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## HER REQUIEM.

#### A Funeral Discourse, Sweet in Tone and Thought.

WRITTEN BY MRS. JOHN R BERRY, PETERBORO, N. Y. SOME MONTHS PREVIOUS TO HER DEPARTURE FROM EARTH-LIFE, WHICH OCCURRED AU-GUST 29, 1897, WITH THE RE-QUEST THAT IT MIGHT BE READ AT HER FUNERAL.

Dear Friends, One and All:-I cannot lenve the present without taking with and into the future a conviction, at least, of having tried to do my duty in the cause of Spiritualism and confirming my belief and trust in its teach ings. Therefore, through the influence of dear ones gone before, I pen this address, considering it a sacred duty I owe to all, trusting no one will feel injured by what may be expressed. And if any of our friends feel to make a few remarks on this occasion, they will be received with pleasure and thanks, while my spirit will go on its way re-joicing to meet loved faces, beaming with light, to welcome me to a higher Reason teaches us that a spark of the divine dwells in every child born into earth conditions, and through favorable surroundings and proper culture it may be kindled into a flame that in time will illuminate its whole being. As each one fills a niche in the great plan-which it was born to fill, as no other could fill it-the lowest has as truly a right to expect a welcome as the highest, as all must gravitate to the niche assigned them by and through nature's laws. Upon these principles I base my welcome to the Spirit Home, toward which I am hastening, feeling that my joy will be so great that some sympathetic souls here to-day will feel its uplifting forces, strengthening their faith, lightening their burdens, soothing their grief, as it has my own through many long years.

Who can but feel to bless the divine source through which all are led to see the true way? And, as through the severest trials and struggles the higher Joys are born, the greater achievements are gained, then thrice blest are those who reach the top of the mountain after much striving; thrice blest, because in harmony with law and satisfied with their work; as a faithful servant enter into mansions of rest-not made with hands eternal and in the

There are no greater martyrs than those who find each day's duty and fulfill that duty, treating all mankind with humanity and love. Our usefulness ceases not with earth-life, by any means. Many who are considered first in earth-life will be last when nature's roll-call is heard sounding through every avenue of the universal kingdom. Then each must stand upon his or he own merit, see the mistakes made through superstition, false creeds, dogmas, pride and arrogance. None are perfect. No. not one! Then who shall cast the first stone? Many will be stripped of seeming honors, while others who were looked upon with scorn will put on a nobility born of inherent greatness, tempered with humil ity, love, justice and good will toward

Ah, my friends, worldly fame may be well in its place, but it is goodness, abounding in kindness, charity and love, that lifts us higher in the scale progress and brings happiness and rest to the weary as they pass from earth to the heavenly plane. The ladder of progress is firmly set upon the rock of ages, reaching far up through the spheres of the heavenly plane upon which we are daily ascending, and when we reach the crossing that leads from this life into the other think you the law is then suspended? No, dear friends, we will then see clearer; com prehend that which we have so long striven to solve, and learn how earnest our lives are still to be. The tangles will no longer cling to our feet; no longer drones in the hives of earth-life; our sensibilities anickened our dormore. We will then see that our sirth-trials were but stepping-stones over which a glorious inheritance is attained.

If earth-trials are severe, they are preparing us to more fully appreciate the higher joys in store for us. The sting of disappointment will have passed, noble deeds and purer thoughts will take their places, while we drink freely at the fountain of truth and not on true man and womanhood, emanat ing from nature's book of divine reve lations. Such are the teachings that come to me in the truths of the spirit unl philosophy, in which I have trust which I have lived by and feel secure to die and be buried by. I know our dear ones gone before are with me often; I see them and hear their voices. I know that loved ones from the sum-

Are hovering near me in my room tonight:

They fondly kiss my brow and guide my hand; In whispers low they dictate what I

They throw a feeling warm and genial; Sweet melodies I hear upon the mid-

night air; A tenderness that doth my sorrows

Is borne in strains of music every-

They come in love, when clouds around me lower, To lift my sinking spirit out of gloom;

I know they come to guard me every hour -And guide my weary feet toward their home.

I could not then be false while they are Oh, how could I deny their presence

As soon defraud the flowers their brightest hue, And turn the rich green foliage dark

and sear. Then ask me not to coldly turn away, Or call their visits evil to deplore: ask me not their loving words to

Nor bid them welcome to my home no For I shall ever treasure in my heart

Their truthful teachings as my daily prayer, And from their loving precepts ne'er de-

part— Then surely I shall meet them over

To those who will miss me from the home circle I will say: Do not mourn that I have passed out of the worn-out form, out of pain and weariness of disease—born to a purer life. I would be remembered by all, mourned by none. Why should we mourn or fear to pass onward? There is no death! Through the teachings of our beautiful philos ophy death is swallowed up in victory Why fear the change, knowing it to be inevitable at a certain period, as is the birth into earth-life? As the flowers bloom and decay, to come up more beautiful under higher culture, and as each species needs its own peculiar condition and culture to develop perfect beauty; so does mankind need conditions peculiar to their intuitive perceptions and experiences in life to develop their higher faculties for the changes

Then, dear ones, mourn not that I am so near the beautiful shore, but rejoice that I am free. Echoes of the past and future will reach you from time to time. Cherish them as pledges that will come to you in the sweet bye-and-bye.~

As you sow the seeds of kindness along earth's pathway, so will you reap the golden grains of truth and purity as you enter the gates of the heavenly garden from which each day the tares are being plucked, and with clean gar ments and beaming faces will meet the loved ones gone before.

There come to me voices in the stillness of night

That I knew and loved long agovoices that filled my soul with delight In the springtime of youth's warm glow;

And then they were hushed by death's cold hand. And I thought to hear them no more; But surely they speak from the sum-

-merland--From the home on the other shore. They tell me of scenes of the past, and

Our loved are not dead or lost, But passing onward to bright spheres

As the river of change they cross. And, oh! what beautiful truths they

To the weary children of earth; Harmonious music with melody rings In soings of a joyous new birth.

Then come to me thoughts in import so

Their language I cannot express, But they fill my soul with rapture re

plete And lull all my doubts to rest. Pure thoughts, soul-gems that the angels bring-

Echoes of the loved gone They lift our burdens, rob death of its sting.

And we feel its terrors no more. God bless you all. Good-bye, good-

#### Anti-Spiritualism.

In reading the reports printed in your paper respecting the Anti-Spiritualist Association, I blush with shame, not because I am a Spiritualist, but that my name was once enrolled amongst those who bear the name of Christian.

It is no wonder that Jesus the Christ of the Bible was slain for doing good. when we find in this twentieth century so many who profess to be his followers ready at any time to crush those who do not believe as they do.

What has been done in the name of Christianity is known, but what will still be done nobody knows, if the socalled Christians could only have their own way. Have I not the same right, being a Spiritualist, to believe in spirit return, as the Christians have in the resurrection from the dead, or the Roman Catholics that the wafer is the flesh of Jesus Christ, and that a man who bears the name of priest can for give sin and make intercession with the departed saints for the souls of men?

Have I not the same right to declare that I can commune with my sainted father, mother, brothers, sisters and

If Anti-Spiritualists would only remove the beam from their own eyes and never mind the speck which they think they see in the eyes of others, and learn to abide by the teachings of the Jesus they say so much about, and thus mind heir own business, it would be better for themselves and the world at large.

What is meant by "Love thy neighbor as thyself. Thou shalt not bear fálse witness against thy neighbor Thou shalt not covet. Thou shalt not kill?" etc. These are some of the Christ principles taught in the Bible, and not practiced by the members of the Anti Spiritualist Association.

These are the people who are sent out as missionaries to preach "Peace on earth and good will to men" and for whose protection our gun boats and soldiers have to be sent out and have sacrificed lives in innumerable numbers.

I would advise the Anti-Spiritualist Association to face about and build more lunatic asylums, suitably furnish them and then go in a body and live in them and then perhaps their eves may be opened to perceive the hand-writing JOSEPH COOPER. Providence, R. I.

In general, mankind, since the improvement of cookery, eat twice as much as nature requires.-Franklin. Man obeys nature's laws, even when he strives against them; he works with her even when he works against her .-

Truth needs no color, with his color fixed; beauty no pencil, beauty's truth | bright and useful future awaiting this to lay; but best is best, if never intermixed.-Shakspeare.

Everyone has a wallet behind for his own failings, and one before for the failings of others.-La Fontaine. Rank and riches are chains of gold, but still chains.—Ruffini.

### EVOLUTION.

#### Deductions From Physical The Story of the Tower of The First Husband's Spirit Facts of Science.

While there may be many changes growing out of conditions that actually exist, we cannot pursue our inquiries beyond a boundary limited by human

That there have been vast fluctuaions in the status of intellectual conditions is a self-evident truth; but it is certain that we have no data upon which to predicate any theory of primal conditions.

We may talk of protoplasm, and reduce the whole panorama of existences to a tiny cell, but we are no nearer to solution of the problem of the formation of living entities than before, for even this minute cell must have pos-sessed all of the potentialities of the coming man-all of the direct and abstract or indirect conditions for absorbing the qualities, intellectualities, etc., coming from the universe of mind and

But the fact still lives that the brute is still on earth. He has not reached the ultima thule of this supposed progressive destiny. He is not human, isn't up to the position of the anthro-pold ape; and his intelligence is such that we cannot tell which way he is going—from the mastodon to the rodent, or from the rodent to the mastodon. Therefore, it is good logic to say that the human being is not, cannot be, a product of any other line of animal life; and while I can see no logic to sustain the theory, it is equally difficult to see why such great minds cling so persistently to it.

Huxley says that traces of man are to be found in the pliocene and mlocene eras, thus establishing the fact of the profound antiquity of the race and plac-ing it beyond cavil that he was here at a period so remote that even the imagination falls to comprehend the in-conceivable lapses of time that have gone by-millions of ages.

And it must be remembered, too, that in counting geological time we can only get at a few hundred feet of surface; the rest lies in the lap of oblivion, and, as far as man is concerned, silence deep, unbroken, reigned. Had there been no encrinital formation, no crustacea, no pleistocene life, no coral de-posits, there could have been no basis for theory, no counting of the ages.

The nebular hypothesis of the formation of worlds seems to be at the botom of this chimera, and is in itself a chimera. Motion and pressure are all-powerful to produce heat sufficient to fuse all substances when far enough removed from the cooling influences of the surface. And the earth evidently throws off as much in the form of those subtle or attenuated gases as she receives, in the form of meteors or me-teoric dust, and would, therefore, remain as we see it without change in

These gases forming reciprocal relations with all suns, planets, etc., maintain the equilibrium of the universe. These laws are perpetual, and the divine harmonies sweep over the ages freighted with life and thought and love, but a special causation is nowhere

Matter, motion and spirit constitute the trinity of the universe, and are sub-

lect to the same law. Gross materialism stops at the point where spirituality begins, and tacitly informs the world that it has reached a plane of absolute conclusions, a ne olus ultra of human achievement, and levels its fingers away back through the ages, all converging upon an insignificant are as the most tangible progenitor of the human race, and all because of the nebulae to be seen in the faroff skies; but the great modern lenses in the world's observatories have reduced these clues in the great blue vault of never-ending space to stars and stellar points, and the old idea of a gaseous nebulae has disappeared for-

I dislike to think that somewhere, at some time, a soul so attenuated, so puny, reached the upper level of spirituality and became the first soul that withstood the shock of death and was the first living entity in spirit life. To me it is untrue: has no foundation in fact, no data upon which to predicate conclusion. There is no such thing as death. We may not perceive grosser living forms than these within our own sphere, but that is no evidence of annihilation. Every sphere may vary so as to be in harmony with the life within it, and inimical to all exraneous conditions.

### Weston, Vt. J. S. LAMBERT.

Another Boy Medium. We seem to have living in this city one of those phenomenal psychics of tender years, whose development during the past two years has made wonderful progress. The medium is a lad of between 11 and 12 years of age, a plain, unassuming, but bright boy. His parents are very respectable people, the father being an honest, industrious, skilled mechanic. I had the privilege and pleasure of attending a private seance last eve, at the home of this boy medium, and was very much gratified with the results of the sitting, as was every one of the twenty persons present, some of whom had never before attended a spiritual seance. The parents being of the Catholic faith, several of that faith were present. Conditions. seemed to be favorable, and hence results correspondingly satisfactory to verybody present. To my own mind, the manifestations were eminently so. A prominent inspirational speaker now sorving our society for the time being as well as a number of Spiritualists of long standing, were there, and expressed themselves as delighted with he evening's exercises. We predict a grand young medium. PETER FINDLAY,

Secretary First Spiritualist and Religious Association of Akron, O.

Of all virtues, justice is the best; valor without it is a common pest.-Waller.

## A BIBLE LEGEND.

### Babel a Bit of Hebrew Folklore.

What is sually spoken of as the Tower of Babel is the temple pyramid, n seven stages, built (we do not know how early) in honor of the god Nebo, at Borsippa, a dozen miles from Babylon, to the west of the Euphrates, and re-paired by the great King Nebuchadnezzar, who was named after that god. The ruin is now called Birs Nimrud, or Tower of Nimrod, after a Mohammedan tradition. I visited it when in charge of the Wolfe expedition, and photographs of it were taken by our photographer, Mr. J. H. Haynes, It was the Babylonian style to build taken by our

the temples in the form of pyramids, in stages, the separate stages being in honor of different planetary gods. The Egyptian style of enamelling the whole face of the pyramid did not prevail in Babylonia except in the earliest period. The extraordinary thing about the Birs Nimrud tower is that while most of it is now reduced to a rounded hill, the bricks of the upper stage were in some great conflagration melted to gether into a solid vitrified mass, which has been in some way broken, perhaps by lightning, and it is split from top to bottom, and pieces weighing many tons have fallen to the ground and lie about the base or have rolled down the

I think it improbable that this was the Tower of Babel of the Genesis writer. That was more likely the much larger pyramid temple, or Ziggurat, of Babylon, now called Babel, the meas-urements of which, taken from an old inscription, were published by George Smith. It is now an immense hill of burnt bricks, rebuilt by Nebuchadnez-zar, and has long been used as a quarry.

#### HEBREW FOLK LORE.

I regard the story of the Tower of Babel, told in Genesis, as one of the most interesting religious folklore tales current among the Hebrews which has been most happily preserved to us by the sacred writer. It is not to be taken as veritable history, but as a religious story, one that has the same grand monotheistic character as the stories of monotheistic character as the stories of the Creation and the Flood with which it is associated, and which was, like hem, admirably adapted for the religious instruction of the Hebrew people, offering a maryelous contrast to the puerile myths of the surrounding

nations. No Babylonian counterpart to the Genesis story of the Tower of Babel has yet been found in the Babylonian monuments, nor any reference to it, though it is likely to turn up at any time. One supposed reference to it is the error of an early translator, before the inscription could be correctly read.
The word Babel comes not from a
word meaning confusion, but from the
Babylonian Bab-llu, "Gate of God."— Dr. Williams Hayes Ward, in the New

#### York Herald. A Vision and Its Interpre-

tation, I seemed to be traveling alone, and a man appeared at my side and handed me a key, saying to me, That key will be useful to you." Then the man dis-appeared, and I traveled on. I soon liscovered a church, and I seemed to think the key would unlock the door; and I left the road and went to the church door, and the key uplocked the door and I walked in. The church was unfinished inside; there was a rough platform for the speaker and common oard seats for the audience, and where the rafters came together were dove nests, and young white doves were fiving from nest to nest; and I seemed anxious for the young doves to come down where I was. Then my attention was drawn to some black snakes that were coiled on the floor at the end of he seats where the audience sat. Then I saw why the doves did not come down where I was-the snakes would

Brother and sister Spiritualists, can we expect the white dove of peace to dwell in us where the serpent of hate is sustained? Love must become master and drive out or bring under subjection the serpentine nature before the white-winged dove of peace will rest upon us. All the prayers to an un-known God or the spirit centrols, will not do the work for us; nothing but a life that is honest and true. For we have a work that none others can do, and that work can't be dom' by abusing our brothers and sisters the don't see things as we do. We are entering into a new dispensation, where love must conquer late, and we must prepare ourselves with the sword of the spirit of love if we expect to abusing the the love, if we expect to conquer in the coming struggle for freedom; for the coming banner will be the golden dove, in the room of an eagle for the eagle is an emblem of destruction, or a bird of prey, while the dove is a bird of peace, an emblem of spirituality. The dove is an emblem of the true brother and sisterhood of humanity—the coming religion.

## MASS MEETING

#### To Be Held at Cleveland, O.

A mass-meeting will be held at Army and Navy Hall, Clevelind Ohio, De-cember 28, 20 and 30 under the auspices of the National Spiritualists' Association. Mrs. Cora L. V. Richmond, Moses Hull; Mrs. Mattle E. Hull, Mrs. H. S. Lake, Thos. Lees and a host of other talent will participate. All Spiritunlists and mediums who can attend this meeting, address Moses Hull, who is in charge of same, at 536 Prospect street, Cleveland, Ohio, Then their names will appear on programme. No salaries are paid those who take part in N. S. A. meetings. FRANCIS B. WOODBURY.

## STRANGE OCCURRENCE.

### Camped on Their Trail.

A real, sure-enough ghost story, which can be substantiated by several reputable persons, was related, in a professional way, to a Washington at torney a few days ago. It will result in legal proceedings, and if the Society of Psychical Research desires to investigate the strange details the opportu nity will soon be afforded. The ghostly reasons for the legal steps that are to be taken probably never would have been revealed but for an accident which resulted in the telling of the story to the Times correspondent, as follows:

"I have just returned from my wed ding trip and want a divorce, was the rather startling exclamation of a welldressed and distinguished-looking man when he entered the office of one of the leading firms of attorneys in Washington last Wednesday.

The visitor sank into a chair, glanced behind him with a hunted look in his eyes, as though he thought he was beexteremly nervous manner indicated that he was almost on the verge of in sanity. The attorney whom he addressed told him to state the trouble, but the man declined to proceed with his story until the lawyer arose and locked the door, so that there could be no possibility of interruption. He then related as strange a tale as was ever

It was several minutes before he

could collect his thoughts to present his narrative in anything like a connected form. He gave the name of John Whalen, and said that he had been employed for several years as a traveling salesman for one of the leading firms of New York. His duties required him to take one trip abroad each year for the purpose of buying goods, and the remainder of his time was becupied in selling them to jobbers in the large cities of the United States. A year ago, while in Brussels, he met an American lady whose home was in Chicago, and spont a few pleasant weeks in the capital city of Belgium, enjoying the pleasure of her company. Upon his return to the United States he renewed the acquaintance, and, after a brief courtship, they were married in Chicago on the 26th day of last January. They resolved to spend their honeymoon in Brussels, where they first became acquainted, his business requiring him to leave for Europe almost immediately after the ceremony, in order to make his purchases soon enough for the goods to be shipped before any change should occur in the tariff. They

During their first night's stay at Whalen became impressed with the idea that some strange per this feeling could not be shaken off even after a thorough search of the premises convinced him that they were alone. He retired and fell into a light slumber, to be awakened with the idea which had become a conviction, that a third person was near. It did no take a search to find the visitor. He was seated on a chair by the side of the bed, intently gazing upon the couple. Whalen attempted to arise and expel the intruder, but his limbs refused to do his bidding. He lay as though every nerve had suddenly be come paralyzed. His brain alone was active, and that could give forth none but the most horrible thoughts, his ter for producing an agony more acute than he had ever imagined was possi ble. Suddenly the man, after casting a long, lingering gaze upon the occu-pants of the bed, disappeared without any sign or motion, and making no noise. He seemed to melt away. There was no sound of footsteps and nothing to indicate that he had gone except the lack of his presence. After an hour or

two of suffering Whalen succeeded in falling to sleep. The next morning he was inclined to think that he had been the victim of a horrible nightmare, and dismissed the subject from his mind. But during the day, while seated in the private of fice of a firm with whom he had business dealings, he became impressed with the belief that his visitor of the night before was again in his company Glancing around, he beheld on a vacant chair the shadowy outlines of a man. Overcome with a strange sense of fear, he excused himself upon the plea of illness, and returned to the hotel. By his side moved the shadow. It made no sound, and nothing could be discerned except a shadowy outline that might have been the form of a

During the evening the impression left him, and he laughed at his previous fears, believing that he had been the victim of indigestion or some slight mental trouble.

That night, after he had retired glancing to the side of the bed, he saw the form of the man who had been there the night before, leaning over him. He tried to speak, but his tongue clove to the roof of his mouth. The form, whatever it was, seated itself on the chair, as before, and appeared to try to convey some message to him but he could not understand its import The visitant then disappeared.

Upon the following day he informed his wife of the singular apparition. She laughed at his fears, but advised him to take a vacation and get rid of whatever mental trouble might have caused the hallucination by a trip through Switzerland.

He went to Berne and Zurich, but in these cities, as in Brussels, he was afflicted with the same mental derangement. He went to the Matterhorn, and attempted to ascend it, when immediately in front of him, blocking his bas sage, stood the uncanny figure that had haunted him ever since he went to Brussels.

This convinced him that his mind was seriously affected, and he visited by their defeat. a celebrated specialist in brain dis-

### ination, pronounced him perfectly sane, but attributed his trouble to indigestion. He prescribed a diet, which Whalen followed closely, but absolutely without relief. The shadowy presence now never deserted him. It sat by his bedside at night. It accompanied him on his walks. It was with him wherever he went. It seemed to be anxious

eases, who, after an exhaustive exam-

that he should leave the place where he was, wherever that might be. It had succeeded in communicating to him this idea, although no words had ever been spoken. The thought was especially strong upon him whenever he was in the company of his wife. She, however, had never been able to distinguish the form, and always slept soundly when it became entirely visible in the middle of the night. They went to Rome, from there to Venice, back to Paris, and yet the wraith could not be shaken off. The

most eminent physicians of Europe were consulted and none could diagnose his disease or give him any rellef, Such eminent specialists as Dr. Charcot, of Paris, and Dr. Schweinfurth, of Berlin, agreed that he was afflicted with no mental trouble and could not benefit him. Hearing through a friend of a physician of local reputation in Lyons, France, Whalen left his wife in Paris and renaired to that place. As soon as he was out of Paris he was possessed with a strange sense of exaltation. For the first time since its original appearance the wraith was gone, and when he reached Lyons he thought it unnecessary to call the doctor. Whatever might have been the nature of his affliction, it seemed to be entirely removed. He telegraphed his wife the glad news, and took the first train back to Paris. When he reached the hotel where he was stopping, his wife rushed forward to meet him, when suddenly between him and her arose the apparition that had followed him over the continent of

Completely discouraged, and onger hoping for recovery, he resigned his position and returned to the United States. After a few days' stay in New York he came to Washington, where his wife has relatives, and the presence became so plain during the first night of his stay here that he awakened his wife, thinking that she would certainly see it as he did. As soon as she looked at the form, which arose from the chair as she opened her eyes, she screamed, "My God! it is my first husand," and fainted away. This brought about a climax, and both agreed that it would be impossible

for them to live together until the first husband of the lady, or rather his spir-it, should become reconciled to her remarriage, if that should ever occur. The only consolation that could be given Mr. Whalen by the attorneys whom he consulted was that he could desert his wife, go to one of the Westwent to London, where they spent a lax, and either could obtain a divorce

The conversation between Whalen and the attorney would, of course, never have been divulged by either, but Whalen did not know, and the attorney had forgotten, that another client was in a room adjoining that in which the consultation was held, the door of which was open. In this way strange story became known.-Frank L. Welles, in Los Angeles Times.

