirit, and from the now desecrated pulpit we would hear words of love, comfort and sympathy, in place of vi-

I have a faint suspicion, from his flip

use of the ace of spades, that he has a

distant recollection of turning the Jack

from the bottom. He says: "That de-bate will convince no one." Then why the challenge to meet any or all of the exponents of Spiritualism in debate? He says: "We have already secured thirty or forty old mediums who hold certificates of membership from all the state associations, as well as from the National Association, to do this work. He further says: "We have received letters from England: France and Germany, and the letters are full of pedigrees of mediums; these points are being looked up and recorded." And he also says: "Secretary Hagaman, of Adrian, Mich., was for years one of the best known mediums in the country, and holds certificates from the National and state associations, showing that he is a good medium." Now here is a man who has confessed to fraud, with a very shady antecedent, who with forty others, have obtained certificates through duplicity (if they ever had them). Now I will venture that these forty so-called mediums, were never mediums, unless standing between a man and his pocket-book is called a medium.

Thesé men, shade and all, are taken in the arms of these geraniums of the church, and together they go on the hunt for more fraud. They fold these children of Simon the sorcerer to their bosom, shade nor pedigree makes any difference, dear children, when you are with us; you can wash in that same fountain of blood where so many millions of us have washed before, and you will be whiter than snow.

While these dear brethren are out looking for pedigrees, we think it would corner-stone; it might be that as a man's pedigree is a festering sore, a bath in that fountain of blood might cleanse him of a foul genealogy.

Jesus was fairly a good man, and we

have not one word to say against him, but as one good turn deserves another, Moses Hull. Price, 5 cents. and as the Antis are giving us a housecleaning, it is nothing but fair that we should be equally as kind. While Jesus himself was a very good man, still he has a shady pedigree. His genealogy goes back to Abraham;

and with Abraham, there was a great deal about him that was shady, and had he lived in our day he would have ornated a cell in the penitentiary. He had a child by his wife's maid, and afterwards drove her and her child out in the "world, penniless and friendless. He was also guilty of concubinage. Jacob took advantage of his brother the sale of his birthright for a mess of pottage. And through a base deception, he stole his brother's blessing. He also had concubines. Through the counsel of Judas, his brother Joseph was sold into slavery; this same Judas committed adultery with his daughter-in-law, the fruit of which was twins, and one of these bastard children was called Phares; he also belongs in the

David was cruel and bloodthirsty. He was a murderer and an adulterer, had a plurality of wives, kept concu-bines, put his prisoners under saws and harrows of iron; he shed so much blood that the bloody god, after whose own heart he was, could not tolerate him as the builder of a house unto his name. Solomon killed his brother Adonijah because he had asked for a Shunamite girl for a wife. He had seven hundred wives and three hundred concubines Robonm was so wicked that the Lord struck him and killed him. It is a great pity that lick didn't kill the whole family. Abijah waxed mighty and married fourteen wives. Joram slew all his brothers with the sword, which the Lord smote him with a grievous bowel complaint, so that all his bowels fell out, and he died. Manasses was about the best one named in this precious lot. All that can be said against him is, that he is a medium, and caused his children to pass through fire, and he observed times used enchantments, and witchcraft, and dealt with a familiar spirit, and with wizards. And Mary's condition, and the wrong that had been done her, so worked upon the conscience of Joseph, that he was disturbed in his dreams; and in self-defense, he mar-

ried Mary.

The Christians not satisfied with his death and robbery, have for nearly 1,900 years been gnawing at his flesh, and sucking his blood, and there is enough left yet to wash the world whiter than snow.

Now, while we admire the character of Jesus, and have nothing to say against him on account of pedigree, still we like for our neighbors' chick ens to perch on their own roosts.

I once heard the Rev. George O Barnes preach, and in his remarks he said: "My friends, I have been preaching to the convicts in the penitentiary." After a pause he added: "There is only one difference between those convicts at Frankfort and you. They have been found out, and you haven't." This is by far a greater truth than is the doc trine of vicarious atonement. If Bro Covert will think on this, he will never again try to crack a Hull that contains so much truth in one kernel as does

"Our Moses." In a few months I will be 60 years old; was born a cripple; never preach but get my living honestly. I work for it, and work hard for ten dollars per week to support myself and wife, but out of my pittance I enclose you one dollar to help "Our Moses" lead the SAM F. GRAY. people. Lexington, Ky.

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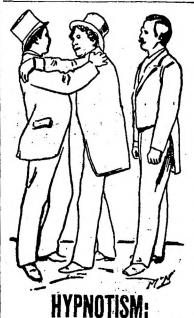
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Rome.

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Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools?

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CHAPTER XVI.

The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the Word of Men.

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The Roman Catholic Priesthood, or Ancient and Modern Idolary.

CHAPTER XVIII.

Hine Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.

CHAPTER XIX.
Vicarage, and Life at St. Charles. Rivierre Boyer. CHAPTER XX.

CHAPTER XX.

Papineau and the Patriots in 1833—The burning of "La Ganadien" by the Curate of St. Charles.

GRAPTER XXI.

Grand Dinner of the Priests—The Maniac Sister of Rev. Mr. Perrsa.

CHAPTER XXII.

Jam appointed Vicar of the Curate of Charlesbourgh and Perras.

CHAPTER XXIII.

CHAPTER XXIII.

and Perras.

CHAPTER XXIII.

The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic. aemic. CHAPTER XXIV.
am named a Vicar of St. Roch, Quebec City—Tha
Rey, Mr. Tetu—Tertullan—General Cargo—Tha
Seal Skins.

CHAPTER XXV. Bimony—Strange and sacrliegious traffic in the so-called Body and Blood of Christ—Enormous sums of Money made by the sale of Masses—The Bodety of Three Masses abolished and the Society of one Mass established.

CHAPTER XXVI.

Continuation of the trade in Masses.

CHAPTER XXVII.

Quebec Marine Hospital—The first time I carried the
"Bon Dieu" (the wafer god) in my vest pocket
—The Grand Oyster Sorree at Mr. Buteau's—The
Rev. L. Parent and the "Bon Dieu" at the Oyster
Soiree.

Solvee.

We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following however, are of thrilling interest:

CHAPTER LIII.
The Immaculate Conception of the Virgin Mary. CHAPTER LIV.
The Abomination of Auricular Confession.

CHAPTER LIV.
The Abomination of Auricular Confession.

CHAPTER LV.
The Ecclesiaatical Retreat—Conduct of the Priests—The Bishop Forbida Me to Distribute the Bible.

CHAPTER LVI.
Public Acts of Simony—Thefits and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—He employs Mr. Spink again to send me to Gaol, and he fails—Drags me as a Prisoner to Urbana in the Spring of 1856 and fails again—Abraham Lincoin defends me—My dear Bible becomes more than over my Light and my Counselor.

CHAPTER LVII.
Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He determines to turn me out of my Colony and send me to Kahokis—He forgets it next day and publishes that he has Interdicted me—My People send a Deputation to the Bishop—His Answers—The Sham Excommunication by three drunken Priests.

CHAPTER LVIII.

Sham Excommunication by three drunken Priests.

CHAPTER LVIII.

Address from my People, asking me to remain—I am again dragged as a prisoner by the Sheriff to Urbans—Abraham Lincoln's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Mofat sent by God to save me—Los Beile's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Mofat.

CHAPTER LIX.

A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome." to see how my sad Previsions about my defender, Abraham Lincoln, were to be realized—Rome the Implacable Enemy of the United States.

CHAPTER LX.

of the United States.

CHAPTER LX.

The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ—My first visit to Abraham Lincoln to warn him of the Piots I know against his Life—The Priests circulate the news that Lincoln was born in the Church of Rome—Lotter of the Pope to Jeff Dayis—My last visit to the President—His admirable reference to Mosse—His willingness to die for his Nation's Sake.

Associated and a true Disciple of the Gospel—The Assassination by Booth—The tool of the Friests—John Surratt's house—The Rendezvous and Dwelling Place of the Priests—John Surratt Secreted by the Priests after the murder of Lincoln—The Assassination of Lincoln known and published in the town three hours before its occurrence.

fore its occurrence.

CHAPTER LXII.

Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicity that the Bishop is wrong and that we are right—For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies—One of the Deputies turns false to his promise, and betrays us, to be put at the head of my Colony—My lisst Interview with him and his Brassard.

CHAPTER LXIII

Brassard.

CHAPTER LXIII.

Mr. Desaulnier is used vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Mantreil against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—Mf answer to Mr. Brassard—He writes to beg my pardon.

CHAPTED 1 277

ORAPTER LXIV.