## Queer Ways of the Antis.

Usually when an important campaign is planned, not only are the officers osen, but the private soldiers are enlisted and drilled, and then the aim of the opening war and its prospects of success are made known.

The Anti-Spiritualists have chosen a General (or President) and a few captains (secretary, etc.), while but few privates are enlisted and drilled. General has gone over the land and de-clared that the enemies (Spiritualists) are to be routed and utterly disorganized, proclaiming an overwhelming victory before a battle has been fought! the result of the conflict may be different. It may remind us of the story told by a gaseonading politician to circle of his friends of an election combat on the second floor of a tavern. between himself and a stout adherent of an opposing party. He told how hot words led to blows and how clinched and rolled over on the floor kicking and pounding, drawing near to the stairs, as though by his design, as the struggle waxed hotter. Reaching his climax he told how his antagonist stood up against the bannisters straining every muscle and keeping fast hold of him, as though to save himself from perilous fall; but the bannisters gave way with a crash, there was a sound of heavy man's body falling on the theor below and cries and greans from the excited spectators. Could his story have ended here he would have been the victor in the minds of his hearers. but one of those wicked fellows whose mission seems to be to spoil such sto ries, blurted out, "Was he much hurt?" The story-teller saw that his game was up, hesitated in confusion and replied: I was the one who fell."

What kind of recruits can the Antis enlist? Plenty, no doubt, among persons quite intelligent on other matters, vet totally ignorant of the character the power, the high ideals of true Spir tualism. But will the higher class of church members and preachers, growing liberal in our day, enter this strange work with earnestness, if at all? Wait and see; but work while waiting. price of liberty is eternal vigilance." Not to be despised, surely not to be feared, but to be met and routed, their

assertions disproved when false, their prejudices made absurd, their persecuting dogmatism rebuked and conquered By the mild arms of Truth and Love lade mighty by the living God." They hold as men who mistake the

age, and would use eighteenth century methods at the opening of the twentietl century. Hence are we calling on all fair-minded men and women to make common cause with us, and remember-ing that old saying, "United we stand divided we fall," to meet and defeat the Anti-Spiritualist movement and its advocates; and the world will be better G. B. STEBBINS.

### ANOTHER VIEW.

#### The World is as We See it.

Secretary Gage says that "In all his journeying out West he saw on the trains and at the stations only people with bright, intelligent faces, and no signs of the hard times of which our opponents prate so much." If an inexperienced lad should have so expressed himself we might not wonder, but it is conclude thus, Would one seek for the mourners, the sad, sick and suffering on railway trains or among the street crowds? Misery hides itself and goes off solitary. When it happens that its numbers overflow upon the highways, 'tis a symptom of which we should be-

The writer of this remembers when he was a young man, and in Cincinnati. For years he had led the pleasure-seeking life of thousands on the finest streets, in the gilded saloons, at the opera houses and promenades most afthe showy fashionables. Rarely did he see a beggar, but he often thought how worthless was his life and that of his companions compared with that of the poorest hod-

carrier. There was with us a physician, a married man who often took part with us in our merry social gatherings. The time came for me to leave for the great West beyond the Misssouri River, then just opened to settlement. Then this physician spoke to me seriously: "I want you to go with me on my visiting round to-morrow. We, perhaps, may never meet again. I take an interest in you, and I want to learn you a lesson as to the side of life you seem perfectly unaware of. As you so gay and merry go leading your companions along among the splendors of Fourth street, you little suspect what is going on just half a block from you. I want to give you a lesson you can never forget. Will

you go with me?" Yes; and I did go. From the most fashionable corner of the street wo passed a half block down and entered an alley, a long, narrow, dismal street, which I had no idea was ever inhabited, familiar as I had been with the city. The doctor was the city or, perhaps, township physician, and you may know that his duties were with the poor. House after house we visited, and truly I learned a lesson I

never forgot.
I had a liftle money, and I began to give it out to the starving and dying who laid on bare floors or amid rags and filth. This my companion ordered me to quit doing, or he would take me no farther. "You will only impoverish" yourself and do no good. I will, before night, have the worst cases relieved That is one of my daily duties," said

We went through several such long, time I saw the real tragedy of city life. Remember that this was at the very time when our country was most prosperous and when it was boasted that there were no able-bodied paupers in all this broad land. I went among hundreds of poor, pale women who were working at the clothing trade and who might justly sing:

"O God! that bread should be so dear,

And flesh and blood so cheap.' Up to that time free labor was confined to the north of the Ohio and east of the Mississippi, and the pressure began to be severe-suddenly relieved by the "Kansas-Nebraska bill" and vast extension of railway and other causes. I write this to show that we may live right here and in one kind of a world. while another, totally different, swarming with people we never saw, is right close by us. There are men well advanced in years who never saw a birth or death. There are thousands of others who are utterly unconscious of the misery and sorrow under their

very eyes. Our world is very much as our opinions and thoughts make it. Turn, O merry, laughing, songful reader, from the brilliant lights, the stirring tones, the gay laughter you have always been seeking, and pass a few steps into the shadows, and look out for misery to relieve, and sorrow to comfort; and be sure thou shalt soon

learn of a new world. May not this in a way account for the varying descriptions we get through spirits as to the other world? The immortal world may be more of a thought-world than is must be entirely constituted of finer forces than anything we can conceive of, and the very thoughts are, doubtless, more ethereal than our own. Then we need not wonder at discordant accounts of one and the same place from dwellers therein.

#### JUST BE GLAD.

O, heart of mine, we shouldn't Worry so! What we've missed of calm we couldn't Have you know! What we've met of stormy pain And of sorrow's driving rain We can better meet again

If it blow. We have erred in that dark hour, We have known, When the tears fell with the shower,

Were not shine and shower blant As the gracious Master meant? temper our content With His own.

For we know not every morrow Can be said: So, forgetting all the sorrow We have had. Let us fold away our fears.

And put by our foolish tears,

And through all the coming years Just be glad. -James Whitcomb Riley.

When we read we fancy we could be martyrs; when we come to eat we cannot bear a provoking word. Hannah

More. He that is extravagant will soon become poor, and poverty will enforce dependence, and invite corruption.-John-

# 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.

SPEECH.

the time he got done elevating God Almighty and the Bible, he got him down to some old fellow that died over in Egypt, and Moses went upon Mount Sinai and met the in Egypt, and Moses went aposition in Egypt, and leave a control of some old chap he called "Yawaha," some old respirit of some old respirit old respirit of some old respirit old res upon the minds, first, of Christian people, that he accepted the cepted the God that you accept, that he accepted the Bible that you accept; but when I commenced to drive Bible that you accept; but when I commenced to drive make the point clear before you, the difference between make the point clear before you, the difference between

Egypt.

That comes right back to the proposition I laid down before, that Modern Spiritualism is nothing but infidel-before, that Modern Spiritualism is nothing but infidel-before, that Modern Spiritualism is Now you see, when I have ity with a ghost in it. Now, you see, when I have knocked the ghost out there is nothing but infidelity left. In other words, he denies the authenticity and genuineness of the scriptures; he denies they are inspired. He claims this, that the writers were inspired. He is like a man in court who tried to protect himself; he was charged with cutting a man with an ax; his defense was that he did not; he said: "I simply moved the handle, but it was the ax that cut the man.

A DOWNRIGHT INFIDEL.

Oh, that is a fine distinction! These men were inspired, moved by the Holy Spirit to write, but when he comes out and shows that cloven foot of his, he is nothing but a downright infidel at heart, denying the authenticity and genuineness of the scriptures, denying the God of heaven, denying that the law on Mount Sinai was given limited being, and subsequently evolved or developed, as he tries to make us believe, for he tells us, "In the beginning God created the heavens and the earth."

[Here Mr. Hull claimed that Mr. Covert's arguments being new matter, were out of order, but he would allow him to proceed with these and other arguments if he could be allowed to reply during the discussion of the other proposition. To this Mr. Covert consented.]

So, as for traditions and all that, he has taken up his time trying to make light of the Christian's God and the Christian's Bible. That is where all Spiritualists drift to. When Saul became God-forsaken, then he went to hunt an old witch. It is always an evidence that a man is God-forsaken when he goes down to some old mulatto to get a sign of immortality.

LYING OLD WITCH.

must have a soft place in his head when he would go to was spirit writing. an old woman to consult about a battle and about the future. More than that, Saul was head and shoulders above every other man in Israel, and therefore she knew him by his height. More than that, Saul's servants saying, "No harm shall come to thee." Promising that which only the King could promise. Then, Saul didn't see Samuel. The old woman was smart. She pretended to see Gods coming up out of the earth, and then she described Samuel as an old man with a mantle. Every child in Israel knew that Samuel was an old man and wore a mantle. From the description she gave, Saul perceived that it was Samuel, and then Saul heard what the woman had to say. The only truth that witch told was the prophecy she quoted from Samuel, which had been uttered some fifteen or twenty years before that. And Saul didn't die the next day, and then Saul committed suicide. She told him none of these things. Now, then, God said, "thou shalt not suffer a witch to live." And if Samuel had come back, he would have been violating God's law, as well as those who went there to consult the

To say that the Bible teaches witchcraft or Modern Spiritualism, or that it sanctions it, is nonsense and all we have to do is to read the word of God to find out.

### DEATH TO WITCHES.

Why, the Bible made it a capital crime. It said "thou shalt not suffer a witch to live." They were such miserable people, so degrading in their influence, that during the age of the theocracy, that is, when God ruled his people directly, he would not permit them to live. "Neither shall you use enchantments, nor observe times." "Regard them not, them that have familiar spirits, neither seek after wizards to be defiled by them." That is what God says in his word. In Lev. xx:6: "And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his

people."
"A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones; their blood shall be upon them."

you any one.....that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necrounto the Lord."

tion and adultery among the works of the flesh,-Gal.

Now, let us notice one of these arguments that he offers dead, but says it is the power of God, the God in heaven, diums are the gateway of heaven, is the philosophy and office.

MR, COVERT REPLIES TO MR .HULL'S FOURTH | that reveals these secrets. There is the difference. In the ease of Joseph, he also told King Pharaoh that God Well, he came back to the point from where he started, and he ran the circle around and around, and by the case back to the point from where he started, and he ran the circle around and around, and by it was God that inspired; it was God that worked mirative he got done elevating God Almighty and the cles, and not men by the spirits of the dead who had died and come back to their assistance.

and makes that God on Mount Sinai a traditional God, a the Spiritualists, my opponent, and the believers of the and makes that God on Mount Smal a traditional God, at the Spirituanists, my opposition, and shows the spirit of some one defined over there in Lord Jesus Christ, is as follows: Christian people believe in Christ and immortality. As a minister I can only point you to Christ, and ask you to believe in Christ. If I would claim to be able to bring the Christ down, and demonstrate him and show him to you, then if I didn't do that I would be a liar.

#### MEDIUMS ALL LIARS.

Now, then, I come to mediums and Spiritualism. Here's Hull's work of Fort Wayne. He says, "We no longer believe in immortality. We know it! And then the medium says you need not believe in immortality, come to the Spiritualists, come to us and we will show it spirits and then demonstrate immortality so that its believers can walk by sight, and not by faith. Now, our position is, every man or woman who claims to bring back the dead, and to show these spirits, or who pretends that any of the so-called phenomena which they produce is produced by the spirits of the dead, I affirm of them, of all mediums, both in this country and Europe, that they from God above, but a sort of traditional arrangement are liars, frauds, knaves or ignoramuses; and we offer as given to Abraham or his descendants. If he reads the a gift-not as a bet-as a gift, five hundred dollars to any first verse of this book he will find that God is not such a medium of this country or Europe that can produce a single phenomenon that we cannot demonstrate it to be a fraud, if they claim it is produced by the spirits of the dead. Now, that is the issue. Why not, at the close of this discussion, bring up the spirits of the dead and show them to us? I will tell you why. There is no chance for them to guess or lie, or to commit fraud here. That's why. Where a medium has no chance to lie, or to guess or to commit fraud, then the conditions are not favorable for that medium.

#### HOW SLADE DID IT.

Now, we have heard about the slate-writing and about Joseph Cook with old Slade—that drunken, miserable old Slade. There's the picture (exhibiting a picture to the audience). There's exactly how Slade worked it, and the slate. A very common trick. They took a slate and To prove the truth of his so-called arguments, he takes laid it on the table—and then you know a medium must up the case of Samuel and undertakes to show that Sam-uel either came back or the Bible lies. Now, I affirm into a trance, and he shook and knocked this slate that that Samuel did not come back, and the Bible states the Cook had washed, off of the table. It fell down, and he truth. The Bible does not say Samuel came back. It pretended to reach down and get it, but in place of getwas that lying old witch that said it. There's the differ- ting that slate he had another one under the cover, and ence. By his mode of reasoning he would prove Jesus that's the one he got, and it had the message on the lower Christ Beelzebub. Why? Because the Jews said so. side, and he laid that down, and he got Cook to put his That old witch was driven out by Saul many years before. | hands on it, and he scratched on the one down there with He was half-crazy to begin with—Saul was. Every man his little finger, and then when they opened it, there

Just like a Madame Garrett, whose letter I hold in my possession-in my pocket, in which she gave a slatewriting in Cincinnati. The party brought up a slate-Madam looked at it, but never touched it. The commitknew that old witch, and then Saul, like every other soft- tee opened it, and there was the communication between headed chap that goes to a seance, gave himself away by the slates. How did it get there? In her letter to my confederate, without knowing it, she says, "I will prepare a slate. You come to my house and get it, and bring it up and ask that the spirits write. And then you tell them where you are from." Well, my detective did, and then when the meeting was open, got up and said, "I have two slates, can you get a writing for me?" "Well, we'll try it." And she took the slate up, and there after the committee opened it there was this message. She pretended to come here from Indianapolis and to be an unbeliever. There's Madam Garrett's letter, and here's her postal card. Oh, why didn't the spirits tell her she was fooling with Covert's detectives? Because she don't know any more than Covert does, and she can't see any further into a millstone than I can, and no other me-

Now, as to the tricks of these mediums, I have no time to deal with them, only to say that everyone of them has been exposed, and you are going to see at the close of this debate the very phenomena that converted Crookes and Wallace and all these professors, by Prof. Hagaman and Dr. Becker, who will clearly expose them.

#### EV FAY AGAIN.

Now, he goes back on that thing I call Ev Fay. I don't know what her name is now. The Lord knows how many husbands she has had-something like the woman the Savior talked to. But here's the fact-here's the evidence. It was her phenomena that converted Professor

[Mr. Hull interrupted the speaker with the expression, 'Not at all."

I know it was sir. We will settle that later as a matter of fact. He said she was a fraud. He admits it. Now, then, that old fraud converted Professor Crookes, and Professor Crookes is that smart man, the smartest man the sun ever shone upon. Now, he is very smart to let a Yankee girl from the northwestern part of Ohio dupe Deut. xviii:10-12: "There shall not be found among his scientific eyes. That is Madam Fay's history, and thus the conversion of Professor Crookes and all that class over there was accomplished by that miserable trickster, who is without moral character and without mancer. For all that do these things are an abomination education, without conscience and without any reputation only as a trickster of the lowest kind. Now, if That's just what I have been telling you. All of these Jesus Christ was of such a character as the Fox girls, who mediums are an abomination unto the Lord, and you that he admits were drunkards, there is no comparison be-Jesus Christ was of such a character as the Fox girls, who run after them simply seek the Lord's displeasure, for in tween ministers and mediums. We cannot save the peothe New Testament he classes Spiritualism with fornica- ple, nor God does not come to the people through us. Jesus Christ is the only mediator between God and man, and if saved at all you must be saved through the Lord Jesus Christ. Prove Jesus Christ was a fraud, prove him again, and that is, that Daniel was a better medium than a liar and a knave and Christianity falls. But if Jesus the rest, and that is why he could read the hand-writing be what he claims, and I believe it, if he is divine as on the wall. Well, now, in Daniel ii:28, Daniel says: claimed, then Christianity stands though every minister But there is a God in heaven that revealeth secrets and and every believer was a liar and a fraud and a knave. maketh known to the King Nebuchadnezzar what shall There is the difference. Your mediums are your Christs, be in the latter days." Daniel didn't claim nor pretend sir. There is the difference. The ministers are not the to be able to solve the problem, to declare the dream, Christs of the people. They can be nothing more at their neither does he receive his power from the spirits of the highest than servants of the Lord Jesus Christ. But me-

the doctage of Modern Spiritualism and therefore I have said and I repeat it, Before I will go to heaven through such old hags as he has introduced, I will go to hell direct, and think it is an honor to go there rather than to seek immortality through such old things as Ev Fay, Madam Glading and old Andrew Jackson Davis and all that miserable trash that formed the free love society in New York in 1855.

31. PUPPY AND JACK RABBIT.

Then he gets at my face again. My face suits me, and

He says he rambled. What is he rambling for? he is on the affirmative. But he puts me in mind of a lit-tle puppy dog that I have seen chasing around after his own appendage. What was he barking at? It was his business to go straightforward in his arguments, and if I did not answer, you are the jury that is to decide whether I answered him or not.

Now, we shall begin to-morrow night. I shall go straightforward with my arguments; he can answer it or he can bob off like a meteor or a jack rabbit, as far as I am concerned. He was the one that rambled, and occasionally as he came around I gave him a whack with the club of truth so that he came up rather groggy the last round, and in place of defending his cause he commenced to try to knock God Almighty off of Mount Sinai. God will sit on his throne and the law of Mount Sinai will be honored when the tongues of such little slanderers shall rot in the grave and their name be forgotten and mark the tombstone of oblivion in the history of the past.

He goes back to prove in the history of Jesephus that the spirits of the dead do return, and cites what might happen if they did not overcome them. Now, that is nonsense again. Josephus never saw a spirit. Josephus never saw a spirit kill a person, and therefore it only existed in his own imagination. It was not a fact. The same Josephus would have told you that the world was flat. The same Josephus would have told you that the volcanoes were climneys to a spiritual hell beneath. The same Josephus would have told you if you had gone westward a certain distance you would come to the end of the world and drop off. The same Josephus would have told you a great many more hobgoblin stories just the same as your mediums tell. He was a good man, but, like your mediums, he was ignorant. Now then, my opponent's position was this: He was trying to prove by history and reason and the Bible that the modern phenomena of Spiritualism were in accord therewith. Has he so proved it? No. Can he demonstrate it? No. He cannot produce a single phenomenon here. We have asked him. to you, and then the medium pretends to bring back the Here is the place now. He has told us they come back, and can come back, and do come back. He has told us that modern Spiritualism solves the problem of immortality, that we do not have to grope here in the dark, but we can take hold of the hand of our loved ones and thus know that we shall live beyond. And all we ask of him and all we ask of any medium is, come here and give us a demonstration that will sustain your position. I will not ask you to produce a hundred spirits; I will not ask you to produce a thousand; I ask simply, in the name of humanity, if your doctrine is what you claim, if your sci ence is what you claim, if your history is what you claim produce your spirits and demonstrate your science (Striking the stand with his hand he knocked a glass of water offitlie table.) I have bursted Modern Spiritual ism as I have broken that glass. He drank out of it and he can drink no more. Now you know my position.

#### SPIRITUALISTS DELUDED.

Let melsay to those who believe in Spiritualism, I have not said a word against you. You are deluded in your belief as I believe the Mormons are, but it is the mediums that I am after. If they can solve these problems, if they can demonstrate these facts, why not do it? That is the problem. That is the position I assume. Therefore I want to say to clear up this misrepresentation that what Cook heard was Slade's little finger nail scratching I abuse people because of their belief, it is not true. If a medium simply told me, "We believe the dead come back," I would say that is your privilege; but when a medium comes to me and says, "I can get a communication on two slates fastened together, I can get a voice through the trumpet, I can get writings on a paper, I can materialize the spiritual forms of your friends and show them to you," I say to that medium, "Produce your pheto commit fraud;" and I say not one of them has been able yet so to do, and never will be.

#### TWO WOMEN'S LIVES.

Two babes were born in the self-same town, On the very same bright day; They laughed and cried in their mother's arms In the very self-same way; And both were pure and innocent As falling flakes of snow, But one of them lived in the terraced house.

Two children played in the self-same town, And the children both were fair, But one had curls brushed smooth and round,

The other, had tangled hair; The children both grew up apace, As other children grow, But one of them lived in the terraced house,

And one in the street below.

And one in the street below. Two maidens wrought in the self-same town, And one was wedded and loved,

The other saw through the curtains apart The world where her sister moved; And one was smiling a happy bride, The other knew care and woe,

For one of them lived in the terraced house, And one in the street below. Two women lay dead in the self-same town, And one had tender care,

The other was left to die alone On her pallet all thin and bare; And one had many to mourn her loss, For the other few tears would flow, For one hal lived in the terraced house, And one in the street below.

If Jesus, who died for the rich and the poor, Inswordrous holy love, Took both the sisters in his arms

And carried them above, Then all the differences vanished quite, For in heaven none would know Which of them lived in the terraced house And which in the street below.

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10 . n Echo of bird-kong that lifted in rollicking measure Through the brown branches that writhe in the gale to Little bare nests that were once hidden deep in the

-Exchange.

Swing in the blast, holding only a handful of snow; Strains of the music that thrilled the wild heart of the

woodland Lost from the song of the summer in days long ago.

—Midland Monthly.

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As men and women of intelligence, given the right of investigation, let us profit by the history of the past which is woven and interwoven through all the mystical web of life until blended into our future existence.

But if we are to determine how far the testimony of the past shall affect the present, how far we shall conform to its usages and customs, let us review in candor each subject in question, until we can arrive at a more definite Including Co-operative Systems and the Happiness and Ennobling of Humanity. Paper cover, 15 cents.