Write to the Pope Pius IX, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Bome, and the end of our trouble—I go. to Dubuque to after my submission to the Bishop—The peace' sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1858.

CHAPTER LXV.

Grand Vicar Duna the 28th of March, 1838.

CHAPTER LKV.

Excellent testimonial from my Bishop—My Retreat
—Grand Vicar Baurin and his assistant, Rov. M
Granger—Grand Vicar Dunn writes me about the
new storm prepared by the Jesuits—Vision—Christ
offers Himself as a Gift—I am forgiven, rich, happy
and saved—Back, to my people.

and saved—Back to my people.

CHAPTER LAVI.

The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholic—Dismay of the Roman Catholic Bishops—My Lord Duggan, Coadjutor et St. Louis, hurried to Chicago—He comes to Sc. Anne to persuade the People to submit to his Authority—He is ignominiously turned out, and runs away in the midst et the Cries of the People.

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Dowagiac, Mich.

Important Announcement. "The Psychological Review-A Herald of the New Dawn," is the title of a

magazine to appear early in 1898. It will be a monthly review of the occult press of the world, giving all the latest discoveries in psychical phenomena as well as the progressive advance thought of the age, from whatever source it may come.

It will work in harmony with the So-

ciety for Psychical Research, as well as with progressive Spiritualists and The-It will contain no advertising matter

(save of books and exchanges) and will be a high-class publication throughout, conducted on the plan of "Borderland." It will be edited by the undersigned whose ability as a reviewer and focalizer of facts is recognized by the many who have read his contributions to occult literature during the past three years. He believes that the coming religion will not bind men's soul's past that lies buried beneath the ashes of the dark ages; Nature will be its bible, universal freedom of thought and brotherhood its creed.

It will contain about 64 pages each issue, will be neatly printed and bound, and the subscription price will be \$2 a year, or 25 cents for a single copy Clubs of three, for subscriptions or single copies, at the price for two.

From the French, German and Spanish periodicals many extraordinary facts may be gathered, as well as from the English, American and Australian

I must request all who are interested in a magazine of this kind to write me at once, pledging themselves to sub-scribe, or to take copies of the fifst number, when the magazine appears, in order that I may know how it will be received and gauge the number of the edition accordingly. Get two friends to join with you and thus receive your own subscription free. No money is to be advanced until the first edition appears—only pledges. ERNEST S. GREEN.

2006 Market St., San Francisco, Cal.

Voice From California. G. F. Cooper writes from Fresno,

Your good paper brings us the latest news from the seat of war, and we all admire the noble stand you take in defending the heaven-born truths of Spiritualism. You need to be sustained in the fight for freedom, and so I renew my subscription, although it is not due for some months yet. Our society has elected the following officers: G. F. Cooper, President; Mrs. Hattie Peckham, Vice-President; C. C. Lyon, Secretary; Mrs. Stevens, Treasurer. We lesire in the near future to be able to have some good test mediums and peakers with us. Our society is small took, but we are bound to grow large."

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From an old patient who was cured: Dear Booton cellent ever since last winter. Oh, how suffered before taking your medicine! I never forget to be thankful, and am always doing all I can to direct the sick to you. Very sincerely,

Somerville, Mass., 20 Bonner street, October 21, 1897.

Good Dr. Watkins:-Mr. Nay is so much better, he does not need further treatment. What a lovely mission you have in life, good doctor, to make peo-ple feel well. You are of course a missionary, giving us health, and health brings happiness. God's own work, is it not? MRS. CARME M. NAY. Peterboro, N. H., October 1, 1897.

From another patient cured:

Dear, Good Doctor:-As you asked me to let you know if my cure was permanent or not, I do so. Yes, I feel I can say I am -well. I feel just fine. Feel better than I have in twenty years. The cures you are making in this city are considered miracles. I enclose you my photo, that you may judge for yourself; does not look much like a sick wo man, does it? Yours kindly.

MRS. H. T. CHASE. 9 Lindal street, Haverbill, Mass., Nov.

NICE AND PURE MEDICINE. My Dear Doctor:- I feel quite well. more so than for years. Never a headache for the past two months. How much good you have done me! I see you have changed the medicine-but how nice and pure it looks.

Kindly, your patient, MRS. R. J. DODWELL. Carthage, Mo., Nov. 1, 1897.