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We have the testimony of all ages, from all nations, and all people that at certain times and under certain conditions the veil which obscured our mental vision was rent asunder and the spirit of man made manifest in the flesh, and the spirit form of the departed ones stood face to face. We have read how the mysteries of heaven and earth were revealed when the stone of the sepulcher was rolled away, and the Christ had arisen; proving that the new birth was but the natural sequence of the old life, We have stood by the side of our loved ones when all there was of life to animate their forms seemed about to depart, when with a radiance of expression that cast a halo of light around and about them, have heard them exclaim, "They are coming! They have come, to meet and to greet me," and we have hushed the rising sob, and kissed the paled brow where peace had found a resting place; and yet we hesitate, we doubt, because our senses are not acute, are not attuned to that higher vibration that wafts their spirit elsewhere.

Alas! we have not known the strain.

We will not speak of magic here, much less of fraud, but can only say, as many before us have said, "Oh! the pity of it," when all the vast unknown lies as yet unexplored around us, when all that is best, all that is real of life, and love, and happiness, lies vested in the finer

I will not attempt a review of the scientific treatises out forth by the many able writers of to-day; so many indeed that no one need remain in ignorance of the fact that rapid progress is being made in dispelling the erroneous views of the past in regard to the various phenomena of nature, and substituting a more logical solution from scientific resource, but will only add that from the earliest inception of deity, or the divine, with all its ex-

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> pression of sentiment, or thought, from the sun worshiper of the Aryan race to the most religious fanatic of today, all alike are impelled by the same subtile influence, to some form of devotions, or symbol of faith, nearer and still nearer the central source of all life and intelligence, actuated by that silent centripetal force that builds and rebuilds the firmament of heaven, and gathers together the sands of the sea-shore—the law of attraction.

> So let us unite our efforts in the advancement of truth, even though we are led to adopt the maxim of that peculiar people, the Chinese, so fitly spoken: "Religions are many-Reason is one-we are all brothers."

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#### WHERE IS MY MOTHER?

Where is my mother, oh, infinite God?-In silence I wait for reply. I know her old form lies 'neath the dumb sod, But hast thou her spirit on high?

I seem to hear sighs from the great ether deep, And often I hear a low moan Like some one in prison and trying to sleep

On a bed of cold iron or stone. I often hear whispers of voices I know; Of voices familiar to me; Of voices I heard in the long, long ago,

Like voices of children in glee. I hear a sweet hum like a lullaby song Or the croon of a dove to its young, And my mother's sweet spirit seems wafted along To my soul in the songs she once sung.

And I know that no God so cruel could be To the soul of a mother so true, As to bar the great gateway of heaven when she Is waiting for rest that is due.

Oh, think of the sacrifice, labor and care; And pains of the flesh and the mind In patience endured, and then do not dare, Oh, God, treat my mother unkind.

No heaven is perfect, no throne is complete, No God is all-wise, and all true, Without my old mother is given a seat Despite her unorthodox view.

True love was her motor, her conscience, her guide, And reason her bright beacon light; Her creed was true nature, right-living her pride, Her only religion—"Do Right." DR. T. WILKINS.

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

PART EIGHT.

I trust the student is now prepared to think of disease as always a result of inharmony of vibration, and is ready to try and learn the lesson of that fact. No man is an independent being. We are all using second-hand material to build up our bodies. The atoms that make up our forms come to us from the food we eat, the water we drink and the air we breathe. They have had expression with spirit man than with his brother mortal. Does he myriads of times in mineral, vegetable and animal life, and have been affected by will power again and again. and have been affected by will power again and again. it. Practice what he finds. Then his brother of the They thus all get a twist or a bias in certain directions, spirit-world can meet him half way, and tell him wonand the infant who must make use of them is never going drous tales of manhood's power, and how to put it to use. to achieve more than a limited independence. Hereditary tendencies are simply expressions of old will power. If beneficial, that infant can add to them, and grow yet more manly. But in most cases there is more of ill than of benefit in what we inherit. That can only be met successfully by an exercise of our own will power. And in some cases that will is too feeble to do the work.

POWER OF THOUGHT.

By sickness we mean a diseased body, and that may come by a sad inheritance. I have tried to show that there is a power in the human will that can fight a successful battle against a diseased body. But we must learn to use it. A man's mind may be diseased, too. An Incident of Real Life at Chautauqua. His intelligence is working amidst vibrations of matter that are not in harmony. We foolishly call him a criminal, and treat him with brutal ignorance. His, most I was sitting on the sloping bank of the little stream emphatically, is a case for the strong will of another, so which bordered one side of the assembly grounds, enjoyused as to call out his own will by love; when you have ing the peaceful solitude and reflecting upon the many almost in a moment, and as if by miracle, the possibilities new and good thoughts that I had received during the of a higher manhood. And beyond both the physical long and busy day. And I had almost become oblivious and the mental we have discovered that even a good man, perhaps a proud scientist, may be spiritually born so fee-broken by the sound of voices floating up from the river ble that he never learns to walk without a telescope in and drawing my attention to the boats bearing their one hand and a microscope in the other, which he uses as merry passengers over the water's placid surface. I was crutches to help him on his way. So we cannot get rid of the past. It is written or engraved in hieroglyphics all teaching a little boy to row—and when the child made a over us. But we may and must outgrow it, and can be- few successful strokes, I imagined that I could see his gin the process right here and now in this life. And the first step is to think ourselves nearer towards health, bodily, mentally and spiritually; or if we be too feeble course of the river. for that, then to welcome those whose will power is stronger than our own.

lungs and stomach into a strength far beyond their usual the person, began relating to her companion her personal level. The man whose appetites proclaim the animal up- experience in religion, speaking in a high-pitched, nervpermost can stop thinking animal thoughts. The man ous tone. After being an unwilling listener for some whose temper masters him, or whose selfhood is mean time, I was, though averse to changing my seat, on the whose temper masters nim, or whose sentiout is mean and covetous, who would lie and steal, has the remedy in his own hands. He must learn to think exactly the opposite of these propensities, and presently the outside world would call him "converted" as they marked the change in his character. He may not be one of Fahnetham the character world would call him "converted" as they marked the change in his character. He may not be one of Fahnetham the character world would be not sent the character when the character world would be not sent the character when the stock's sensitives who can enter a state or condition at But she had not heard him and resumed her lament that will, where his higher self is master; but every one of us she could not do more for Christ and had not a larger can measurably control his thoughts. And all can real- field of usefulness than her home life admitted. ize the power of human thought over human organism,

#### PRACTICAL COMMON SENSE.

To be born with a liberal allowance of common sense is ticed his faultless attire, of which every detail bespoke a much better than with a silver spoon or diamond ear- mother's watchful care. trings. If you have swallowed a poison, don't go to praying, or expect a miracle. Don't send for a magnetic healing, or expect a miracle. Don't send for a magnetic healing, or a mind-cure doctor. Just get rid of it, by an emetic if you can; the sooner the better. A poison that kills in ten minutes is not going to be overcome by thought power, or by prayer and faith. The gaping thought power, or by prayer and faith. The gaping thought power, or by prayer and faith. The gaping thought power, or by prayer and faith. The gaping thought power, or by prayer and faith. The gaping thought power, or by prayer and faith. The gaping thought power and faith. The gaping the prayer and an unmistakable call from God to go and carry the wound, although the adept may heal it for his brother gospel to the perishing souls in heathen lands. But I refakeer, would not be healed by him for you. Call in the fused to obey the divine summons." skilled surgeon with needle and plaster. Don't aim at Once more the child spoke, this time with a little tremthe impossible. The stomach once freed from poison; ble in his voice as he plaintively repeated: "Mamma, I the wound stitched and bandaged; the broken limb once rowed." skilfully set, then, and not till then may the law of will power carry you to health by a road that is swift and

If you are privileged to meet and talk with spiri friends you must ever hold them to the same standard of they revealed the want of loving interest in his little uncommon sense. They may be good and kind, yet very ig- dertakings, and the absence of appreciation of his success! norant of the power of will. Fortunately there are some His rowing, of which he was so proud; did not call forth in the higher life who have already mastered the lesson. the mother's tender smile of approval, which is the sun-Such, if you learn how to attract them, can bless you back shine of childhood. into health by uniting their will power with yours. But we must remember that no spirit, however advanced, can work a miracle, or do anything for us outside of Nature's to let him know that someone—even though a stranger-

#### OUR SPIRIT FRIENDS.

When we, by study and experience, have learned these open secrets of Nature, we are climbing into brotherhood with more advanced spirits. There is no limit. Let us keep on, and on. At every step of our advance we give easier entrance to spirits who have grown both wise and powerful. But such spirits never attempt the impossible. They recognize that a man may be so sick in his body that Nature enforces death as her next step. They know that a perfectly sound mind in a diseased body is an impossibility, so they look charitably upon actions a few minutes in sullen silence. Then his eyes filled with tears, and putting his arm on the healt of the seather had vacated and sat for with tears, and putting his arm on the healt of the seather had vacated and sat for with tears, and putting his arm on the healt of the seather had vacated and sat for which man mortal calls "criminal," and visits with vengeance. They proclaim that to grow stronger and healthier is the first step to a nobler manhood. But they are practical and declare that a man must begin by curbing his appetites, obeying as far as he can the laws that demand pure air and sufficient exercise. That is a safe first step, for the mental of our manhood at this point begins to progress, too. It demands that we study our own That we learn the laws that give to our thoughts such tremendous force; and then observe how we can attract the good and drive off the evil. The growth of our thought power presently fits us for a development of the spiritual. We become ready to enter the 'gates ajar" and meet our spirit friends. We have not rushed to cabinet and seance, and called on spirits to come down to us, but have climbed upward to our own soul. On that level the wise in knowledge and experience can come and go without any peril to our manhood. And if we are not ourselves sensitive to their presence, we at least carry with us a blessing for the medium while we are receiving one for ourselves.

#### ALLAH-BRAHM-GOD.

Now let the student look back carefully over what has been said. He sees the dervish healing in the name of in New York and Boston. Allah. He beholds the Hindu fakeer working worders in the name of Brahm. He marks the medicine man curing the sick by weird ceremonies. Everywhere around him is the church bigot who cries to his God, and proclaims "miracle" when the patient gets suddenly well. He perceives that prayer and faith will work cures as well in the names of Jesus and Jehovah as in any other name-but no better. And when he watches these latter-day enthusiasts sitting in silence, trying to remember God and forget sickness, he knows that in spite of their jects. Cloth binding, 430 pages. Price \$1. For sale lignorance of natural cause and effect they are traveling at this office. the same road as the others.

religions or sectarians. We may call her law by any in this handsome volume, wherewith to sweeten hours of name we choose. If we will but obey it the result will be leisure and enjoyment. Price \$1. For sale at this office.

the same whether we are Christian or Jew, Mohammedan or Hindu, a worshiper of fetich or a humble follower of Mrs. Eddy. On the other hand those who have studied long in colleges, and display well carned diplomas, can achieve no greater success than others unless they are ready to obey Nature's law, and have learned to wield her

Man is linked to man by death-not driven apart. All that is spirit within the reader to-day is in closer union crave more knowledge? Then let him live for it. Seek But that spirit adept will tell him that the first step is to use his own will power every time. Some will thus enter a new world of power by their own effort. Others of us must climb more slowly, but each will find his power grow, and his spirit develop as he evolves a higher man-

(To be continued.)

## SHADOWS OF CHILDHOOD.

While I had been engaged in watching the boat, two ladies had taken seats a short distance from where I was Even the poor consumptive or dyspeptic can think sitting. The younger woman, a fashionably dressed lit-

The boy stood holding his straw hat in his hand, paand put it to the proof physically, mentally and spirit-tiently waiting for another opportunity to speak. And the gentle breeze that fanned his heated face deftly rolled his dampened, dark hair into little ringlets around his fair brow; and I thought: What a noble, handsome boy, The student is urged to keep to the strictly practical, of whom any mother might well be proud. I also no-

At last there was another pause. Again the child

She now heard him, and quickly turning towards him, merely answered, "Did you?" in an indifferent tone that seemed to pain the child, causing him to shrink from her. What a revelation in those short words! How plainly

As I looked upon the child's quivering lips my heart ached for him; I longed to say something to comfort him, had seen him rowing and had been glad for him; that someone understood and felt with him the pain caused by the thoughtless words.

And I could scarcely restrain my desire to go to the woman and tell her that she need not go to heathen lands to find perishing souls—there was one by her side, a little boy longing for sympathy and a kind word of encouragement in his boyish hopes and ventures.

But while I was struggling with the temptation, the ringing of a bell announced the hour of some service, and the ladies departed without further notice of the child. who sank down into the seat they had vacated and sat for he let his head rest upon it, while a shadow that was not of the evening seemed to darken the beautiful scene. PARKER KENYON.

#### One Hundred Years Ago,

A day laborer received two shillings a day. Imprisonment for debt was a common practice. There was not a public library in the United States. Crockery plates were objected to because they dulled

he knive.

There was only one hat factory, and that made cocked

Virginia contained a fifth of the whole population of the country.

Stoves were unknown. All cooking was done before an open fireplace.

Two stage coaches bore all the travel between New York and Boston.

A man who jeered at the preacher or criticised the sermon was fined.

The whipping post and the pillory were still standing

Twenty days were required for a letter to go from New York to Charleston by land. Quinine was unknown. When a man had ague fits he

took Peruvian bark and whisky. -----

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological sub-

"From Soul to Soul." By Emma Rood Tuttle. Lov-Nature grants no patent rights. She has no favors for ers of poetry will find gems of thought in poetic diction

## DANGERS: TO SPIRITUALISM.

The Only Certain Remedy, as Set Forth By Prof. J. R. Buchanan,

Seeing the imminent danger to the Spiritual movement to which I have given so much of my life labor, and seeing that the danger comes, as it always has come, from its old enemy, the so-called Christian church, which has no Christianity either in its creeds or its actions, (for original and true Christianity was, pure and exalted Spiritualism) I feel it my duty to urge a practical measure by which all such warfare may be permanently made impossible.

There is certainly danger enough to overcome the apathy of all real Spiritualists. An apathetic party neither realizes its dangers in time nor takes efficient means to protect itself when danger approaches.

We see this verified in the medical legislation which makes a monopoly of the healing art. The attempts of regulars were regularly defeated at Boston for several years when I was acting as president of the Constitutional Liberty League, and our friends generally felt safe; but I was sure all the time that when the medical profession roused itself to demand restrictive laws they would obtain them, and they have.

Magnetic healing seems to exist rather by sufferance han as an inalienable right.

The whole business of Spiritual mediumship is now at the mercy of corrupt and bigoted city councils and equally corrupt legislatures.

#### ARBITRARY DESPOTISM.

These bodies have been accustomed to exercise a most oppressive, unjust, anti-republican power, which ought long ago to have been abolished as incompatible with American liberty and justice—the power of laying taxes as they please, without any regard for equality, wherever it may please their petty majesties, in the form of a license tax, by which they can oppress and ruin any party, class or business they dislike, any class that does not control many votes. They have only to decree a license tax upon any business, sufficiently heavy, and that business is ruined or abolished, and those who depend upon it are ruined without redress.

There is no more arbitrary despotism anywhere in the world than that which is exercised through license taxation. It is more offensive against its victims than the tea tax which started the American revolution. It is not only liable to be abused, but its very existence is an abuse. It is esentially wrong and always wrong, for it imposes a penalty upon industry which is the first duty of an honest man-a tax upon virtue-punishing a man for using industry to support his family, and pretending to give him leave to do what he has a natural right to do.

If he lives by rent, by cutting coupons, by speculating, windling, stealing or fraudulent beggary, there is no such tax; but as soon as he begins to do his duty and assist his fellow-men by labor he is punshed for it.

Theoretically, he has a right to "life; liberty and the pursuit of happiness," but as soon as he begins to exercise that right in an honorable manner, an arbitrary law arrests and punishes him for trying to save his family from immediate staryation.

This is a law for wealth against poverty, for capital against labor, for arbitrary power against natural freedom -a law which would not have been allowed to dishonor our statute-books, if our people had not by gradual demoralization grown indifferent to municipal encroachment and corruption.

This is the arbitrary power which waves a club over our heads, and may be readily used to crush Spiritualism everywhere, having been successfully used in several instances, and is now crushing out Spiritualism in New Orleans. All that is necessary for our enemies to obtain a triumph, is to lay a license tax of one hundred or even three hundred dollars a year, or ten or twenty dollars a month, with arrest and imprisonment if not promptly paid. This may be quietly done before the victims are aware of their fate. Then they will find how easy it is for knaves or bigots to pass a law and how very hard it is toget it repealed for the benefit of a feeble and unpopular minority. Then a license tax of five, ten or twenty dolwill be demonstrated wherever this is done. And when our ancient, unrelenting enemy, the church, has triumphed, we can reflect that it is mainly our fault that such a pow- ances. er has been allowed to exist in city councils which expe-

rience has shown to be almost always corrupt. We have left in the hands of corrupt bodies this arbitrary power to oppress our laboring brethren, without even reflecting that it is an ax to cut our own heads off, and now unless we quickly snatch it from them we must expect to suffer and mourn in vain the loss of our liberty, for a party larger and stronger than ours and more earnest in whatever they undertake, is arrayed against us-a party, the ancient and untiring foe of religious liberty, which is one alone of its many national denominations, raises over a million dollars annually for its worthless foreign missions, and might perhaps be persuaded to raise a very large sum to conquer heresy at home.

Superficial thinkers may try to console us by saying there is no danger, but has not the medical profession already thrown its chains around us in spite of all the languid resistance they have overcome? And do we not know that the clerical profession is far stronger, and con-Tinually appealing to the people, and gaining power? Politicians fear them and are prompt to obey their demands. Have they not throughout this country enforced a law against the spirit of the Constitution-a Sunday law which has not even a scriptural sanction, for Sunday was not recognized either by Jesus Christ or St. Paul, but was repudiated as an institution—and has no foundation whatever but the wishes of the Catholic clergy of the 4th century and the decree of a Pagan emperor. But the clergy want such a law to show that they own this country, and every legislature enacts it and shows them many other favors.

The license-tax club is flourished over our heads and has fallen vigorously on New Orleans, and what are we going to do about it? We have no organized force to protect our rights not a single permanent champion steadily in the field. E. 1)

If we come forward with our petty array of numbers, after our opponents'havé been organized and carried on their campaign, we may find that either in legislatures or city governments politicians care very little for any small

minority party.

The spiritual party seems to wither like Jonah's gourd whenever it is financially tested. It neither raises much money nor has it ever expended twenty thousand dollars. well and wisely for its own protection. How hard it is to raise a thousand dollars, they know who try it. There has been much boastful talk about millions of Spiritualists, but we cannot find them by any financial test.

I would be delighted to receive evidence there are twenty thouand real earnest Spiritualists in our country. I do not ask for the zeal of the first old apostles of Spiritualism, who went forth to persecution and martyrdom, but twenty thousand who care enough for a sacred cause to contribute five cents a day, which would about equal the average contribution of the orthodox fifteen dollars a year, which would make three hundred thousand dollars per annum-a sum that would enable us to defeat read by every one. Price \$2, postpaid. For sale at this our opponents in every city in the Union, for "he is thrice armed who hath his quarrel just." If we cannot do this we do not amount to much as a national party.

If even one thousand would unite in the five-cent or fifteen-dollar contribution, we might make a respectable campaign and something like this ought to be attempted:

THE REMEDY.

I would respectfully suggest that we do what we ought

to have done long ago as good citizens-do our duty to to have done long ago as good citizens—do our duty to American liberty—snatch the uplifted ax from the hands NOT Always Understood. of our enemies, and destroy the despotic power of crush-

defeated. But such a bill as the above would interest the professional classes, and the large number who are now oppressed by license taxes, and the entire labor party, the growing single tax party, the Socialists, the enemies of monopolies, and the vast numbers who have been outraged by judicial injunctions and interference with the freedom of speech and assembly. Overwhelming petitions could be obtained for its enactment, and if it is started I will appeal through the press to our national reformatory parties. It should come forward not as concerning our grievance, but as the demand of reformers generally.

It was our duty as citizens to have done this long ago without waiting till we were personally assailed. This movement will bring us into fraternal co-operation with parties that are destined to rule the country, and will stimulate them to performing a neglected duty.

In my isolated position, and overloaded with my own urgent labors, I can only urge this upon those in leading cities who can organize and enlist the co-operation of reformatory leaders.

I have some other suggestions to offer for the promotion of spiritual truth, but must reserve them for another occasion. JOS. RODES BUCHANAN. San Jose, Cali.

#### Obsession—Is It a Disease?

We have neither legal nor moral right to criticize the opinion or action of others unless fully conversant with the motive. We shall, therefore, deal with this subject

Ward-Mrs. Slater-Andrew Cross.

CHAPTER X. Work in England (Continued in Three Subsequent Visits.)

CHAPTER XI. California Work, 1875—Other Visits—

Letter of C. M. Plumb-Letter of Mrs. John A. Wilson. accordingly. To us it seems peculiarly inconsistent in this "age of reason," that so much should be accepted as fact and philosophy without question or attempt to analfact and philosophy without question or attempt to analyze or digest by a class of liberal and free-born people whose very watchword is "think for yourself," and whose teachings should exemplify the reverse of what is true regarding the prevailing opinion as to the exact conditions of obsession, so-called.

For at least a quarter of a century a number of apparently honest individuals have been seeking fame and fortune by proclaiming to the world the dangers of obsession, and consequent train of evil, treating the subject quite exhaustively and then following with much advice as to the proper modus operandi for the extermination of this Spiritualist devil, concluding with a proclamation of their peculiar and weird power to dispossess this monster from further visitation to this mundane sphere or to ever again come in contact with a physical organism in the capacity of an elemental. And still we are admonished to studiously and religiously remember the law of "similibus" or "like attracts like." Ye gods! what a philosophy The reader will be amazed to see the curious facts that. We are told that the disease is steadily progressing that. We are told that the disease is steadily progressing power of the human mind, which will resolve a though control that are not supplied with data as to its origin, whether day, and throw light on all the grand subjects row observed by time. bacteriological or what), and that the entire human fam- Soul or Things-Vol. L. ily is in danger of infection from this hydra-headed monstrosity. And about thus proceeds the literature on a subject so little understood by the average mind, all because of-what?-superstition and ignorance in the application of common sense for the alleviation of the ills of

What has been the effect of all this bombast, excitement and what not, upon the minds of sensitives coming under the blanket-sheet of this symptomology? It can only be measured by comparing the interest and suggest- MARRIAGE, SEXUAL DEVELlars for every meeting or scance can abolish religious free- ibility of the person in this subject, as against the resistdom and freedom of speech. Under such laws Spiritual- | ive force of the mind. The result then will vary accordism will die as a popular movement and its feebleness | ing to the depth of these repeated impressions; their (thought) influence upon the nervous system and again its action in functional and eventually organic disturb- BY E. D. BABBITT, M. D., LL. D.