My Dear Doctor:-Think I must be cured, I feel so strong. Good appetite, my bowels and kidneys, all right. I never did have such an appetite. I have no fever. Yours, with many,

many thanks,
JOSEPHINE B. DAVIS. Care of Gray's Drug Store. Nashville, Tenn., Sept. 29, 1897.

CURES THE ENTIRE FAMILY-FROM AN OLD PATIENT.

Dear Doctor:-If there is anything I can ever do as a favor for you, why just ask it. I am always willing to do anything for you, for I know by so do-ing I help others. Mother, wife and myself, are feeling first-rate. I have not been so well in twelve years, as I have this summer. Thanks to you, and your friends on the other side. you may always be successful in healing the sick as you were in healing my family and self, I remain,

GEO BUCHANAN. No. Ave., Haverbill, Mass.

Dr. Watkins-Dear Friend:-Our boy is so improved, that we will not need any more medicine. Later I wish to take a course of treatement.

Yours respectfully. MRS. LIZZIE MCJILTON. Ogden, Utah, Sept. 1, 1897. (Continued next week.)

piritualists should start in mind that they are confronted

by a vast army of church mem bers and ministers of the gospel who are determined to abridge their rights. They have organized. They are strong. They are determined men and women, and they met at Anderson, Ind., and commenced proceedings by calling themselves "The Anti-Spiritualist Convention." Spiritualists must meet in battle array that vast army in order to maintain their rights. The Progressive Thinker will lead in this conflict. Send in your subscriptions at once. See to it that every Spiritualist in your vicinity subscribes for the paper. They should read the Hull and Covert debate. Roll in your dollars at once to assist in the struggle.

Sunday Spiritualist Meetings in

Chicago. The Lake View Spiritual Union has resumed its regular 3 o'clock Sunday afternoon meetings at Hillinger's Hall corner Sheffield and Belmont avenues Meetings will be conducted by Mr. and Mrs. Carl A. Wickland, assisted by Mr. Walter Finch, from England, and a true worker in the cause of Spiritual

Spiritual Investigators, at Lakeside Hall, southeast corner 31st street and Indiana avenue. Services at 2:30 and 7:30 p. m. Will C. Hodge, speaker. Ben F. Foster, the noted medium, will give physical demonstrations in the light, every Sunday. Tests by Mrs. W.

L. Brown and others. Spirit Home Temple of Truth. Conference at 10:30 a. m.; short talks and tests at 7:30 p. m. No. 618 Thirty-sec-ond street. C. E. de Ricard, pastor.

The Beacon Light Spiritual Church, 617 N. Clark street. Meetings Sunday evenings at 7:30 and Thursdays at 2:30 p. m. Conducted by Geo. F. Perkins. Spiritualists' Sunday-school, every Sunday morning, at 10:30 sharp, room 518 Handel Hall building, 40 Randolph

street. All are welcome. First Spiritual Hall, No. 11 Ada street. Services at 2:30 and 7:45 p. m. Mrs. Lucille DeLoux, pastor, assisted

by Max Hoffman.

Liberal Spiritualists, No. 107 South Paulina street, corner of West Madison street. At 7:30, Dr. and Mrs. Noyes, assisted by able speakers and mediums. Church of the Spirit Communion, Ar-lington Hall, northwest corner 31st and Indiana avenue. Dr. Arthur lectures and demonstrates magnetic healing and

Irene M. Dobson, lecturerand test medium, will hold meetings every Sunday at 8 p. m., at her parlors, 3517 Indiana avenue, for investigators of Spiritualism; also will hold meetings every Sunday at 8 p. m., at Newman Hall, 63d street and Stewart avenue.

The First Society of the South Side, at Unity Hall, 77 Thirty-first street. Conference meeting at 2:30 p. m. Mrs. Georgia G. Cooley, of California, will lecture and give spirit messages at 7:30

Spiritual Trinity Church, Dr. J. M. Temple, pastor, will lecture and give spirit messages at Forrest avenue temple, at 2:30 and 7:30 p. m. All welcome. Seats free. The Progressive Spiritual Church, G.

V. Cordingley, pastor, meets in Handel Hall, No. 40 Randolph street, room 400, between State and Wabash. (Take elevator.) · Services at 2:30 and 7:80 The Spiritualists' Church of Students

of Nature meets every Sunday evening at Monsen's Hall, 1052 Milwaukee avenue. Mrs. M. Summers, pastor. Spiritual Endeavor Society meets at

No. 1 South Hoyne avenue, near Lake street, at 8 p. m. Sarah E. Bromwell, West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m.