Again we refer to the law of attraction and inquire, how, why or whence this force maintains its hold? Are we to infer, then, that the responsibility rests upon the obsessed? In this connection it may be unnecessary to cite any problem to prove that action and reaction are Price, cloth, 75 cents. For sale at this office. equal and opposite, or that abnormal conditions in one part indicate subnormal in another. (We have yet to see or read of a case in which there was not very considerable physical disorder, in which condition the mind cannot resist external influences as in health.) From observations, experience and reliable data, we classify causation of obsession: (radical conclusions as compared with some of our friends) 1, External or physical disorders, due to natural causes including habits, etc.; 2, External suggestions resulting in functional and organic disturbances; 3, Past and present environments, such as worry, etc., producing mental exhaustion, etc.; 4, Elementary forces, or obsession proper-the latter constituting not to exceed ten per cent of the whole.

The first requisite then, is a careful and correct diagnosis, or locating of cause, which is a comparatively easy matter in the early stages, as is also the removal or correction of the difficulty. In acute or chronic cases a cure depends largely upon the recuperative power of the system. The remedial agent may be medical, mental or suggestion, including the hypnotic state,( a powerful corrective in obsession and many other diseases) hygienic, hydropathic, electric, massage, and other well-known meth ods. While "suggestion" has been of wonderful therapeutic value at our hands, we employ and recommend that method best suited, in our judgment, to the conditions of the patient.

The healing art cannot be monopolized by any individual or school, thanks to the liberality of the American mind. The fount of truth is sufficiently broad and ex- Elizabeth Cady Stanton, Little Devereux pansive to receive the diverging rays from a thousand systems, and each receive its full quota of success. Chicago, Ill. FRANKLYN J. MORGAN, M. D.

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of our enemies, and destroy the despotic power of crushing freedom by license-taxes upon any honest industry or any form of instruction or propaganda, by something like such a law as the following:

"Be it enacted, that no tax shall hereafter be imposed upon any species of honest industry engaged in the production of value by labor or by professional services, or in the diffusion of knowledge or doctrinal opinions, or any other peaceable exercise of the freedom of speech or assembly for such purposes; but this exemption shall not apply to the sale of alcoholic drinks or gambling or prostitution."

But it would be a capital mistake, probably resulting in defeat and ridicule, to bring forward any such movement as a spiritual movement for the protection of mediums. The protection of any small and unimportant class would not interest legislators, and would easily be defeated. But such a bill as the above would interest

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SATURDAY, DECEMBER 18, 1897.

CLASSICAL AND ECCLESIASTICAL

FORGERY.

Prof. Max Muller, the learned Orientalist and Professor of Sanscrit in Oxford University, London, has been publishing in the "Cosmopolis" a series of his reminiscences, which have attracted the attention of the literary world. It has been shown in these columns

how great frauds and forgeries have been imposed on the religious public as the genuine productions of the early centuries of our era. Quotations have been made from the scholarly productions of the Catholic, Jean Hardouin; the Episcopalian, Convers Middleton; and the Congregationalist, Prof. Edwin Johnson, showing that nearly all our classical literature, as well as ecclesiastical, has either come from the hands of the forgers as original productions by ancient scholars, else have been so manipulated, changed, or interpolated as to convey entirely different meanings from what the original authors intended. Every little while a new "Life of Christ," an Aramic Gospel, a Letter of Pontius Pilate detailing the story of the crucifixion, or some other equally false production, is found floating through the press, every one of which is a base and unblushing forgery. The Vatican, or some old-time monastery, usually gives up these treasures, their object to settle some obscure question in history, or some controverted texts of scripture in the interest of the church. They are intended to play the same part as a later revelation by a Mormon prophet, to correct some error in previous teaching, or make plainer some disputed point. All such Christian forgeries are grabbed by ecclesiastics, who attempt to impose them on the public as genuine.

Prof. Muller was too well posted classical lore to be imposed upon by these frauds. Learning that one Simonides, an artist in the execution of forged literature, had just arrived in London, with a box full of his forged wares, and was about offering the contents for sale in the literary market, Prof. Muller advised the Librarian of the Bodlean Library to be on his guard against the impostor. Soon after Simonides, putting on an easy, engaging air, called on the Librarian, as was expected. Addressing him half in Greek and half in English, he began an exhibit of his stock. Prof. Muller shall tell the rest. It is lengthy, but valuable:

"Simonides' manner was most engaging. The Librarian was equally polite and began to examine some of the Greek MSS. 'These are of small value,' Simonides said, 'they are modern What century would you assign to them?' The Librarian assigned the 13th century to them, and Simonides fully agreed. He then went on producing manuscript after manuscript, but claiming for none of them more than the 10th century. All went on most amicably, until he produced some frag-ments of an uncial Greek manuscript. The Librarian opened his eyes wide, and, examining them very carefully, put some of them aside for further consideration. Becoming more and more confident. Simonides at last produced a real treasure. 'This,' he said, 'ought to repose nowhere but in the Bodlean Library. And what century would you assign to it, Mr. Librarian? Simonides said with a smile and a respectful bow. Mr. Coxe [the Librarian] turned over a few pages, and, looking very grave, though never quite without his usual twinkle, 'The second half of the 19th century, sir,' he said, 'and now pack up your manuscripts and Apage [Git].'

"Simonides did as he was told, and, with an injured expression, walked away. Next day he wrote a Greek letter to the Librarian, bitterly complaining about the Apage, and offering some more manuscripts for his inspection. But all was in vain: too much had been discovered about him in the meantime

"Simonides was certainly a most extraordinary man-a scholar who, if he had applied his ingenuity to editing instead of forging Greek manuscripts, might have held a high position. His greatest achievement was, of course, the newly discovered Greek text of ancient Egypt by Uranios. The man pos sessed a large quantity of later Greek manuscripts. It seems that in the Eastern monasteries, where he sold, he also acquired some Greek manuscripts, by what means we must not ask. He trie several of these manuscripts with chemicals to see whether, as was the fashion during the Middle Ages, the parchment on which they were written had been used before, and the old writing scraped off to get writing material for some legends of Christian saints or other modern compositions. When that has been the case, chemical appliances bring out the old writing very clearly, and he knew that in this way some very old and valuable Greek texts had been recovered. In that case the ald uncial writing comes out generally | men.

in a dark blue, and becomes quite legible as underlying the modern Greek text, or what is called a palimpoent manuscript, the thought struck him that he might manufacture such a treasure, which would have sold at a very high price.
"But even this did not satisfy his am-

bition. He might have taken the text of the Gospels and written it be-tween the lines of one of his modern Greek manuscripts, adding some startling various readings. In that case detection would have seemed much more difficult. But he soared higher. He knew that a man of the name of Uranios had written a history of Egypt, which was lost. Simonides made up his mind to write himself in ancient Greek a history of Egypt such as he thought Uranios might have written. And, deep and clever as he was, he chose Bunsen's 'Egypt' and Lepsius' 'Chronology as the authorities which he faithfully followed. After he had finished his Greek text, he wrote it in dark blue ink and in ancient uncial Greek letters be of about 1200 A. D. Anybody who knows the smallness of the letters in such a manuscript can appreciate the enormous labor it must have been to lusert, as it were, beneath and between these minute lines of each letter the supposed earlier writing of Uranios, so that the blue ink should never encroach on the small but true Greek letters. One single mistake would have been fatal, and such is the knowledge which antiquarians now possess of the exact changes of Greek letters in every century that here, too, one single mistake in outline of the old uncial letters would have betrayed the forger.
"When Simonides had finished his masterpiece, he boldly offered it to the

highest tribunal, the Royal Berlin Academy. The best chemists of the time examined it microscopically, and could find no flaw. Lepsius, the great Egyptologist, went through the whole text, and declared the book could not be a forgery, because no one except Uranlos could have known the names of the ancient Egyptian kings and the right names of the various dynasties, which were exactly such as he had set tled them in his books. The though that Simonides had consulted these very books never entered anybody's mind. Great was the excitement in the camp of Egyptologists, and, tho' the price demanded by Simonides was shamefully extravagant, Bunsen per-suaded the then king of Prussia to pay it and secure the treasure to Berlin Dindorf, the famous Greek scholar, had been entrusted by Simonides with the ed iting of the text, and he had chosen the Clarendon Press at Oxford, to publish the first specimen of it. In the meantime unfavorable reports of Simonides reached the German newspapers, and during a new examination of the manu some irregularities were detected in the shape of the uncial M, and at last one passage was discovered by a very strong microscope where the blue ink had run across the letters of the modern Greek text. No doubt could then remain that the whole manuscript was a forgery."

This lengthy statement, so very important in view of the numberless for geries now being brought out to impose a new series of fulsehoods on the world to strengthen an expiring faith, concludes with the statement that "Simonides was forced to refund the money and was sent to prison, never to appear again in the libraries of Europe." Prof. Muller adds that he succeeded in palming off a number of his forgeries upor public and private collections in England, among them portraits of the Virgin Mary, some of the apostles pretended to have been painted by Luke, and a copy of Homer with a dedication from Pericles, the tyrant of Syracuse. Such the arts and the success of frauds to impose falsehood on the

world in place of truth.

#### COWARD GUILT.

The silliest idea we have seen for many a day, comes in the form of a "Caylor Frightened. The Anti-Spiritual Leader Is Threatened with Bodily Harm." And then it goes on to say: "Anti-Spiritualists in Michigan are much concerned over threats made by Spiritualists, who, it is thought, are going to adopt the methods of the Mafia. Such a supposition would seem to be supported by the statements of E. V. Caylor, of Columbus, O., vice-president of the Anti- Spiritualist Association."

Then it is stated Caylor exhibited a letter "from a friend in Toledo," say

"If you go to Chicago be careful, for I have got word from there that the Spiritualists are going to 'do' you or any of the antis who come there.'

First we beg to assure Rev. Caylor that the assassination of its opponents is not a device of Spiritualists, and never has been. Its only method of propagating its views has been with reason and with fact. The world is challenged to produce a single instance wherein "bodily harm" has been inflicted to make conquests, or to sup-The Progressive press opposition. Thinker will obligate itself to furnish historical evidence of the slaughter of one hundred millions by Christians in the propagation and support of its faith for every one thus slaughtered in the interest of Spiritualism.

It is the Christian church that organ

izes to put down opposition. They have the instruction of Jesus to his disciples to guide them: "I come not to send peace, but a sword."-Matt. x:34. "He that hath no sword, let him sell his garment and buy one." Luke xxil:36. The nations of the world have obediently observed these instructions, and all countries have been deluged in blood in consequence.

To quiet Elder Caylor's fears, The Progressive Thinker, for a very moderate fee, will undertake an insurance on the Elder's life, so far as bodily harm shall come to him from Spiritualists: but it will not insure against outrages against him by those of his own faith. whose cause he is injuring by his un wise action; neither will it guarantee immunity from the action of the fool killer in his annual round.

#### ANTI-SUFFRAGE.

The "Illinois Association Opposed to the Extension of Suffrage to Women, has issued a pamphlet, entitled "History of the Anti-Suffrage Movement." This movement is of such brevity that its records, therefore, must be brief. Its history is brief and will end briefly. The charter members of this anti-suffrage association are the wives of wealthy men. They toll not, neither

do they spin.
It is the vast army of humane women, many of them rich with the experience of honest labor, who are officers and members of the rapidly growing Suffrage Movement. These women are supported by far-seeing and intelligent honest men who are reading the signs of the times. The circulars sent out by the Anti-Suffrage Movement will not lessen one whit the success nor ultimate adoption of the enfranchisement of wo

## STARTLING DISGLOSURES 15

The Sequel to the Hull-Covert Debate-Orthodoxy To Be Shown Up.

The war is still on, though the enthusiasm of the enemy is growing observably less at a very rapid trate. They found they had their match in the first engagement, They found the woods full of able, noble, brave, intellectual, loyal people; men and women, ready to take their chances on the rostrum with the best minds of all orthodoxy. They found our people loaded with critical and analytical philosophy; they found "our Moses" and his Bible interpretations decidedly hard nuts to crack, as was evinced by the slang and contumely used by their leader, Elder Covert, in every address.

For years, in fact, for half a century, this foe to independent thought has snapped and snarled at the heels of Spiritualism with every kind of low assertion, vile accusation, and every conceivable persecution, and with few exceptions there has been no positive retaliation, no vicious attack made by Spiritualism. The fight has ever been one of defense, one of law, or one of silent contempt, a battle of right against public sentiment, a battle of a new truth against a falsehood as old as history; a battle of reason against blind superstition and selfishness, inborn prejudice and instilled hate, and ambition to rule.

It has been a long and bitter contest with an unprincipled enemy. It has been war between unorganized principle and organized unprinciple, and the end is not yet. The enemy are more systematically concentrating their forces for a bold advance upon our lines. Now, what are we going to do about it?

From week to week we have sounded the alarm; from week to week we have urged a general attack, to repulse this powerful, scheming foe, and now that The Progressive Thinker is receiving the sanction of the Spiritualists of the nation, the war must be carried into their own

This paper came into existence not as a mere financial venture of the proprietor, but as a necessity, and at a time when the phenomena were being held up to the ridicule of the world, and the mediums ostracised by many in lecture-field and editorial sanctum, and began a vigorous defense of all the fundamental principles underlying the higher philosophy of spirit return.

Many a long and weary night and day has its editor painfully labored to restore to the cause its lost prestige, o prove to the world the truthfulness of the philosophy of Spiritualism, the divine revelations of the disembodied spirits, and the higher science of man's relation to the universe, and to expose the fraud that had attached itself for the mere pecuniary interests; and how well we have borne up, how ably we have done our duty, how energetically we have applied our mental and physical forces to the work in hand must be left to the readers of The Progressive Thinker.

This great foe has employed every invention of the cunning ministry, their selfish generals, in all their studied tactics and experiences of many centuries in their endeavor to suppress this great truth, even the enslavement and befogging of the human mind, arrest and imprisonment, the thumbscrew and torture-rack, and innumerable other devices for the punishment of the crime of daring to think, daring to exercise a function, for the formation of which nature's principles alone are responsible.

Since the advent of modern Spiritualism there, has been no time when orthodoxy was more intent on its complete extermination than at present. There never was a time when Spiritualists were more maligned, slandered and insulted by libelous accusations by this enemy than at present. There never was a time when Spiritualists were more vigilantly watched by them for fault-finding and vilification. This is now their weapon of attack and, as announced in a previous issue we propose to

Through the aid of Burrell's Press Clipping Bureau, of New York City, the Chicago Press Clipping Bureau, and several prominent workers in our ranks, we shall be enabled to show up the deep-scated corruption in what is special telegram to the Chronicle, of known as the orthodox churches, in the voluminous data this city, from Niles, Mich., headed we have procured along this line. We will no longer throw straw in their faces, but will try what virtue there is in stones. Their damnable warfare must cease, and there is no better way to fight them than to use their own weapons.

Their fagot and stake have ceased to be; their torture ack has been torn down; their thumbscrew has taken its last twist; their stocks have held their last victim, and their ducking board is an implement of the past, except in history—that sweet and beautiful page for these pious generals to be shown by way of mental refreshment—now we will look after them for a time, we will open their book of record and

#### READ ALOUD TO THE WORLD

therefrom: let us find out what the secular press has to say of these sons of an all-wise, all-attentive, omnipresent, omnipotent God, for a brief period of time. It will make interesting reading for an interested public. It may not set good on the nerves of many of the learned Bible expounders, but it will probably serve to remind them that this planet is as healthy for one ism as another, and that man, even orthodox man, theologic man, pious man is not perfect; in fact is only entitled to his proportion of credit and his proportion of discredit. It may tend to animate their adamantine sensibilities and awaken their slumbering souls to the facts that there are others who are potentialities in this great universe of protoplasm and spirit.

It is not a very cheerful business or duty to hunt up the records of people, and less cheerful to the hunted ones to see their errors and shortcomings on dress parade before a curious and inquisitive public for inspection, and only with the feeling that such reproductions as we may give in our paper will do the whole world more good and add nothing to the sorrow and shame of the individuals, would we give place to such data. But by its good or bad record Spiritualism must stand and compete with its enemy, the church, before the world, and as they have investigated the penitentiaries, the police records, the saloons and houses of prostitution for proof of the criminality of Spiritualism, we have the same right and accepta it, not for the purpose of lowering the criminal, but for showing something of the percentage of general criminality made from the roll of the church.

Every minister, every deacon and every layman in the land should see a copy of this issue; every freethinker should read it and pass it along and every Spiritualist, should be a yearly subscriber to The Progressive Thinker, should be its constant patron and fellow-soldier in this great battle for right.

Remember, this will be published as soon as practicable after the last address of the Hull-Covert debate. Wa arein earnest in this warfare and must prevail on all Spiritualists to dispel that chronic apathy that has been attaching itself to our cause like a great fungus, for some time past; but unless this issue can be circulated even to the millionth number our effort to reach the minds of orthodoxy to any great extent will have been almost futile. Therefore, we propose to furnish single copies at three cents each, and for five copies or more to one address, two cents per copy, and anyone with ordinary calculation will see at once, that at these figures the proprietor shows no avarice in this deal.

Let us always invoke the higher wisdom of the higher spirits, both mortal and immortal, to be with us and help us to act fustly, but with firmness in action let us advance in solid phalanx and meet the enemy on every ground that will bring out the victory to the right in all fairness and in all honor to the victor.



## The Sequel to the Hull-Govert Debate.

## Something of Deep Interest Yet to Come--Spiritualism will Prove to the World that It Is Still Very Much Alive.

The above cut represents a prominent lady and gentleman who are working under the direction of Burrell's Press Clipping Bureau, New York City, and are gathering data to show the deap-seated corruption in what is designated as the Orthodox Churches. Their report, together with many others, will appear in a Special Number of THE PROGRESSIVE THINKER, after the Hull Covert Debate has been concluded, and it will create a decided sensation throughout the entire country. We want to circulate at least One Million Copies of that edition. It should be thrust in the face of every church memher who sticks up his nose at Spiritualism and wishes to suppress Mediumship. Each Minister of the Gospel should be forced to read it, and it will furnish him an immense field for reflection.

Spiritualists, begin sending in your orders at once; 3 cents for a single copy. Five copies or more to one address, 2 cents per copy. One Hundred or more copies to one address I cent per copy. Every town or city in this broad land should receive at least from One Hundred to One Thousand Copies. Every Spiritualist meeting in the United States should order at least One Hundred Copies. This special edition will be entitled "THE SEQUEL TO THE HULL-COV-ERT DEBATE," and when sending in your orders, so designate it. Postage stamps will be received on special orders up to 50 cents.

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

Bear in mind that "THE SEQUEL TO THE HULL-COVERT DE BATE" will appear in the REGULAR EDITION of The Progressive Thinker, after the conclusion of the present debate, but your orders his spiritual being he may have commenced to chip away. should be sent in at once.

Now is the important time to roll in subscriptions for The Progressive Thinker. See to it at once, and aid in this great battle now being so flercely he is watching the buds as they appear upon the tree of waged. There is no time to be lost in presenting this great mirror to our foe

DAMNED WITH UNBELIEF. President Becker, of the National Ani-Spiritualist Association, at Adrian, Mich., has issued an invitation to the National Spiritualists' Association to join in appointing a committee to meet the phenomena of Modern Spiritualism. -News item.

For fifty years Spiritualists have been universally become converts to the new faith. If Elder Becker wants to make wide open, and if satisfied he is intent on making a genuine search, every believer will cheerfully lend him aid. But teries in that country, because they ihis Anti-Sulritualist has arrayed him. this Anti-Spiritualist has arrayed himself in opposition, and it is impossible for him to come to the task with clean hands. Converts already from personal observation Spiritualists have nothing to submit to committees to be

nagged unon There was a committee of learned men sent from Brooklyn, N. Y., in 1848, to investigate the revelations at Hydesville. A relative of the writer, and at his request, served with that committee. He was a gentleman of rare qualifications for the task. A long, impartial, and critical investigation followed. That committee consisted of churchmen, prejudiced against what purported to be communications from those had gone through the change called death. They made a unanimous report, which was published in pamphlet form, giving details of their experiences. They were fully satisfied the "raps" were not produced by the Fox girls sitting as mediums, nor by any persons in nortal form. They said the information imparted was of an intelligent character, and facts were communicated as tests which were only known to the investigators and the professed They became converts to the

faith, and ever remained such. Hundreds of committees, both in America and in Europe, have followed, and were furnished with evidence no

one could gainsay. They who have assumed characters of investigators with the purpose of exposure have usually met with little success. Truth is not gained in that way. Indeed, churchmen are referred to their New Testament history. The Pharisees repulsed the teachings of Jesus, whilst Nicodemus approaching Lord" in a different attitude, became a zealous believer.

If President Becker insists in rejecting the Truth, and persecutes those who espouse the faith, it is a waste of effort to attempt his conversion. He has the testimony of the prophets which he rejects, so he will not "be persuaded, though one should rise from the dead,' on the contrary he chooses to believe a lie with the certainty of being damned with unbelief.

AN UNGODLY ORGANIZATION. It seems there is a "National Church, operation in Iowa, clergymen generally operating as agents. If the organization is to insure souls from purgatorial fires there is no question it will be largely patronized. It may be of a similar gences, against which Martin Luther revolted in 1517. If only applicable to the insurance of churches it ought to include protection against the "acts of God," such as floods, winds and lightCATHOLIC COLONIZATION.

A magnificent monastery is to be built in Washington, on lands near the Catholic University, recently bought for that purpose by Franciscan monks-a a similar one from the Anti-Spiritualist fraternity of church beggars. It is an-Association, to thoroughly investigate other movement in furtherance of the purpose to make this country tributary to the Vatican, and the restoration throughout christendom of papal powinvestigating the phenomena of spirit er. Every action of the arch enemy of subject their attention and have almost honeyed words to tickle the ear, has an eve singled to the restoration of its ancient splendor, tyranny and persecution an honest quest for truth the field is the ruber

The Italian government has recently closed several of the Franciscan monas out in other countries, just as Jesuitism has been, they all find a welcome home in America. It is reported that the Augustinians and the Dominicans are also about taking measures to remove to Washington. In due time the Pope will follow.

Would not that coterie of organized fanatics who have recently set about the foolish attempt to crush Spiritualism, show more practical good sense they were to make war on the common enemy of human rights?

#### MR. HODGE'S MEETINGS.

Mr. Hodge is giving some excellent lectures at his meetings, at Lakeside Hall, corner of Thirty-first street and Indiana avenue. Mr. Hodge is a forcible speaker, and at all times eminently practical: his lectures abound in facts and statements with which Spiritualists should be familiar. He is assisted by Benny Foster, whose seances in the light seem to be eminently satisfactory, exciting great interest in the skeptic and unbeliever, who at once have their eyes opened, and who will be incited thereby to continue their investigations into the domains of the occult.

On the Sixth page of our paper last week, in an article headed "The Outlook," a lady criticized in a short para graph a medium who was present as one of Mr. Hodge's meetings. The writer did not name the medium, hence our readers as well as ourself are to tally in the dark as to who the medium is, and this item is wholly for the bene fit of those who were present on the oc casion. The Progressive Thinker de mands that every medium shall have fair treatment, hence we give the state ment of Dr. Cross, which covers the whole ground. He says:

"I am personally acquainted with the medium referred to as giving tests on that occasion, and I know her to be a truthful, conscientious and genuine medium, possessing unusual gifts for one so young in her work. On the day re-ferred to, she gave several tests which were pronounced by the recipients of them as being the best they have ever received, stating that the medium was an entire stranger to them." Mr. Cross asserts that her language is grammati Mutual Fire Insurance Company," in cal and he speaks in the highest terms of her as a lady and medium. The two statements are now made and the matter must rest here.

"The Priest, the Woman, and the Confessional" This book, by the well character with Tetzel's sale of indul- known Father Chiniquy, reveals the de grading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office.

"The Relation of the Spiritual to the ning. No class of structures suffer so material Universe. The Law of Spirit much from the hands of the great Control." By Michael Faraday. Price Avenger as do Christian churches.

### INHARMONY.

#### The Causes and Remedy Are Suggested

A question often put both by those within our ranks and those without is, why does so much inharmony exist among Spiritualists? It is a fair question, and deserves a fair and carefully considered answer. Admitting that inharmony and dissensions prevail among all bodies of human beings, it is still an evident fact that so far from the modern manifestations of spirit influence producing, as at first we might have imagined, a harmonizing and unifying effect, the reverse has been very generally the case. Nor does the statement often made, that the intense individualism cultivated among us, the utter absence of dogma, creed, article of faith or declaration of principles may account for this, appear to be entirely satisfactory. The agreement to disagree, without contention, in love, in friendship and fraternal union, which is nothing but the simple justice of granting to others the liberty we demand from them, must be one of the earliest results of real spiritual development. If this is not to be found in an association, we must conclude that spiritual development is not there.

The trouble is rooted in a deeper soil than in the mere absence of formula, or in the varying and even opposing characteristics of individuals visible in the flesh. It lies in the essential nature of spirit communion itself, which is communion with invisible individuals of opposing characteristics and opposing wills. We rejoice when our fellow-man arrives at the knowledge that spirit communion is possible. We are right in rejoicing, for he has opened before him an exhaustless treasury of the most precious wealth. But how will he use this knowledge? Will it be to him a blessing no words can express, or will it be to him a terrible curse?

Sometime every man must find this knowledge, as he must all knowledge. Sometime every man must find the blessedness of knowing, as he will find all blessedness that... exists or ever can exist. Whether in the earth body or out of it, it awaits him to seek and to find, But he will not find until he seeks. He will not find harmony until he seeks to harmonize his lower nature with his higher self. Until he finds harmony within himself, he cannot find it in the environments which he makes for himself. He cannot carry into any association of his fellows that which he does not possess.

Spirit, spirits, spiritism, Spiritualism, spirituality are sadly mixed up in most minds. A man obtains somewhere, through some instrument, convincing evidence that the so-called dead still live. It is evidence, perhaps, of such a nature that he never again can doubt, unless memory should lose its seat in his brain and his reasoning faculties be overthrown. He calls himself and he is called a Spiritualist. He joins a Spiritualist society and is eagerly welcomed. He counts one on the list of members; he pays his dues and occasionally drops a quarter or a dime in the collection baskets. There may be a really spiritual motive in all this, and then it is well. There may not, and then it is ill.

Perhaps the new member attends meetings because he feels his need of instruction and soul-growth. He may give of his little or his much to aid the cause he has already learned to love. With his knowledge of immortality may have come a glimmering perception of the responsibilities of immortality. With the recognition of a little of the hard shell of self love in which he has been enclosed and separated from the love of neighbor. Then his Spiritualism. He will pluck them when they are flowers in full bloom. Meanwhile he is harmonizing his mind and body with his spiritual self. The atmosphere of harmony attends him, and he introduces it wherever he goes, in degree proportioned to the potency which he has developed within himself. His name and presence are sources of strength to any society in the membership of which he may be enrolled.

But if in his Spiritualism he finds nothing but the gratification of curiosity in witnessing phenomena or receiving tests, the selfish comfort of assurance of his own individual immortality, or the still more selfish pleasure of indulging in converse with departed friends on matereturn. Learned societies and the human liberty, including its present caprillary and the should outlive and they cannot too world's ablest thinkers have given the tering to Protestant prejudices, and its soon forget if he does but step up to the threshold of soon forget, if he does but step up to the threshold of the temple of truth and there stand still, gazing open-mouthed wonder where he might enter and take possession, better were it for that man that he had never been born into knowledge of spirit-life. Better never behold the light of day, than grow to man's estate with infant ignorance and infant helplessness. He who seeks to carry to the invisible side the interests of the visible. sphere will find there hosts who are advanced no farther than himself. If he be mediumistic, or rather in proportion as he is mediumistic, he will become the prey of those who will use him for their selfish interests. In their ignorance they suppose their interests to be as antag onistic as those equally ignorant on earth suppose theirs to be. At least they know that their unguided desires clash and obstruct each other. Inharmony is their element and when they obtain an entrance inharmony prevails. Hence societies are formed and in a little while split into factions and pass away from among us.

What are we to do? Let each who has a light, small or great, carry his light onward. Let each harmonize himself. Let each by the mighty force of his divine will overcome his self-will. Let each be more eager to obey than to command. But you say, all will not do this. If you who read have passed beyond the threshold of the temple of truth, you will endeavor to do it, and others will follow your lead as they become able. Do not trouble vourself about others or about anything. Travel on your own road and do your own work. Thus you will gain experience and learn patience. That is why your E. J. BOWTELL. are here.

Binghamton, N. Y.

#### ------THE CRY OF THE DREAMER.

I am tired of planning and toiling In the crowded hives of men: Heart-weary of building and spoiling, And spoiling and building again. And I long for the dear old river Where I dreamed my youth away-For a dreamer lives forever, · And a toiler dies in a day.

I am sick of the showy seeming Of a life that is half a lie, Of the faces lined with scheming In the throng that hurries by. From the sleepless thoughts' endeavor I would go where the children play-For a dreamer lives forever, And a thinker dies in a day.

I can feel no pride, but pity For the burdens the rich endure; There is nothing sweet in the city But the patient lives of the poor. O, the little hands too skillful, And the child-mind choked with weeds

The daughter's heart grown willful, And the father's heart that bleeds. No. no: from the street's rude bustle,

From trophies from mart and stage, I would fly to the wood's low rustle And the meadow's kindly page. Let us dream as of yore by the river, And be loved for the dream alway-For a dreamer lives forever, And a thinker dies in a day.

-John Boyle O'Reilly

### EASON, THEOLOGY, ETC

#### Present Religious Dogmas Are Based on the Ideals of Primitive Ignorance.

Every manifestation that has found expression within the material universe their onward march from incipiency to present conditions.

In searching for evidence in support of this assertion, that will appeal to reason through the senses, one must necessarily keep within the bounds of demonstrable truths to be successful.

The existence of natural law, which is a rule of action, is self-evident to ance become conscious of the uniform occurrence of natural phenomena in the same way or order under the same conditions, by and through repeated dem-

This brings us face to face with the following proposition: namely, that every manifestation through matter, from an atom to a universe, is subject to and governed by natural law, or it Man's progress from primitive condi-

tions to the point he now occcupies may be illustrated by a continuous chain in which every link represents a clearly defined truth, which, up to that time, had not dawned upon his consciousness. Hence, it follows that the sum total of such recognized truths indicates the degree of mental growth to which humanity has attained in the acquirenient of knowledge relating to the unfoldment of nature's laws, in which it may be truly said we live, and move,

and have our being.

A truth must be recognized by the senses before one is prepared to examine its claims, and until it is fully comprehended a person is unqualified to form an intelligent estimate of its merit

Dogmas on which are based inherited beliefs that have pervaded the mental atmosphere during past centuries, have been accepted by unthinking minds as verified facts without questioning why or wherefore.

With such persons, Bibles, priests and established customs are authority, while reason is held in abeyance, or never ap-

Scarcely half a century has elapsed since there dawned upon the mental horizon a gleam of light that awakened. earnest and serious thought in the minds of those who beheld it.

It being an unusual phenomenon, sufficiently mysterious to attract attention and awaken thought, created a general demand for its solution, which was undertaken by savants and sages with commendable carnestness: though it was not long before the common people entered upon a series of investigations, for which they were well fitted with their unprejudiced minds.

Guided by reason, into which the newly discovered light shone with increasing brilliancy, they were building wiser than they knew, by demonstrating the continuity of life and intercommunion between this and the next stage of existence on a scientific basis, in strict accordance with nature's laws, and from that time during all the intervening years their claims have remained inviolate.
The warrant for saying their claims

were established on a scientific basis rests upon the fact that they can be repeatedly demonstrated; showing that a rule of action, always apparent in the unfoldment of natural laws in material realms, inheres with equal persistency in occult or psychic phenom-

If nature's laws can always be relied upon in the orderly unfoldment of mind and matter, what basis is there for claiming the possible intervention of an arbitrary power, call it by whatever

mame you will?

A Grecian philosopher who taught in Mathems in the long ago, was charged with saying there is no God, which he with saying there is no God, which he shades of theological ideas labor tonot only denied, but continuing, said he could conceive of but one folly that

syould equal such an assertion. On being asked what he considered that to be, said: "To say there is one, for neither can be proved."

Inherited characteristics and early impressions cling to humanity with such tenacity that even though the mind may be convinced of their errors, the individual continues giving expression to stereotyped sayings that are

ntterly meaningless.

Long before Christianity came into existence, idolatry or pagan worship was well nigh universal, when primitive minds, awed by the exhibition of emarvels manifested in the orderly unfoldment of nature, lived in constant fear, a mental condition in which ignorance and superstition aid in coloring imagination, on which rests the basis of all the gods that are blindly worshiped by their followers, who in every instance create an ideal in imagination and affirm a belief in its reality, manifesting a holy horror when such beliefs are not accepted as evidence of verified

This will apply to every phase of dogmatic theology until their claims can be demonstrated to human consciousness, illumined by the search-light of

Cause and effect are as persistent in mental as in material realms. Therefore, present conditions in the world of thought are the legitimate product of preceding events, which could not be otherwise, unless it can be shown that nature is liable to err or make mistakes. Could motion be arrested at a given moment so as to admit of a close analytcal survey of the entire universe, it would be found that every atom of natter was in the exact position in

which nature had placed it. This is a self-evident truth, and it applies to each and every moment of time and atom of matter during preceding ages, for in nature's laws only is to be found that which is without varia-

tion or shadow of turning.

That the theologies that find recognition in this day and age are identical with those adopted by man during the dim and misty ages of his early history, Reflecting the incense of lily and rose. s a truth abundantly corroborated by Beautiful lips so free from guile, the records of every system, through innocent of wrong as a little child the pages of which its identity is never are those whose trust the hours be

ost sight of.
One may safely say that man, the crowning manifestation of animal life, possesses aspirations superior to all the ower order of beings that preceded him, a superiority that becomes more and more apparent when it is realized that aspiration is a stimulant to mental action, the only avenue through which reason can be approached, conscious of being a factor among the mysteries by which he was surrounded, and also it his ability to compel some of them to e subservient to his will while he stood constant awe of others, a condition which it would be natural for one to have a realizing sense of his shortlomings and aspire to be able to chlore all that would be possible, were te omnipotent, omniscient and omni-

In every aspiration of the human ind. imagination pictures an ideal which may be a fact or a phantom; cer-value the latter, until its reality can be

demonstrated.
Long before there was any evidence that appealed to the human mind in relating to the existence of nature's laws, theology was established upon a basis that then, as now, existed only in imagination, while evidence in support of its claims is as remote as it was when the idea first found expression through untutored minds.

Primitive man's imaginary ideal was adopted by the pagan world as an object to be worshiped centuries before Christianity was thought of. But, with its advent, its adherents,

while condemning pagan worship, not only proclaimed their abiding faith in its fundamental principle, but unhesitatingly claimed the origin of its discovery. As the acorn contains within itself

latent principles from which under favorable conditions a giant oak may be evolved, so also in primitive man were latent principles, foreshadowing the growth and unfoldment that awaited his progeny in generations unborn, a growth that was slowly evolved until reason and philosophy severed the chains of theological dogmatism by which many were held in bondage, the result of which is apparent when one contemplates the unprecedented growth that has obtained during the last half century in every department of science Unqualified assertions have ceased to be accepted as facts by free and un-trammeled minds, who demand evi-dence that appeals to the senses and

can be weighed in the scales of reason. Such minds are not found in orthodox theological camps, where rank and file vie with each other in venerating traditious and persistently groping in shadowy labyrinths of primitive ideas. which not only mark the childhood of the race, but of the individual, until reason asserts itself by sitting in judgment whenever a question is presented to the human mind for its considera-

Hence, to minds wedded to primitive ideas, growth is impossible, therefore dogmatic theology must ever remain a towering monument to human credulity.

When one reflects upon the variety of gods that find acceptance by different peoples among the nations of the world, the conclusion becomes inevitable that in each and every case a primitive ideal came to be regarded as a reality by its followers, who, while drifting down the stream of time, have through all the intervening years preserved a distinctive individuality.

Adherents of these different systems are sure of their own being the only true and divinely inspired, while all others are the conceptions of weak or disordered minds.

In the ranks of each are zealous fanatics who look upon those of different faiths and beliefs with mingled feelings of pity and contempt, which they manifest in proportion to their emotional and credulous natures.

All so-called divinely inspired writings rest upon a uniform basis, which is nothing more nor less than asser-tions made by persons living in remote ages, whose opinions at the present time are of no value, except on ques-tions pertaining to theological dogmas, concerning which the crystallized ideas of different sects show no sign of ever being attracted to or assimilating with others. My desire to be just toward all could not be realized without crediting Christianity with having made additions to the original primitive ideal, which was accomplished by the introduction of a Godhead, consisting of three distinct personalities, who, taken together, constitute a single individual ity, called God the Father, to which was added the Son and Holy Ghost, both of whom are equal to and identical with the Father, making three in one and one in three.

This is doubtless clear to minds capable of grasping and comprehending the idea, but the necessity for such mental capacity was obviated by proclaiming that faith and belief were the only essential qualifications required to entitle one to all the perquisites at the

gether in harmony, while honestly searching for truth, which, when discovered, is found to be a rule of action followed by nature in any given direction, but they become inharmonious or repulsive to each other the moment they enter regions of transcendentalism, each rushing to the embrace of his favorite oracle, who, if he were a reality, would be an interesting personange. Whether he be called Ali, Joss Jehovah, Jove or Lord, man has clothed him with infinite power and wisdom qualifications that enable him to direct and control every manifestation of mind or matter throughout the entire universe.

But this does not deter man from presenting the strange anomaly of stepping from the laboratory where he was engaged in demonstrating that nature's laws are inexorable, to the pulpit where, with apparent reverential awe he beseeches his oracle to grant special favors that would involve a violation of every principle underlying natural phenomena that while in his laboratory ne declared was irrevocable.

Could theological dogmas be demonstrated so as to make them as clear in detail to the average mind, as is the necessity for each and every figure in solving a mathematical problem, to that extent would such exhibitions of credulity disappear.

In presenting these ideas, it has been my aim to keep within bounds of reason and philosophy, fully realizing my inability to portray them as clearly and forcibly for the consideration of other minds as they are impressed upon my own, makes it a difficult task. JEFFREY SIMMONS.

Brooklyn, N. Y.

THE BEAUTIFUL.

The beautiful faces are those I ween With a gleam of light from the world That shed o'er their path a lustrous sheen.

Beautiful is the light in the eyes of those Like a crystal lake in calm repose

guile. Beautiful hearts are those who do For others' good, faithful and true, Moment by moment the long day

through. Beatiful forms are those who bear Ceaseless burdens of home-life care, With loving grace and daily prayer. Beautiful lives are those who shed A light on hearts when hope seems

stead. Beautiful goal when the race is run, In the twilight hour of the setting sun-Beautiful rest when the race is done. Beautiful graves where the loved ones

And strengthen anew their lives in

Where brown leaves fall and grasses creep,

The lonely watches the silence keep.

BISHCP A. BEALS.
Summerland, Cal.

IN THE EAST.

The Status of Spiritualism There.

Every Spiritualist likes to hear of the dvancement of the cause. That Spiritualism is just now enjoying as healthy a growth as it ever had can be doubted by no one who travels with his eyes open. The harvest is great and is ripening fast.

"Oh, where are the respers?"

The last meeting of the National Association of Spiritualists, in Washington, was probably the grandest and most harmonious convention of earnest and intelligent workers who ever as sembled to formulate plans for the building up of the cause of Spiritualism; more than that, the most of those who attended went home filled with the wine of new inspiration, and determined to work as never before for the advancement of the cause.

The story goes that, once upon a time an old minister had a dream: he thought he went to church and found the preacher and the people all asleep; rather than disturb them in their slumbers he quietly walked out. When he got out of the church he observed the Devil sitting in an easy chair in front of the church sound asleep. Indeed his snores were so loud that there was danger of his waking the sleepers in the church with them. Whereupon his reverence went to his Satanic Majesty and waked him up; he asked him what he meant by going to sleep when he should be about his business. As Old Nick stretched himself, and switched his flery tail, he said with a yawn, "O-o-o- I saw that the church was asleep and the pastor was asleep, and I thought I'd take a nap."

Well, the Anti-Spiritualistic devil has waked up now; he has re-heated his tall and sharpened his horns afresh and gone to work. It has aroused thou sands of Spiritualists from their slumpers. All along the Spiritualistic lines there is such a stir as has seldom been

seen before. From the assembly of the National Association, Mrs. Hull and I went to Belafst, Maine, for a few days, and then to Lincolnville Centre. At each of these places we found a few as good workers as can be found anywhere External circumstances were decidedly good was done that cannot be undone. From there I left Mrs. Hull to arrange the details of moving, and rushed on to Buffalo, N. Y., to spend a month with the Spiritualist church which meets in

the temple at the corner of Jersey ave nue and Prospect street. Brother and Sister Kates had spen September there, and Sister Twing had worked for them in October. The result was an interest had been awakened and my audiences were large from the first; but the interest increased to the very last meeting. I was told that notwithstanding one hundred and twentyfive extra chairs had been brought in and three long benches had been made and put in, over five hundred people were turned away from the last meeting for want of room inside the temple

I am informed that there are many of Buffalo's business men among those who are newly interested in Spiritual ism. This gives an impetus to Spiritnalism that Buffalo never saw before I believe there are two other societies of Spiritualists in Buffalo, beside the one for which I spoke. Of course I could not attend any of their meetings. The Spiritualist Church seems to be thoroughly united and works together

for the good of the cause.

I attended a chicken-pie sociable gotten up principally by Mrs. Whitcomb, Mrs. Mattison's daughter; it was a perfect success in every sense of the word. The entertainment provided for the oc casion was wholly improvised, but much of it would have done honor to old actors. I mention this because the receipts go toward helping to pay the debt on the temple and its furnishings. I suppose that the readers of The Progressive Thinker know that the Spiritualists of Buffalo own a beautiful corner lot on which they have erected a temple, which when finished will be worth nearly or quite \$100,000. first story of the temple is so far finished that it is being used now. They are very anxious to finish the whole

building in such a manner that Spiritualists will be proud to compare it with other church property in Buffalo. For this purpose a fair is to be held in March, principally under the direction of Mrs. Whitcomb and Mrs. Mattison. Every Spiritualist in the world is hereby invited to send something to exhibit and sell at that fair. Any one having any kind of donation, whether money or anything else, for that purpose, is invited to send ti to Mrs. J. H. R. Mattison, 248 N. Division street, Buffalo, N.Y. Speaking of Mrs. Mattison, I have seen a great many mediumistic physicians, who did a large business, but I never saw one who was in all respects Mrs. Mattison's equal. For twenty-five years she has had an average of not

less than forty patients a day.

I came near forgetting to say that

soon after I began to preach in Buffalo the church invited me to become its pastor for a year, or rather from the end of the next camp season until the opening of the camp season of 1899. I told them no. My particular work was not in that line. I was egotistical enough to think the world was my field—that it was unjust to the world for me to settle down anywhere. Jesus said: "Other sheep have I which are not of this fold, them also must I go and bring." But the more I said, no, the more they urged it until I became hypnotised with the idea, and I told them that on certain conditions I would consent to administer the gospel of Spiritualism to them for one year, one of which was, that the Sunday meetings must be absolutely free to the public, except what they chose to contrib-ute. Within three days of the time I stated my terms they had gone to an attorney and had a legal contract drawn up and signed. If I live and keep my health until next September, I'll be a regular pastor of a church. Please do not laugh, none of you know exactly what is before you; and, as for the poor society, perhaps a worse thing might have happened to it. At least we shall pack our grips for Buffalo as soon as camp-meeting engagements close, and society and pastor will each, I hope, do the best they can under the circum-

stances. While in Buffalo I had many calls to go out into neighboring cities and villages to talk to the people. Mr. Richardson, of East Aurora, N. Y., one of the board of trustees of the National Association, had me there for one lecture. It was a bad night, and there were other entertainments going on at the same time, but the success of our meeting was such that I was solicited to come back, but could not do so.

Under friend Doty's administration. Mrs. Hull and I went to Lockport, N. Y., and held two meetings, which met such general approval that we would been invited to go again, if we had had the time.

Under a call from a few Spiritualists, mainly Mr. and Mrs. Rowen, Mr. and their proportions must be. Spiritual-Mrs. Hamilton, Mrs. Mitchell and one ism is such a comprehensive word to

found some as intelligent and as deeply interested hearers as can be found any-

The church has a powerful foothold in the Queen's dominions, but even there, there are a few who have not bowed the knee to the molech of orthodoxy. Canada is now ripe for work. The three daily papers gave fair reports of the meetings. This was something new; the friends hadjirled on a few former occasions to hold meetings, but the papers treated the matter with rid-

The Spiritualists here in Cleveland, O., are somewhat like the boy who sat the biped of the turkey persuasion on a hundred eggs, and when asked by his paternal ancestor why he did so, he answered, "I wanted to see her spread herself." The Progressive Society employed me for this month. They have me speak in Webber Hall, on the West Side, Sunday afternoons, in Army and Navy Hall, on the East Side at night, and in a hall in Brooklyn, I think in the Southwest corner of the city, on Thursday nights. Thus nearly the whole "Forest City" echoes my voice this month.