Universal Spiritual Society, Hopkins' hall, No. 528 West Sixty third street. Englewood (over postofice). W. T. Parker, pastor. Conference at 3 p. m. Lecture and spirit messages at 7:30. Christian Spiritual, Society holds meetings in Hygeia hall, Washington boulevard and Paulina street, at 2:30

and 7:30 p. m. Church of the Star of truth, Wicker Park hall, No. 501 West North avenue. Services every Sunday evening at 7:30

o'clock. The Spiritual Harmony Circle holds a meeting at 19 Bishop Court, at 7:30 p. m. Mrs. Hamilton Gill will speak and give tests. ..

Speakers and mediums who do not inform us at once when their meetings stop, will not be allowed thereafter to have their names appear in this list.

MILWAUKEE, WIS.

The Good Work Goes on There, Notwithstanding the Presence of Fakes.

To the Editor:-I am pleased to report that the Unity Society is going steadily forward. Our attendance is uniformly good. George H. Brooks was with us during September and October. We are largely indebted to him for present prosperity. For the past month F. Corden White has occupied our plat-form, bringing knowledge to the faith of many. He will return for March T. F. Price will be with us during December, and for January and February we are fortunate in having secured the services of Lyman C. Howe.

The Campbell brothers are at present in our city, and have given several of their truly marvelous seauces; at the home of our worthy president, Mrs. Mason Jackson. It is a pleasure to speak in praise of these gifted mediums.

Prof. Arthur P. Roberts, the wellknown Welsh psychic, has permanently located in Milwaukee.

We have not been neglected entirely by the fake medium fraternity, and I am sorry to say that much of the hard earned coin of the ignorant and credulous has been transferred to the pockets of one of these vampires. However, I believe that the signs of the times surely indicate that soon there will be no market for the stale tricks of these scoundrels, when naturally they will gravitate toward the ranks of the Antis, where they will virtuously pose as ex-posers of their own vile and debasing

We of the Unity Spiritual Society of Milwaukee desire, through the columns of your valued paper, to inform our co-workers throughout the land that we are still very much alive. That we always have and will continue to pay one hundred cents on the dollar, and that nailed to our mast is the white flag of truth, love and purity, and come weal Price \$1. For sale at this office. or woe, there it shall remain. Milwaukee, Wis. VERITAS.

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My Dear Doctors—I am getting along nicely. I
have felt the psychic power very strong some ovenings. Will send order for another month's treatment.
With kindest thought, yours sincerely. Nov. 20, 1897. 640 Main St., Fond du Lac. Wis.

Nov. 20, 1897. 640 Main St., Fond di Lac. Wis.
Drs. Peeblas & Burroughs, Indianapolis, Ind.
Drs. Peeblas & Burroughs, Indianapolis, Ind.
Dear Friends:—I san in better health to day than I have been for years. My friends all say, "How well you look." Very truly, C.E. Farnan, Nov. 11, 1897. Waphston, N. D.
Drs. Peebles & Burroughs, Indianapolis, Ind.
Dear Plocture;—I am very glad and happy to say that I have been feeding better. Ohl how good it seems to be able to say so. I cannot tell how I appreciate it, and this is the first I have been able to say, "I am better," for fifteen years. Pery gratefully,
Mrs. E. J. Morrita.
Drs. Peebles & Burroughs, Indianapolis, Ind.
Gentlemen:—Your diagnosis of my case received, and I must say is very correct. Yours truly,
Nov. 22, 1897.
Morrison, Illinois,
Drs. Peebles & Burroughs, Indianapolis, Indianapolis, Ind.
Drs. Peebles & Burroughs, Indianapolis, Indianapolis,

Nov. 22, 1897.

Drs. Peebles & Burroughs, Indianapolis, Ind.
Desr Sir:—I am in receipt of your favor of the 18th inst., giving a diagnosis of my case, which is correct in every detail: Yours truly,

Nov. 13, 1897.

New Orleans, La.



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Denr Sirs:—I have received your letter and also the
"Temple of Heath." and am well pleased with it, and
can say that your diagnosis of my case was correct.
Yours truly,
Louis B. Tucker,
Nov. 21, 1897.
Ledbetter, Toxas.

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