The meetings opened yesterday with good success. The audiences were larger than was expected when the condition of the weather was taken into account. In the afternoon the hall was full, at night a few more might have been seated in Army and Navy Hall. This was partly owing to the weather, and partly to the fact that Robert G. Ingersoll spoke in one of the opera houses. Mr. Ingersoll has many friends here, as he has elsewhere, and of course they wanted to hear him. He had a large audience and his hearers had a rich treat. I have many week-day appointments for this month. I hardly know as yet where January is to be spent. I gave up my New England appointments, and have not yet definitely settled as to where I shall speak. There are several calls.

I cannot close this already too long letter without mentioning that I have in obedience to a telegram from Franels B. Woodbury, secured Army and Navy Hall for a grand Spiritualistic Mass meeting under the ausnices of the National Spiritualists' Association, to be held in the afternoons and evenings of December 28, 29 and 30. The editor, printers, and all the readers of The Progressive Thinker are invited to be present and enjoy the feast of fat things to be served on that occasion. Come, let us thoroughly surprise the sleepy citizens of Cleveland.

MOSES HULL.

THE TRUE ALTITUDE.

Are Spiritualists Narrow and Greed-Bound?

To the Editor:—I would like to say a few words through the columns or your widely circulated paper to the Spiritualsation with a lady who calls herself a scientist, yet has investigated Spiritualism and claims to know the position of Spiritualists on its important points, she said to me that Spiritualists are too narrow; they are creed-bound, or, in other words, phenomena-bound, and will not see anything else or listen to anything else. This remark caused me

I wondered if there could be any foundation for such a remark. We as Spiritualists, claim to be liberal. is the true meaning of the word? Does it not, in its fullness, mean that we have a great range of thought which embraces all subjects and questions, free to accept or reject the evidences and conclusions of others, at the same time granting to others the perfect right of freedom of thought and speech which we hold for ourselves? If we are liberals in this sense, we certainly have learned something from our study of

Spiritualism. Now, are we phenomena-bound? Everything in nature rests upon a phenomenon. Every phenomenon is fact. It is these facts in nature which have set the scientific minds of the world to thinking. Thought has evolved system by which these phenomena of different kinds, so varied and numerous, can be demonstrated in a practical manner, thus giving to the world the many sciences which to-day are every-

Many times during the ages past phenomena of a character hard to analyze have been witnessed by various people. Why hard to analyze? Because they were produced by a force so subtile and so attenuated that the undeveloped minds which witnessed them could not decide whence they came, until the flny rap of Spiritualism made its advent among us, arousing the mentality, the spirituality, the curiosity, the superstition, etc., of as many different kinds of people. Though so gentle that the vibrations produced by it could cause it to be heard so short a distance, yet how quickly it made itself known every-

where? Here was a fact the cause of which none could fully understand, and one which could be explained and accounted for only on the hypothesis of inter-communion between the denizens of the invisible world and our own, which hypothesis is now generally accepted Other phenomena soon followed which were entitled to investigation and had to be placed upon the same basis, when investigated. These phenomena, varied in character as they are, form the foun-dation upon which rests the philosophical structure of Spiritualism. The phe nomena, scientifically investigated, were found to rest upon principles which are self-existent in the universe, and only needed a spiritually-illumined mind to perceive or discover them and give them forth to the hungry souls await ing them. We fully understand the worth of our foundation, but we know that a superstructure must be record before the great edifice can be com

Now, here arises the question: "Do the majority of Spiritualists stand gazing, spell-bound, at the wonders of the foundation of their grand structure, to the detriment of the realing of its magnificent and much-needed superstruct-ure?" Or do we find great lessons are to be learned from the slightest fact in our ism, and apply ourselves well in the study of them? Are we idally ex-emplifying in our lives the truths learned? Do we, each day, analyze and by comparisons drawn note the upward tendencies, the spiritual unfoldment in our own nature which will give us the broadest charity, that will make us indeed free with the lofty freedom of thought? If we are doing all this, we cannot be bound very greatly; but if our vision only extends along the plains and can never rise upward to the heights-if we cannot reach the altitude of thought which will make us true Spiritualists, then we must accept the qualifying adjective, creed-bound or

phenomena-bound.
When our friends tell us they have outgrown Spiritualism, I wonder what or two others whose names do not occur me that it includes everything, all

to me, I went to Gueigh Autario, and branches of sciences being but parts of the whole; and a study of it soon leads lectures. In spiritual matters Canada is far behind the United States, but we its adherents is that all is spirit. They do their healing through the power of spirit. The mental scientist uses the same power in telepathy, healing, writing, etc. The divine scientist has no other than the power of spirit to link him to the Infinite, and the occultist must acknowledge the same power through which he demonstrates psy chometry, telepathy, clairvoyance, clair audience and all other phases of spir itual unfoldment. This is the same power which Spiritualists have been studying and using since they first be gan the investigation of the phenomena which have awakened the whole world spiritually.

There are many mental phenomena which, in my judgment, far transcend the physical manifestations, but both must be accepted and studied with a view of ever climbing higher in the knowledge of spiritual things. This we can do by applying the principles which Spiritualism teaches directly to our own lives, not thinking to escape the result of our own thoughts or acts in the slightest degree. A self-application of spiritual truths is hard for the most of us, but sooner or later it must come. Let us hail with joy the teachers who can give us a plain understanding of the higher principles of our beautiful philosophy, so that each life may there-by be made purer, brighter and sweeter, and if any of us find that the facts just before us are of such great magnitude as to blind us to the principles underlying them, let us make it our aim to rise to a point of view, say in the observatory of Spiritualism, where we can behold all of its grandeur. Let us strive to be well-balanced, ever keeping an equilibrium, maintaining at all time our position in the front ranks of liberal thinkers, our progress hindered by nothing, knowing that spiritual power will help us to overcome all obstacles. EVA PAYNE HOPKINS. Owosso, Mich.

TEXAS MEDIUM

Has Been Doing Missionary Work.

To the Editor:-Knowing that your many readers are kept in touch with the doings of the day through your most valuable paper, I would like to voice a few sentiments through its columns to say, contrary to the old adage, that a little moss has adhered to the rolling stone.

About nineteen miles from this grand old historical city of San Antonio there is a town or settlement where Spiritualism and liberalism were unknown till a poor farmer of the neighborhood was convinced of spirit return through a young man medium of this city, and was also helped physically, he apparently having consumption, and the me-dium knowing what uncongenial sur-roundings the farmer had on account of his liberal views, went there and gave two lectures on the Bible-that and dime novels being the extent of their reading matter, so I've been told showing that spirits did and do communicate with mortals. One man, during the lecture, who is looked up to by his neighbors for his Bible knowledge, looked angry and showed plainly that he, at least, had not learned to "Do unto others as you would have them do to you," and the next day he told the Spiritualist that he was on the wrong road and had the devil on his side, to which the latter replied: "If it is the devil, I have much to thank him for, as he has helped me physically and proved that my friends on the other shore have not forgotten me."
Apropos to this community, perhaps

the much condemned A. B. C. phenomena could get in some work here, as "babe's should be fed on pap," and as I am a medium of this phase, will say in justice to myself that I am not drumming up custom, as I have invitations Texas, where I have worked to help clear the way for the past twenty-two years, and found more briers than roses; and reading so much censure of the phenomena, I was tempted to lay down the cudgel and try to develop for the "higher Spiritualism," especially as I have never enjoyed my phase of mediumship. But the Indian came and said: "Mede, take up stick and use it in the cause of right till it is no larger than a straw, lest you should be likened to the slothful servant and have your one talent taken." But it was not of myself that I wished to write when I commenced this rambling letter, but of the cause and the young man who is promulgating its truths after years of trials and opposition from his kin who are all Catholics, and with due respect to their belief think he is doing wrong, following the humble Nazarene. I hope he will not become discouraged at this inauspicious time when nearly all de-nominations have joined together to try

to crush mediums and Spiritualism. And Spiritualists of Texas, "Nassamata," of whom many of you know, requests me to say, Rally 'round the flag and help The Progressive Thinker to win the battle in this great fight that is already upon us; and let it not be said. that dear old Texas is backward in coming forward with dollars and cents to help down the opposers of religious freedom that is as necessary to the courageous, as sunlight is to the

With this letter I send a new subscriber to your grand and valuable paper, with the promise of several more. If I were able I would take it for two persons that I know are too poor to pay for it, and will say right here, if there is any friend who has a dollar to spare, here's an opportunity to make a Christmas present. I loan out my Progressive Thinkers long before I am half through with them myself, and to those that are too poor to take it and yet are anxious to read it. Yesterday while reading the Hull-Covert debate to a friend who is a Catholic, she said: "Mr. Hull will get the best of it, as he keeps cool, while Covert spends his strength fighting the

I will now close with three cheers for Moses Hull, the champion of our cause.
ANNIE MARTIN. Brenham, Texas.

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in any considerable degree prosperous, should assist those less fortunate. With this Divine Plan carried out to its fullest extent, there would be no suffering in this world, and the millennial era would dawn. The Progressive Thinker leads in carrying out this Divine Plan by giving a valuable book, on terms mentioned above, to each subscriber.

## .. GENERAL SURVEY ..

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

CONTRIBUTORS:-Each contributor | the fortieth. The officers for 1896-7 alone responsible for any assertions or statements he may make. The editor | Howard, secretary.' allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

E. J. Bowtell is speaking for the First Spiritual Society of Olean, N. Y. For future engagements address him at 11 Isbell street, Binghamton, N. Y.

Mrs. Mary Talley writes from Topeka Kansas, that one Rev. C. Welsh under took to fill the role of medium exposer in that city, and pretended to duplicate the slate-writing of Mrs. Brockway, also performed some stale sleight-ofhand tricks with cards, such as are common with gamblers, etc. The weakness and insufficiency of his pretended exposures was made apparent to the audience, and his much advertised performance proved a flat failure-a hum-

D. W. Hull has taken the field in the West against the Anti-Spiritualists, and will lecture during the present month for the Spiritualists at Omaha, aided by that excellent platform test medium Mrs. C. L. Johns-Ferris. Address him at his home, Norton, Kans.

J. C. F. Grumbine lectured in Gales burg, December 5, and in Geneseo, December 7. He opens his season in St Louis, Mo., December 12. For week evening lectures, address him Station P, Chicago, Ill. He has the last three Sundays of April, 1898, open.

J. B. Hatch, of Boston, announces the following: Prof. W. M. Lockwood, the widely-known physicist, of Chicago, Ill., will give a course of six instructive lectures upon the "Spiritual or Molecular Hypothesis of Nature," demonstrating invisible character of nature's forces, and showing how, by molecular mic forces promote all of the phenomena of the universe. This truth of the spiritual or molecular co-relation of nature's forces is the key that unlocks the secrets of natural and so-called superthe founder of this system of natural street, Evansville, Ind. philosophy, and his deductions will be found to be in strict accord with the demonstrations of modern science.

Wm. C. Lieberknecht writes from Council Bluffs, Iowa: "The Spiritualists at their hall, on the 5th of this month, with Mrs. Carrie Fuller Weatherford as medium. She is a very excellent mewas very largely attended for the size of Council Bluffs, and the prospects are very favorable for a large Spiritualists' association. The audience that was ling Mrs. Weatherford to help it along innancial basis, as she is also starting a Ladies' Aid Society, and by the enthusiasm shown she will not have very hard work to get a good society here.

C. S. McLane writes from Peorla, Ill.: "Mrs. S. C. Scovell, our speaker and an excellent test during one of Mr. spiritual teacher has accomplished a Baxter's public seances." grand work here and there are no reasons to suppose but what it will be a permanent one. Our Sunday night permanent one. Our Sunday night meetings are attracting the best people in the city, and we trust the time is not far distant when we will have to build a temple of our own. Mrs. Scoyell has Mrs. Scovell has a class of twenty-seven students in psychie science. Thursday night she holds a test circle, or the society gives an entertainment. The Ladles' Aid serves that a pleasing and attractive manner, cake and coffee free, the one price of admission paying for all. Spiritual Science hall is well-known to the Peoria public and we trust travelers will inform themselves of our whereabouts, 205 Glendale avenue. Everybody is welcome. Mrs. Scovell has accomplished a work which has never been done before. She has united all classes of thinkers on the broad platform of spiritual science and numbers among her hearers and supporters, both street, Indianapolis, Ind., would like to spiritually and financially, Christians, Agnostics, Theosophists and Materialists. As a society we welcome all workers who come in the spirit of harmony, but have no place prepared for disor ganizers. A word to the wise is sufficient. The Progressive Thinker is a welcome guest in many homes and when the long-looked-for wave of prosprobably by the new year."

riage. The extraordinary affair was fort to arrange for meetings for that planned by my spirit wife, E. V. Wilson, Mrs. Kayner's teacher, Ashka, Mr. S. Warn, my present wife's spirit husband, and Kitty, the little guide. Beautiful flowers with their language, were presented by Mrs. Kayper's father through her mediumship. The ring with rose pearl settings was placed upon my wife's finger by Ashka. Then Kitty, in her inimitable manner, presented to us the gifts which had been sent by loving friends. The guests were all given beautiful messages from loved ones. The evening's entertainment was a product of joy and delight, and our friends tarried until a late hear him. His lectures are intensely hour. I would like to state that Mrs. Kayner is doing good work and if she can be persuaded to remain with us Valley Spiritual Association has taken through the winter a strong society can re established."

Thos. Collar writes from Sturgis, Lich .: "The Harmonial Society has secured the services of Mrs. Marian Car-Mrs. Carpenter's first time in Sturgis. harmony and stand by our spiritual pa-She already has many friends here, and | pers." ber eloquent addresses draw many who return. Her tests from the rostrum are of the very best-so perfect that the skeptical say that she has been preriously informed. Those who know the laws, doubt her not, and the genuineless of these tests are the best evidence that Mrs. Carpenter is a true test medium. It is already known by many that this society owns the first church dedicated to Spiritualism in the world, having been built over forty years ago. is built of brick, and over three hunfred persons can be very comfortably eated therein. Services are held each ere, our home talent take the work to and female, and each one was readily Fach year in June this society holds recognized as friends and relatives of annual meeting, the last one being those in the circle."

000000000000000000000<del>0000</del> are Thos. Collar, president; Dr. A. D.

Prof. W. M. Lockwood's work in Norwich, Ct. Mrs. J. A. Chapman writes sentiments uttered in an article may be known lecturer upon physical, physio-diametrically opposed to his belief, yet logical and psychic science (according) "Prof. W. M. Lockwood, the widelylogical and psychic science, completed a valuable month's work in Norwich. Conn., on Sunday, November 28, having given eight grand discourses , based upon the Molecular or Spiritual Hypothesis of Nature. A better knowledge of this system of natural philosophy, of which Prof. Lockwood is the founder, demonstrates by scientific investiga-tions that life continues beyond the grave, and proves that man's conscious ego is an indestructible progressive energy and entity, in perfect rhythm with law of evolution and nature's formula. Thursday evening, December 2 an informal reception was given Mr. Lockwood at the home of Mr. S. A. and Mrs. J. A. Chapman, 21 Fairmount street. The parlors were filled with a pleasant company of friends who appreciate the value of the Professor's work upon the spiritual rostrum, as well as the genial side of his nature. Many expressions of regret for his go

> which permeates every department of life, visible and invisible. The Fifth Annual Convention of the Michigan State Spiritual Association will be held in Jackson, February 11 12, and 13, 1898. Full programme will be published later, May F. Ayres,

ing away were heard, but all rejoiced in the thought of his return another sea-

son and a continuation of the work

along Prof. Lockwood's system of sci-

entific demonstration; a line of thought

State Secretary. P. J. Barrington, M. D., writes from Iowa Falls, Iowa: "I will remain here until the first of February and will be glad to answer any calls to lecture or organize societies within one hundred miles of this place. Terms reasonable." Ella Gibson Magoon writes: "Dr. Ma-

goon and myself have just arrived in the city of Des Moines, Iowa from the co-relation, all cosmic forms are built lively little town of Quincy. We shall up and sustained, and how by spiritual be here a week or more. We intend induction (modes of motion) these cosleaving here for La Crosse, Wis."

Mrs. J. W. Kratz, inspirational speaker and test medium, is desirous of engagements en route to Rochester, N. Y., either before or after March, 1898. Also open for camp engagements. natural phenomena. Prof. Lockwood is Terms reasonable. Address 224 Cherry

A correspondent writes: "Sunday, December 5, Mr. J. Frank Baxter gave his nineteenth and twentieth lectures in Fort Wayne, Ind., and as an instance of his popularity it may be noted in the of Council Bluffs, Iowa held a meeting fact that the afternoon audience filled the capacious hall. Mr. Baxter has done and is doing a great work in the city, calling out not only large numbers, dium and able lecturer. The meeting but many of the best thinkers in the community. As another evidence of his worth to the society, be it reported that though his work will continue through the Sundays of December, an effort is present at this meeting are very en-thusiastic over their success as to get-until February, 1898. The way is clearing, and the appearances give and get the movement on a staunch and that the wishes of the society and the financial basis, as she is also starting a congregations will be realized. The ladies of the society tendered Mr. Baxter a supper and reception, largely attended, on the 4th inst., at the residence of Dr. and Mrs. Kesler, the recipients of

M. Dickinson writes from Rockford, Ill.: "The Progressive Spiritual Society L. Eskelson, delivers fine addresses and many investigators are becoming greatly interested, and their numbers increase at each meeting. Mr. Eskelson and has greatly endeared himself to our people since coming into our midst. He came as a ray of bright sunshine through a dark cloud, giving us new life and new hope toward a promising future. When the time shall come for him to seek other fields of labor, it will be with deep regret that we bid him Godspeed."

Mrs. Virginie Barrett, 819 E. 16th hear from Northwestern societies or persons interested in Spiritualism.

Mr. Pitts writes from Olean, N. Y. "We in this city, called the City of Natural Advantages, are enjoying the advantages if natural exemplification of truth and phenomena through the mediumship of E. J. Bowtell, of Binghamton, N. Y., whose inspirational lectures perity comes, many other homes will and psychometric readings are intensereceive the sunshine of its presence, ly interesting. We are in need of a firstclass medium-slate-writing, trumpet A wedding anniversary ceremony in medium or materialization, but cannot which the spirits took part. We extract incur the expense required by firstthe following from a communication class mediums of the above phases. from A. W. Martin, of Fond du Lac, However, if this should fall under the Wis.: "At my home, on the 30th of No- eye of one who comes recommended by vember, a company gathered to cele- good authority and can make it conbrate the fifth anniversary of my mar- venient to stop over we will make an ef-

> Will C. Hodge, inspirational speaker, is open for engagements. He is now speaking at Lakeside Hall. He will nake very reasonable terms for weekevening lectures at any point within one hundred miles of Chicago. Will attend funerals. Address him at 98 Ogden avenue, Chicago, Ill.

Prof. W. M. Lockwood is lecturing in Boston this month, and his address there is 603 Tremont street. His home address is 98 Ogden avenue, Chicago, III. Every society in the East should interesting and instructive.

E. W. Turner writes: "The Mahoning out a charter under the Ohio State Association. The times are ripe for concentration of our scattered forces. We must be up and doing. War is de clared; the Antis are desperate, and it penter, of Detroit, Mich., for the first is well for all the Spiritualists to organhree Sundays in December. . This is ize, know our strength and to work in

J. F. writes from Bloomington, Ill. lo not believe in the idea that spirits do about Farmer Coates: "The Spiritualists and investigators of Bloomington have been enjoying a rare treat through the mediumship of H. F. Coates, the 'farmer medium,' of Mattoon, Ill. He has been holding seances nearly every. evening where our spirit friends and talk to us through two and three trumpets at once, write messages on tablets, play on a guitar, carry various articles about the room and manifest their presence in various ways. This evening he held a materializing seance. The manifestations were remarkably fine and strong. A large number of Sunday. If no speaker from abroad is forms appeared, old and young, male

Lyman C, Howe writes from Fredonia, N. Y.: "I took a run up home from Buffalo this week. I go back Sat-urday. The cause is advancing in that city. Moses Hull drew the largest au-dences of any speaker they have had,

and far more than any test medlyms have drawn. Perhaps the free advertising he had in advance is in part re sponsible for the unprecedented outpour of seekers-largely from the churches-but his ability counts, and when our societies learn that talent will draw and hold more than phenomena, they may take a hint and act upon it not by ignoring phenomena, but by appreciating them for their worth, using them for their demonstrative value and fortifying them with reason. I expect to be in Milwaukee during January and February, 1898, and in Paw Paw, Mich., the Sundays of March. Will answer calls for week-day and evenings at accessible points from my Sunday work, at reasonable rates. I am free to answer calls for April, May and June, and the fall and winter of 1898-9. Mrs. Howe is in feelile health and I wish my work for the winter were nearer home so that in case of any emergency I could hasten home any day. Mrs. J. H. R. Matteson's work for the sick is a

perpetual phenomenon." J. H. G. Miller sends us a large club of yearly subscribers from Homestead, Pa. He writes: "Hurrah for your noble efforts! On with the fight! Death to the devils! Nothing but victory-it must be ours! The 'Old Fellow' must be in the overshadowing business here on our planet, or the 'Bottomless Pit' must be overturned and its contents scattered over this peaceful, progressive, free country. The 'Old Fellow' himself landed at Anderson. However, push the work ahead."

Geo. H. Brooks writes from Benton Harbor, Mich.: "I return to my home on December 10, in Wheaton, Ill., where I shall remain until the end of this month. I then go to South Bend, Ind., for the month of January, 1898. I will respond to funeral calls. Send all mail and telegrams to Wheaton, Ill." Mrs. Mary E. Van Horn writes from

Milwaukee, Wis.: "Our city has one less fake medium than it had three weeks ago, for which may Covert's God make us truly thankful. We are not entirely rid of them, for as long as we have Spiritualists who are ready to swallow anything from a materialized spirit, so-called, to the medium himself and pronounce them 'pure and genuine they will continue to flourish. let them swallow; none of it in mine, thank you. If we had more such men as Lyman C. Howe, George H. Brooks, and many others in the field, our ranks

would the sooner be purified." This week Moses Hull is undoing the work of the Antis in Portland, Mich. Mr. Hull does not say they are the bigbest liars in the world, but he does say that if the President of the United States were to send to him for a pair of the biggest liars in the world, he would mmediately dispatch to the couple of Antis that preached against Spiritualism, in Portland, that McKinley wanted

Farmer Riley will be in Chicago this week, at 3607 Indiana avenue.

A dispatch from Anderson, Ind., dated December 7, says: "A guardian was appointed to-night to take immediate charge of Mrs. J. W. Westerfield, who has gone insane. She is known all over the country as the mother of Spiritualism in the West, and is honored by almost all Spiritualistic associations in the nation by honorary offices. Since the death of her husband, Dr. Westerfield, one of the founders of Spiritualism, she has had much trouble and has lost almost all of her estate. Thieves, who took advantage of the big funeral conducted by the Indiana and National associations, robbed her of over \$2,000 in cash while the services were being conducted. This of all her losses preved most upon her mind and superinduced the present aberration. She is 76 years of age. She will be treated in a private

Dr. P. J. Barrington writes: "The Progressive Thinker grows better as it

J. F. Smith writes: "Carrie Fuller Weatherford is serving the Council Bluffs (Iowa) Spiritualists for December. Their hall, 146 Broadway, cannot seat all who come. Mrs. Weatherford is an exceptionally brilliant speaker and a good test medium. She has a peculiar phase of mediumship which invariably arouses the greatest enthusiasm. From any subject suggested by the audience improvises beautiful songs; both words and music being original."

Mr. Pond writes from McMinnville Oregon: "George P. Colby is with us for a few days. We think we are having a feast of good things."

Mrs. Proctor, secretary, writes from Attleboro, Mass.: "Next Sunday we have with us, Mrs. Kate R. Stiles, of Boston, Mass. We also have engaged H. D. Barrett, Mrs. J. W. Kenyon, Mr. James Kelty and C. Fannie Allyn." The Brockway Family, who have been doing some excellent work in St.

Louis, will not for the present, come

further East. About January 1, they go to Springfield, Mo. W. W. Aber writes from Spring Hill, Kansas: "My wife and I will be here until January 24, 1898. Anyone desiring the services of a materializing medium, can address me at this place care of J. H. Pratt."

Max Gentzke is publishing a Spiritualist paper in the German language, at West Point, Neb. Germans, please make a note of this, and subscribe for it.

J. Van Horn writes from Hamilton O .: "We have not been on the mountain nor in the valley, to worship, but we are pleased that we can drink at the fountain (not of blood for sinners shed) of inspiration given through Dr. and Marguerite St. Omer Briggs. On Sunday, November 28, we listened to the excellent address by Dr. Briggs. On Thursday, December 2, it was our privllege to attend one of her private seances, and to say that we were in rapport with the spirit-world does not fairly express it. Descriptions and messages were rapidly given and recog-

A. Campbell and Brother, spirit artists and slate-writers, wish to notify those who held tickets for their seance, Friday, December 10, and who got into the wrong hall by mistake, that their tickets will be good for the next and last seance, which will be held at the same hall, at 77 Thirty-first street (A) on the evening of Wednesday, December 15, at 8 o'clock. They also would state that they are sorry they had to turn such a number away, but only those having tickets will be admitted. Tickets may be secured in advance of Campbell rothers, at the Hotel Delano corner Thirty-first street and Michigan

avenue, Chicago. Mrs. Shaffer, of Chicago, writes: "We had a feast of spiritual messages from our loved ones, and advanced thought from a high spiritual plane, at the Lib-eral Spiritualist meeting, 107 Paulina Dr. Noyes gave entire satisfaction in answering questions from the audience. Mrs. Noves gave tests and psychometric readings, every one rec-

(Continued on page &)

## From Borderland, London, England.

THE WORST EVAL OF THE DAY. First of all, what you need to think of First of all, what you need to think of above everything else in regard to this matter is, what you or any one of you are doing to make the Real World real to men. The worst evil of the present day is not its love of money, nor its selfishness. No, but its loss of the soul. You forget that the soul is the thing. And that all that concerns the body, except so far as it affects the soul, is of no importance. But what you have to realize is that men and women in this generation have lost their souls. And generation have lost their souls. And this is a terrible truth. It is not what we used to think of losing the soul in hell, after laying aside the body. It is a thing not of the future only, but of the present. Your soul is lost now. And you have to find it. WHAT A LOST SOUL MEANS.

When I say lost, I mean it. You have lost it as you might lose a person in a crowd. It is severed from you. You are immersed in matter and you have lost your soul. And the first, the most pressing of all things, is to find soul. For until you find it you are little

better than an active automaton, whose feverish movements have no real significance, no lasting value. The loss of the soul, that is the malady of the day; and to find the soul is the way of salvation. HOW THE SOUL HAS BEEN LOST.

The finding of the soul is the first thing and the most important thing. You will never find it unless you give yourself time to think, time to pray, time to realize that you have a At present, then do you remember that? You remember post time, and you remember when you must eatch trains. But when do you remember that you must catch your soul? No, no! All is rush and jump, and whirl, and your soul gets lost, crowded out of your life. You have so many engagements that you have no time to live the soul-life. That is what you must learn. No doubt your work is important, and duty must be done. But what shall it profit a man if he gain the whole world and lose his own soul?

THE SOUL OF THE NATION AND OF THE INDIVIDUAL.

The way the Jubilee helps is that the ordinary man has discovered that there s something he has seldom thought of which he now sees is most important. He has at least got a glimpse of the soul of the nation, and sees the greatness of the sight. Now teach him that is is even more important to find his own soul-the lost soul which he has erowded out of his life. You understand that? You grasp that?

HOW TO FIND THE SOUL. Now I will go to speak as to how to

chance of salvation if you never give yourself time to think on things that are timeless, that transcend time, that will be when time shall be no more. You have no time but for the things of time which perish with the using. And if you would find your soul you

must give time to the search. You say you have no time. But you have time to make money, to amuse yourself, to make love, to do anything that you really want to do. But your soul, that is a thing you do not care about. And so you have no time for the soul.

You are gettting less and less spiritnal. The old ordinances, the services, the prayers, the meditations, the retreat, these gave you time. But one by one they all go-these oases where you could rest and meet your soul. And you have materialized yourself even with the fretful struggle against materialism. For what is more important than struggling to stem evil is to save

the indifference to the soul is caused by not understanding that the soul is the real self, the only part of you which lasts, the Divine in you, which you are sacrificing to the things of the day.

What you do not understand is that it is through the soul alone that you can commune with the spiritual world that is all around you. And the spiritual world includes all the world excepting the perishing things of time. When we say spiritual world we include what you call God and his holy angels and the sainted dead. All these are lost to you when you lose your soul. For the soul alone communicates with the real world.

It is through your soul you obtain inspiration. The soul links you with the universe of God, with the soul of the world. And when you lose touch with your soul you become a mere prisoner in the dungeon of matter, through in the dungeon of matter, through which you peer a little way by the windows of the senses.

What all religions say is true. But what materialized religions say now. And therein lies the difference

ITS DIVINE POWERS. Divine powers, but if you will but find your soul and develop its divine potency, there is opened before you a new heaven and a new earth, in which absence is not for death, and where the

whole universe of love is yours.

## From Harbinger of Light Melbourne, Australia.

REINCARNATION.

I am glad to see the subject of reincarnation excling so much attention; because, far from being antagonistic to the elementary truths of Spiritualism, it really serves to confirm and extend them; for it lears weeded, the saws aside.

IF IT BE AN ETERNAL TRUTH, it will remain panalected either by the belief or unbelief of a single human being, or of millions of human beings. If it be not a truth, its acceptance will at any rate have had a beneficial influence mon the character and conduct of those who receive it, for the following reasons.

IT OFFERS THE ONLY LOGICAL and rational explanation of the wonderful inequalities and disparities of capacity, circumstance and conditions, which we observe among our fellow-creatures. In the absence of such an explanation, there is no escape from the conclusion that God is unjust; and this is unthinkable.

IT HELPS TO RECONCILE such of us as have found life full of trials, troubles, difficulties and calain-

lities, which we do not seem to have de-

served in our present existence, to their infliction, and enables us to endure them with patience and resignation, by the reflection that they are, or may be the righteous retribution we are under going for the misdeeds of a former life.

IT GETS RID OF THE GLARING absurdity of the supposition, that a single life time of seventy or eighty years can possibly be an adequate prepara-tion for a life of absolute purity and perfection beyond the grave. It supplies an immensely powerful impulse towards a life of self-sacrifice, of active goodness, and of earnest effort to wards righteousness because everyone who has mastered this great and glo rious truth, knows perfectly well that his happiness or misery during his next life on earth, as well as during the in tervening period which is spent in the spheres, will be determined by the manner of his life in the time that now is.

BEYOND THE MENTAL GRASP. But, as I have said, if any Spiritualist feels that reincarnation is beyond his mental grasp, let him dismiss the subject from his mind and wait for further light. To a student of algebra some of the theorems of Laplace would appear unintelligible, and the Tables of Satellites worked out by Delambre, would seem incredible, and yet they repose on demonstrations, just as reincarnation does; for if we are to refuse the concurrent testimony to the fact borne by many hundreds of spirits of the highest grade of intelligence in the other world; what shall we say to the evidences of spirit return, afforded by our friends and relations who have passed away? Shall we reject the former, and accept the latter?

IF REINCARNATION IS,

as Mr. Moses declares it to be, "beyond him," I would simply say "Lay it aside. Do not trouble your head about it. But do not complain if others, to whose minds it presents itself as one of the sublimest of all truths, write of it in the columns of the Harbinger for the benefit of the many hundreds of Spiritualists in these colonies, who, to my knowledge, accept it as a just, reasonable intelligible, and undeniable law; to the existence and operation of which all the facts of embryology, all the transformations of insect life, all the transformations undergone by our own physical forms between the cradle and the grave; all the metamorphoses of the plant world; and all the most anclent and widely-spread religious be-liefs in the world—the Buddhist, the Jewish and the Christian-bear powerful and concurrent testimony.

A REASONABLE POSITION.

What should be the attitude of every philosophical truth-seeker towards th doctrine of reincarnation? Should in express itself in this wise? "I don't be-lieve it; I don't understand it; and therefore, it cannot be true." Or should it not rather be this? "I am not omnisclent. Human life is full of mysteries and this seems to be one of them. It may be true. How can I/ pronounce that it is not? I will keep an open mind on the question. We are all learners. Spiritualism is not only a progressive but an illimitable science; and at present those who have studied it the most profoundly, are the first to confess that they have scarcely mastered the first letter of the alphabet We should, therefore, be very careful how we reject any statements that are made to us on such a subject as rein carnation, by the spirits of men purporting to have been among the great est teachers of antiquity, both in science and philosophy."

THE HULL-COVERT re you DEBATE is sent to each subscriber. All the adyour soul, to possess your soul, to hold it and not let it go. The Influence of the Zodiac grows older. I do enjoy its weekly visits so much,"

THE IMPORTANCE OF THE SOUL. What seems to me quite clear is that tion of the one in this UPON HUMAN LIFE. issue, that have been published up to date, are contained in one paper, bearing the date on first page of October 30, and are numbered in the order S.C. Street, A. B. N.

Bound in Special Cloth. - - Price, \$1. in which they occur. We cannot furnish to any ex- PAPPUS PLANETARIUM, tent back numbers of the paper, but can supply the debate in full to each subscriber, as set forth above. The debate, when completed, sometime in completed, sometime in the subscriber in the debate, when completed, sometime in the subscriber in the debate, when completed, sometime in the subscriber in the debate, when completed, sometime in the subscriber in what I say is a little different. Not to what all religions have said, but to what materialized religions say now For what I say is that the soul has Subscriber, as set forth February, 1898, will be contained in two numbers of The Progressive Thinker, which will be sold for five cents, enabling everythem; for, it lears precisely the same relation to these, which the higher mathematics bear to Algebra. And I would say to those to whom the sublime doctrine of reincircation appears unintelligible, or incomprehensible, Lay it doubte comprises siste. debate comprises sixteen INTERVIEWS WILL SIME! speeches.

in the Corner Stone.

To the Editor:-In the corner-stone of our new million-dollar courthouse, now in process of erection, the county commissioners, at our request, placed a copy therein of The Progressive Thinker, No. 402, date August 7, 1987. The building ought to last at least a century. The question is, What will be the status of Spiritualism at the close of the 20th century? My prediction is that it will be the universal religion of the human race at the expiration of that period. Another question is, Where will we all be, and what will we be doing a hundred years to come? "One sweetly solemn thought comes to me o'er and o'er," etc. H. Ft. Wayne, Ind. H. V. SWERINGEN.

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THE CONFESSIONAL.

## QUESTIONS \* ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

HUDSON TUTTLE.

Miss Annie Martin, Brenham, Tex.:Q. (1) Will you give some passages in the Bible where spirits communicated with people on earth?

(2) What is sin? We were told by a lecturer that it was ignorance, and by Dr. Burger Prither, in The Progressive Thinker, that "whatsover is money is sin."

A. (1) The various appearances of Jesus Christ after his crucifixion, when he must have been a spirit, are instances of spirit return. He spoke to his disciples, and to Thomas, he said "Reach hither thy hand and thrust it into my side." John xx:27. Samuel appeared to the Woman of Endor, and gave a prophetic message which proved true to the letter.

Spirits are angels.-Ps. civ:4; "Who maketh his angels spirits."-Heb. i:2. Present in Christian assemblies-I. Cor., xi:10; an angel (spirit) hastened Lot out of Sodom; saved Isaac; they were on the ladder seen by Jacob in his dream; an angel went before the camp of Israel-Exod. xx; brought them out of Egypt; feeds Elijah-I. Kings xix; delivers him from his enemies; saved the beggar to Abraham's bosom-Luke xvi:22; troubled the waters-John v:4; delivered the apostles from prison -Acts; directed Hagar to go home-Gen. xvi:7; foretells to Abraham the birth of a son; directs Jacob to return; Moses to deliver his people; an angel (spirit) came and foretold the birth of Samson; directed Elijah to reprimand the King; delivered the law on Mt. Sinai. By direction of a spirit, Philip baptizes, Cornelius sends for Peter-Acts x. Assures Paul of his own safety and of those who sail with him. A spirit stood with flaming sword by the tree of life in Eden; spirits (angels) destroy Sodom-Gen. xix: 1-29; slew the first-born of Egypt,-Exodus xii; stood in the way of Balaam; smote the camp of the Assyrians-II. Kings xix:35; smote Herod-Acts xii. Bind Satan himself at last-Rev. xx:1; a spirit (angel) foretells the ministry of John; to Mary the birth of Christ—Luke i:35; tell the shepherds of the event; warn Joseph; minister unto Christ when tempted; appear to him in his agony-Luke xxii:43; roll back the stone from the sepulchre; publishes his resurrection.

These are a few instances of the many that might be

It is noteworthy that a spirit is introduced as directly concerned in the great problem of the introduction of evil into the world, in the very beginning of the Bible. and that the last act in the tremendous scheme of Christian salvation is closed by a spirit (angel) binding the great author of evil.

(2) Sin is not ignorance, but the result of ignorance It is because people do not know, that they do wrong. The old saying that money is the root of all evil, is as senseless as most old saws. Money is as innocent as the material values it represents and may be used for incalculable good, and in it is the exception when it is used for evil purposes. Whatever causes pain, mental or physical, is considered evil. Whatever promotes happiness is good. In other words perfect obedience to the laws of our being is righteousness and brings joy and gladness. Disobeying these laws is sin, the result is pain and mental suffering. This disobedience may or may not be voluntary, but the result is the same. A man will fall from a precipice with the same velocity whether he knows the law of gravitation or not. Fire will burn the scientist the same as it will the clown. It is a knowledge of the action of the elements which enables the possessor to avoid and control their energy. In the higher sphere of spiritual forces the same holds good. It takes a long time for a man to learn that obedience to the highest is the stern demand made on him as a spiritual being. It takes a long time for him to learn what the highest is: Until he does, he stumbles in the darkness of ignorance, and sins continually, and the history of the race is of the struggle out of the marshlands of mistakes, to the highlands of knowledge.

The history of the race is repeated in the life of every child. It at first rebels against the restraint of laws, to find the necessity of obedience to the laws of its being.

It may be objected that education does not exempt from crime (sin). The so-called education, the parrot learning, the cramming of the schools may not. It must be borne in mind that all present education is saturated with the superstitions of the past. The morality taught by religion is not the knowledge of law and its unswerving operations, to which the spiritual being must conform the order of his life, but the reign of miracle, the tyrannous will of a despotic being who values belief in incomprehensible dogmas above conformity to the laws of the universe, and has set a premium on sin itself by an atonement for wrong-doing. With such an education comes the belief that law can be set aside by a priestly prayer, or confession, and the guilty escape the consequences of sin. Education which eliminates every vestige of this superstition and indelibly impresses the mind that there is no escape or forgiveness for the transgression of law physical or moral; no atonement, no good in confession except as it may prevent future transgression; in such education is salvation from error. Knowing the right; knowing that true happiness depends absolutely in doing the right; that there is no power which will bear or share the consequences of departure from its path, this knowledge is the true savior.

C. C. Buren: Q. Is there a book of history exclusive ly on the religions of all the different people of the earth? A. There are books treating of the various religions but unfortunately all are written from a bigoted stand point, and are unjust to all other systems but the Christian. The ancient religions found an able exponent in Lydia Maria Childs, who in her Progress of Religious Ideas has given the most impartial view of the great world religions of antiquity.

E. Brown, Utah: Q. We have been holding circles in my home for two years or more; our sensitive members have been controlled, but in an unsatisfactory manner. They would go into a trance, and when they came out would be frightened and weep, and be unable to tell us anything. How are we to advance?

A. It is best for you to introduce new members, and avoid the manifestations of impatience or curiosity. Take the phenomena as they come and await the time of more perfect things.

A man's own good breeding is the best security against other people's ill-manners.—Chesterfield.

If there is one mistake in the Bible, it cannot be of divine origin, and the story of the confusion of tongues is a mistake, according to the best philologists.

### THE PILGRIM HONORED.

First Association of Spiritualists of Philadelphia-Testimonial to Dr. J. M. Peebles.

Twenty years ago this venerable pilgrim, then on his second tour around the world, stopped in our city and lectured before the First Association of Spiritualists. By a curious coincidence, upon his third tour around the world, our association has been honored by having him lecture for us during the past two months. The writer unexpectedly met the Doctor in London last July, and though he had practically retired from the lecture field, prevailed upon him to be with us for the month of October in Philadelphia.

So pleased was Dr. Peebles with the hearty welcome from his old friends, and so great was the interest aroused by his lectures, that notwithstanding his pressing business in the West, he consented to speak for us during the month of November also.

Our people regretted very much his departure, as will be seen by the following testimonial, which was presented to him on behalf of the Association, accompanied by a gold token of esteem. Not only that, but upon the last evening of his stay with us, a special programme was arranged and an informal reception was tendered the Doctor. Addresses were made by President Capt. Keffer, Mrs. Carrie Kilgore, one of the legal lights of Philadelphia, and Mrs. M. E. Cadwallader, vice-president. Many representatives of the Women's Progressive Union were also present. At the close of the last address a "friendship salute" was given to Dr. Peebles, by all present waving their handkerchiefs. The Doctor was indeed surprised and pleased by this manifestation of friendship on the part of the audience. He responded in his usual happy manner, causing all to feel glad to be there to participate in the reception to this veteran worker.

A copy of the following was read to the audience and presented to Dr. Peebles:

Dr. J. M. Peebles-Dear Friend and Brother:-For two months we, as members of the First Associathe three from the burning furnace; saved Daniel; carried tion of Spiritualists of Philadelphia, have listened to your earnest addresses, replete with truths that the world should accept and follow.

In speaking these words of commendation, we do not forget your devotion to Spiritualism in the past. You began your career in the cause of spiritual progress, when it cost much to take a stand and maintain it. You have nobly met and overcome the prejudice and ignorance of a bigoted world and stand among us to-day as one of the pioneers of Modern Spiritualism.

Within the last half century you have listened to the words of wisdom and truth as given from the world be-yond, and have faithfully and freely given them forth to the world. You have lectured before this association many years ago. It is the oldest society of Spiritualists in the country, and its rostrum has been occupied by most of the prominent leaders of Spiritualism.

We esteem it a privilege to again have you with us, if only for so brief a season, on this your third pilgrimage around the world, and it is our earnest desire that you will be spared many years to labor for the benefit of man-

As officers of, and in behalf of this association, it becomes our pleasant duty, as you are about to part with us to continue your journey westward, to present you with this token of our esteem and good wishes. This token represents the sunflower which ever turns its face towards the sunlight, and is the symbol adopted by Spiritualists generally. This symbol is indeed a fitting emblem of your career, for from the time you entered the ranks of Spiritualism, your face has turned towards the spiritual light and truth which comes to you from the unseen world, and you have held yourself ready to defend the truth in all parts of the world.

As you pass on in life's journey, you bear with you our best wishes, and when from time to time you look upon this emblem of our esteem, we feel sure you will not forget your brief sojourn with this association in 1897.

Francis J. Keffer, President. M. E. Cadwallader, Vice-President. F. H. Morrill, Secretary. B. B. Hill, Treasurer.

Sunday after Sunday our hall is filled with earnest people seeking for truth. We are gratified to be able to state that our association is prospering. Mrs. A. M. Glading is the speaker for December, and W. J. Colville for January and February.

Philadelphia, Pa. B. B. HILL.

#### LIFE'S MYSTERY.

How strange this world we came to, you and I. Whence no man knows, and surely none knows why. Why we remain a harder question still, And when we die, say whither if you will.

Some say we came God's purpose to obey; A very meagre purpose some might say; Sport for the heavenly archers it may be, But sad the sport and hard for you and me.

What purpose think you, hath the master there. Pouring his shining molecules on the air, Mingling his cup of chemics filled with strife. And springing dust and ashes into life?

Those clustered particles of dust and sun Run their short race, nor ask why it is run. We seem but shadowy pictures on the ground-To-morrow nowhere to be found.

Beneath the arch of blue above my head The earth will still roll on when I am dead, Was rolling on long acons ere I came, And longer still when little more than flame.

Then, what if heaven cares nothing after all, And what if God had foreordained man's fall. With his premeditated curse to which it led?-A bitter thought for one to take to bed.

Some beauty sleeps beneath you verdant grass Whose beauty shone before the mirrored glass, Her neighboring strength, alas, it boasts no more The winds sweep o'er her grave with sullen roar.

Oh, Master, when at last my race is run, Have I no more a place beneath the sun, When through the flowery walks the moon's sad ray Goes seeking me where once I loved to stray?

When my forgotten face has long been hid Beneath the creeping vines and casket's lid, How many feet my dust shall tread upon, But none will ask, "Where is he?" when I'm gone. Oh, friends, forget not as you laugh and play. Those that laughed with you yesterday, .

The very dust that blows along the street, Once whispered to its love that life was sweet. Oh, puny man, placed on this weary earth, What is the state that men call living worth? Death points his finger from the scowling skies

And every glowing phantom fades and dies. And yet this dullard Death, this mocking pain, Sometime will make life's meaning plain; When this mysterious self has left behind The concentrated dust that kept it blind.

This clay, this haunted house of sight and sound, No more shall travel on its weary round: No more shall mingle in the fitful strife, When death unfolds the mystery of life. Oldtown, Me. G. E. NEWCOMB, M. D.

## A KICK REVERSED.

An Appeal for Freedom of Thought and Action.

To the Editor: To borrow an expres To the Editor:—To borrow an expression from that howeved but once persecuted people, the Quakers, "the spirit moveth me" to reply to the letter in The Progressive Thinker, headed "A Kick Direct." For some weeks now The Progressive Thinker, headed gallant service for the cause it represents, by standing foremost in the battle against the Anti-Spiritualist movement. That movement has been organized against movement has been organized against a certain class of people, because they claim the right to act according to the dictates of their own conscience, and yet I could not help feeling when reading the letter, as indeed I have too often felt before, that as Spiritualists, within our own ranks, we follow but too faithfully in the very tracks that we are so ready to condemn.

Your correspondent, A. S. Hudson, of California, in language more forcible than polite, objects to the use of prayer or the invocation in our public service claiming that it is a "fetich tenet" and "must be kicked out by the extremity of our religious boot-toe."

Does it not strike Brother Hudson that we have enough enemies to fight outside without keeping up this incessant guerrilla warfare among ourselves Does he not realize that there are thousands of us who do believe in prayer, and who, respectfully reminding him of the adage, "Consistency, thou art a jewel," now ask him by what right he dictates to us, as to whether we shall pray or not? What is prayer? I would quote the words of the poet:

"Prayer is the soul's sincere desire, Uttered or unexpressed,"

only I have heard them sung so often in the orthodox church that I am a little afraid they would be a little more than our sensitive brother can stand, To me, however, prayer is the uplifting of the soul; it is the reaching out for that unfoldment, toward the light which is inherent to a greater or lesser degree in every soul; it is the aspiration for a ner, a holier manifestation of spiritual life and therefore no soul wants to pray that has not developed somewhat beyond the plane of earthly desire; and of course, as this aspiration takes the form of praise, adoration or petition, it presupposes some one to pray to. That someone we recognize as the Infinite Father, "Creator and Ruler of the Universe; the all wisdom, the all love all truth without beginning and without end; the one supreme intelligence, om niscient, omnipresent, omnipotent; the incomprehensible, eternal entity." And whilst it is true there are prayers so crude that they seem like dictation to the Infinite, and are used in order to farther selfish ends, whilst these fall far short of the highest ideal, they are still the recognition of the truth and are but the undeveloped expression of a soul longing to reach the light. Does our brother take the stand that as Spir itualists we have no right to have this longing within us? de a

But, it has just "dawned upon my massive intellect," that perhaps he does not believe in the soul. olf not, then we have no common ground for discussion because I have no other standpoint to argue from than that of the soul, and I claim the right to this belief even though it, too, should be, in our friend's estimation, "a fetich tenet." But if he should differ from me, so be it; I have no intention of applying my boot-toe-it is a good, substantial number fourand I am saving all the ammunition there is in it to help Brother Francis

against the Antis.

But seriously, don't you think, as Spiritualists it is time to forget our own particular idiosyncrasies and banding together for our beloved cause, prove to the world that we are consistent when we claim that liberty of conscience is our fundamental principle? Should we not be in a better position to meet the enemies outside? Don't you think that this outward display of our inward differences is just the thing required to play into the hands of our Anti-Spiritualist friends? and rest assured they will not be slow to avail themselves o the weapons that we ourselves furnish them with. Oh, sir, were we only united, what a mighty power we should be for good. But we deceive ourselves if we for a moment think this our on "vulnerable heel" is not seen and nimed at by the darts of the enemy.

But a parting word to Brother Hud-son: I am a Spiritualist, I glory in the name, I glory in its lofty principles which to me are the very essence of Christianity. I love its soul-comforting truths. It is the light of my life, my all and yet when the time comes that I cannot reconcile prayer with Spiritualism, or Spiritualism with prayer, that moment I cease to call myself a Spirit-

Now, Brother, bring along the "boot," don't fear to use it because I am a wo man, for I am a rabid believer in wo man's rights, no matter whether these be a "kick" or standing up in a stree car. CAROLINE CATLIN.

Chicago, Ill.

#### BOOK REVIEWS.

Glimpses of Ancient Mysteries, Bibli-cal and Classical, and of English and Parental Versions of the Bible and Its Delty, in the Light of Modern Spiritualism. By Alfred E. Giles, of Hyde Park, Mass. Published and fo sale by Banner of Light Pub. Co.

This is an 84-page octavo pamphle from the pen of one of the most schol-arly and erudite writers in the ranks of Spiritualism. Retired from active life, he has made the study of the outlying fields of Spiritualism, and although he has been moved to write only on occahas been moved to write only on occa-sion, what he has written is the golden fruitage of maturity. He is a Bruno-nian, a graduate of the class of 1844, and from 1871 to 1897 a member of the Massachusetts Bar!; In all his years of legal labor, he flever lost sight of the higher realm of thought for which the light team of thought for which his spirit constantly yearned. From time to time he has published his crystallized thoughts.: "The Sabbath Question—by a Layman," "Civil and Medical Liberty in the Healing Art;" "Funerals, Suspended Animation, Prema-ture Burials;" "Therapeutics, Spiritual and Medical;" "Marriage and Divorce, or the Divorce Question," "A Letter to the Massachusetts Members of Congress on Plural Marriage, and the Mor-mon Problem;" "Societies for the Sup-pression of Vice, Their Methods and

Tendencies Considered."

He always maintained advanced ground, and the future will acknowledge his correctness. Of the present work, "Glimpses," its calm and scholarly criticism of the Bible should be read and studied by every one who wishes to know exactly what that book is. He shows what a patch-work the "Sacred Writings" are, and that the work of unknown authors of unknown time is in terpolated and glossed by priestly transcribers until the reader feels the foundations of faith quake and sink beneath

What can we rely on as truth, when the exceedingly plous Ensebius, Father of the Church, devotes a chapter in his Alice B. Stocknam, M. D., Price, 51.

book entitled, "Preparatio Evangelica," to the question, "How far it may be proper to use falsehood as a medicine, and for the benefit of those who require to be deceived," and closes his "Pre-paratio": "Thus I have reported whatever may redound to the glory, and suppressed all that could tend to disgrace, of our religion." As Mr. Giles adds: "Evidently believing such regard of truth for the glory of his religion con-vincing evidence of his Christian character; an acknowledgment, however which in modern courts of justicewhere witnesses are sworn to tell the

his testimony."

But the Bible criticism, interesting as it is, is less so than the life experience of Mr. Giles in Spiritualism and his account of the relations of that marvelous seer, A. J. Davis, thereto. Mr. Davis was among the very first to call attention to the advent of Spiritualism. Although his many volumes are before the public, its attention has been called away, and the question is asked, if he is yet in the field of labor. This an parent retirement has been accentuated by Mr. Davis for the time studying medicine, graduating and entering on a large and successful practice in Bos ton. Apparently that part of his life

truth, the whole truth and nothing but

the truth-would discredit both him and

work has been accomplished. With the appreciation of a half cen tury of acquaintanceship, Mr. Giles pre sents the wonderful revelations and character of the seer, and Spiritualists may thereby learn the debt they owe

Mr. Giles writes: "As being the most

prominent Spiritualist and clairvoyant of the age; as an unwearied reformer, writing volumes, editing and contribut ing to reform journals; as a lecturer, speaking from platforms in many cities and large towns from the ocean to the great rivers of the West. Mr. Davis has performed great, beneficent and varied labors, and it is proper at the present time to vivify in memory, as has herein been somewhat attempted, the name, the maryelous revelations and visions of this American seer, inasmuch as he was the ploneer of Modern Spiritualism and has within the last year passed the Psalmist's "three score years and ten;" and also because the present year is the fiftieth year since his first vol ume, "Principles of Nature and Her Divine Revelations," was entered for

copyright.

Most fittingly the book closes with this quotation from the seer: "But he who searches nature, searches the Gos pel of God. It is the foundation of all authority in science, morals and re ligion.'

HUDSON TUTTLE.

# A \$5,000 CHALLENGE.

A Spiritual Roland for the Antis' Oliver.

In The Progresive Thinker of November 27, I notice the complaint of Mr. G. L. Reynolds, of Auburn, N. Y., that reasons thus far given by our mediums for neglecting or refusing to ca ter to the requests, demands or wage offerings of the opposition, are too weak for the masses to accept. He asks: "Can a reasonable solution be given for such cowardice?" I say, yes. As Dr. Sweringen, in his analysis of the Caylor letter has so fittingly remarked: These manifestations are not 'on tap, to be 'furnished' at the will and caprice of the medium." He further says: "We have come to look upon our absolute failure in 'furnishing' phenomena as being as satisfactory as our absolute grand successes." The penalty for casting pearls before swine is, that they will turn and rend you.

Genuine mediumship is not developed for the purpose of scooping the shekels from the jockeys and wage-offerers. The facts of spiritual phenomena are aggressive and absolutely independent When they asked Jesus who it was that smote Him, He answered them not. But I suppose Mr. Reynolds would say: "If Jesus could have designated the person, an opportunity for the dissemi-nation of truth was lost by not doing so." But my experience of more than thirty consecutive years in Spiritualism has been remarkable with reference to the exceedingly independent and sensitive actions of what I knew to be genuine spirit phenomena.

While every Spiritualist should in-

vestigate and study the law and necessary rules and methods for the enjoy ment and great benefit of the various phenomena that destroy the sting of death, at the same time let no Spiritualist deceive himself by thinking that we have the material and the power to construct a phenomena magazine, that with proper use will blow all ereeds, dogmas and errors into eternal froth. and that will lead our party to sudden victory. No! "Seek and ye shall find" applies with equal force to the Saddu ees and Anti-Spiritualists of to-day as it did 1800 years ago. Modern Spirit-ualism is an aggressive movement which is qietly leading thinking people from the materialistic embrace of the church. This fact has evolved the Antis, and they are the defendants in the case, and I say-let them defend! They have institutions that defy the laws of our country to investigate These must be defended against the encroachments of Spiritualism, and I want to say that while they are thus engaged I hope to see our mediums go on as heretofore until right shall con

God speed the day when our spiritual nlightening will have beaten the Anti-Spiritualists so badly that the people of the United States will no longer be satisfied with the simple demand of the Monroe Doctrine, but in addition there to will demand that the National Anti Spiritual Association be compelled to surrender the keys on legal demand of this Government to the proper officers belonging to any doors wherein may be human beings deprived of lib-

erty without due process of law.
In conclusion, I wish to say that I am villing to meet Brother Covert, or any Anti-Spiritualist, at any place in the United States, with five thousand dollars (furnished me by a friend), if he will then and there perform the feat that all Anti-Spiritualist Christians believe that he can perform, and if it shall not hurt him, in that event I will pay him the \$5,000, if he retains his health for thirty minutes after taking the dose prescribed for "them that be-lieve." MOSES WHISLER. Delta, Iowa.

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ur Fall and Winter Campaign has commenced in earnest. Every Spiritualist should have something to do in the struggle now pending. The members of the Anti-Spiritualist Convention are strong in number, resolute in purpose, and they are determined to suppress all phases of mediumship. The Progressive Thinker will lead in this great fight against the hordes of the church. Every Spiritualist who stands back now must be regarded as a traitor to the cause. The Progressive Thinker has already been to great expense, and the end is not yet. Send in your subscriptions. Get every Spiritualist in your neighborhood to

### COOL WAVE

## Sweeps Over a Fort Wayne Evangelist.

To the Editor:-The cold wave that has swept over Fort Wayne in the past few days has evidently been preceded by a spiritual wave that has been productive of a great deal of good to the cause. I think we must, to a great extent, give the credit to the untiring labors of Bro. J. Frank Baxter, who has been with us for the past two months, and will be with us during December.

Brother Baxter's tests were pronounced by all grand; they were nearly all for parties outside of the society. We note one especially for Brother Matthews, of Ohio, from his daughter. I had the pleasure of reading a letter from Brother Matthews verifying the

In conversation with a friend this morning who is in a position to know what he said was true, he remarked that the south part of the city was alive with Spiritualists, and in their rounds there was scarcely a night but what they heard voices on the sidewalks, of the Indian guides of the medium, in trumpet seances being held; but, said you approach them on the subject they claim to be ignorant, and deny it, because they wish to keep their church in ignorance of the fact that they are investigating, being mostly

I know this by my own experience. I invited a deacon of one of the leading churches, a special friend of mine, to a trumpet seance at my house, given by Mrs. Hibbits, of Muncie. He said: "I indeed would be only too glad to at tend if it was on any other night but Sunday." But he was there, nevertheless, as it was quite a stormy night and he lived close to my house, and had a good excuse to stay away from church. A few evenings ago Dr. Sweringen, Brother Wefel and myself attended Rev. Victor Doris' services, and he gave out the invitation to any one to drop any questions into the query box, and the Doctor and myself submitted several, and they were simply ignored. We gave him about twenty-five in three evenings, of which the following two are a sample:

"If, as is written there is none right-eous, no, not one (Romans iii., 10), where do we get the effectual, fervent prayers of the righteous?" (James v.,

If ye have neither heard His voice at any time, nor seen His shape (John v., 37), whom did Moses and Aaron and the seventy elders see?" (Ex. xxiv., 9 and 10). Also, Jacob: "I have seen God face to face, and my life is preserved' (Gen. xxxii., 30; John i., 18).

We would have liked very much for Rev. Doris to explain those passages. He said they were very easy, but as a common expression, I think we were easier than the questions-to be fooled. We were there four nights in succession, and he did not even refer to them. The Hull-Covert debate, I think, is all one-sided. The trouble with Covert is that he lacked the ammunition to load the gun, even if the gun was a good one; it was non-effective without am-

We have read The Progressive Thinker with much interest, and think all Spiritualists should patronize Bro. Francis and assist him in the work he D. L. CARPENTER. Fort Wayne, Ind.

#### Very Much Surprised.

Thursday, November 25, being a national holiday, and also being the 35th anniversary of Harvey J. Leonard, one of our members, his wife in company with the members of the First Spiritunlist Church of this city, arranged for a surprise, and to say that he was surprised would be putting it very mild, for as he entered his home at 12 o'clock, he was confronted by forty-six of his many friends, which completely dumbfounded him, so that he was hardly able to understand its meaning, but when he was informed of its pur poses, and the dining-room door was thrown open where the tables were weighted down with all the good things to eat, and after we were seated around the tables, thanks were offered by Dr. B. A. Line, and as soon as all had partaken of the necessaries of life, Mr. E. B. Chamness, president of the associaion, presented him with many presents from friends, as well as a very fine toilet case from the society, in a very appropriate manuer, which was accepted by Mr. Leonard in a kindly and modest way, after which they all enjoyed themselves in a social way by talking, singing, recitations, and dialogues, until 7:30 in the evening. Mr. Leonard having secured the services of Mr. Wilson C. Jessup, a trumpet medium, and the circle being formed and seated, then our loving spirit friends entertained us for over three hours by singing, playing music, words of encouragement and thankfulness, which will be long remembered by all present. Too much can not be said in regard to Mr. Jes sup's mediumship, as we consider him one of the best in this part of the country, and one that is doing a vast amount of good. Our society is in perfect harmony and a prosperous condition, and our motto is to push onward and upward. RÉPORTER. Alexandria, Ind.

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Mrs. Martha Faucett, of Northboro, Mass., P. O. box 1, a new patient, writes under date of October 20: I am feeling so much better; I think my stomach has not been so well for years as it is now. And I do enjoy my food.

Dr. Watkins-Dear Sir:-I write to let you know I feel better these last two weeks. I have no more of those head-aches. I wish I could keep like this all the time; I would think life was worth living for. May God and the good angels help you, for they have helped me.

From your true friend,
MRS. M. JINKIN. 121 Conder street, East Boston, Sept. 28, 1897.

Dear Doctor:-I am much improved since commencing your treatment, and feel much encouraged. Fraternally yours,

S. B. JONES. Central Falls, Sept. 14, 1897.

Dear Dr. Watkins:-I think now I am cured of my troubles, and will not need any more medicine. I shall recommend you wherever I have a chance. respectfully, B. J. HUNT. Oak Hill, Green Co., N. Y., September 5, 1897.

Dear Doctor:-I am feeling so well I think I will not need more medicine. I wish to thank you for the good you have done me, and shall always feel grateful to you. E. L. GRISWOLD. Lily Dale, N. Y., Sept. 12, 1897.

Dr. C. E. Watkins-Dear Sir:-Enclosed please find money order paying for this month's treatment. Please don't send any more medicine unless I send for it. I am still gaining and your treatment has done it all. Yours truly, MRS. O. L. WILCOX. Malone, N. Y., October 5, 1897.

My Dear Doctor:-I am in receipt of

your kind favor of the 11th inst. I thank you very much for your courtesy and attention to my case. I am thankful that I have made such progress toward perfect health, and can abstain from medicine-taking-which I must admit is exceedingly trying. Should I feel that I should require your services at any time, I certainly will apply to you for treatment. Thanking you again for your kindness, I remain,

Yours fraternally,
A. W. TODD.
Brooklyn, N. Y., 420 Hancock street.

Dr. C. E. Watkins-Dear Sir:-It is with pleasure that I wish to state to you that I feel a great deal better—that is, bodily. I feel stronger in every way. There is no doubt in my mind but your treatment has done me a great deal of good. Thanking you very much for what you have done for me, I remain. Respectfully yours, MRS. W. H. LEE.

Pueblo, Colo., June 20, 1897, 210 Plum 50 cents. street.

Alvo, Neb., July 19, 1897.

Dear Doctor:-I believe I am gaining very much. Have no headache scarcely at any time. Back getting all right. Sleep sound as a log. Feel a great deal better every way. Yours truly, FRED THURSTON.

bers and ministers of the gospel 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.

#### CENERAL SURVEY. (Continued from page 6.)

F.Thompson, secretary, writes from Dayton, O.; "The Denton Association has been organized to represent Dayton in the great struggle for free thought. It is believed to possess all the qualities necessary to secure a glorious triumph for the spiritual cause. When the society was organized three months ago under the auspices of the leading Spiritualists of the city, hardly any of them hoped for the enthusiasm manifested or the success that has come to it. The selection of its officers was a step in the right direction."

Mr. C. E. Winans, the materializing medium, is filling engagements with friends in neighboring towns, and after a few weeks' sojourn will again be located at 918 Fourth avenue South, Minneapolis, Minn., where he will hold seances and give sittings. All mail should be addressed to this number.

Frank T. Ripley will leave Southern Campbell Brothers, at Hotel Delano, 1898, for Boston, Mass. He will travel by easy stages en route, and can be engaged to stop off and speak and give tests. Terms liberal. Address him until December 25, at 517 Anna Capa street, Santa Barbara, Cal; after December 25, 1897, address him at 199 East Fourth street, Los Angeles, Cal., care of The Medium.

#### That Hull-Covert Debate.

So far as has yet appeared this is hardly entitled to be called a "debate," so far as Covert is concerned. He has presented absolutely nothing but bluster, slang, blackguardism, misrepresentation and abuse. How any Anti-Spiritualist can endure his slush and vulgarity, and recognize him as a representative of their "lost cause" is a puzzle to me. There has been some discussion as to the value or propriety of giving any attention to such stuff, or honoring these abusive blackguards with any answer. But when we consider the ignorance on the subject of Spiritualism that is so common everywhere, and the way people are influenced by the absurd re ports and lying pretenses of those who parade their ignorance and depravity in pretending to explain it to their dupes. it becomes evident that the people who may be helped by a clear exegesis of, the subject, are of sufficient importance to justify the efforts put forth by Moses and The Progressive Thinker. But I wish he might have had a "foeman worthy of his steel." [He had the very best one the churches could present.—Editor.] As it is Mr. Hull is given a chance to elucidate the Bible and Spiritualism to people that would not hear a spiritual lecture or read a spiritual paper. This makes the debate seem justifiable.

But I do not think this movement of the Antis anything to regret. It is the best advertising bureau for Spiritualism and mediumship we have ever had, and all paid for by our enemies. For thirty years they have refused to debate with us (except in a few rare instances) and now they have opened up the way by a broad challenge to dodge which they must acknowledge their incapacity to meet us.:

LYMAN C. HOWE.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Departed to a higher life, after a brief and painful illness, Thomas Ingles, from his home in Milan, O., December 1. He, with two brothers, joined the army at the first call. One of these died in the hospital, the other on the field of battle. He served to the and and was mustered out with all the honors of a true and brave soldier. In 1891 he married Miss Allie McIntyre, and they have continued to reside on the old homestead. The father and mother of Mr. Ingles were among the first me diums, and gave the last years of their lives to healing, for which they had remarkable powers.

The funeral on the 3d was largely attended. Hudson Tuttle gave the address, and Mrs. Emma Rood Tuttle, song service.

Henry A. Sortore passed to spirit-life, November 4, 1897. He was born in Scio, Allegheny county, N. Y., June 7, 1848. He came to Van Buren county over twenty years ago, and July 7, 1873, was united in marriage with Miss Etta Tyler, who survives him.

He has had a full knowledge of the truths of Spiritualism for many years. His mother was a medium many years before she passed to the other side. He was an honest man, an honorable citizen, a good neighbor and true friend. was a member and trustee of the Paw Paw Valley Spiritual Association for a number of years. The funeral services were held in the Disciples' church of Paw Paw. Mrs. Marian Carpenter, of Detroit, gave a fine address to a crowded house.

DR. B. O'DELL.

Passed to spirit-life, at his home in Ceylon, O., in his 75th year, Kasper Hasle. He was born in St. Claris, Switzerland, and coming to this country for forty-three years has cultivated the farm whereon he lived and died. He was by organization a free-thinker and Spiritualist, and maintained his independence in the midst of a community of opposing belief. Hudson Tuttle was called by Mr. Hasle's wishes, to officiate.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper,

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Dear Doctors:—Last Tuesday night I was completely enveloped in a cloud of whitish gray. Last Thursday was another good night.
Very truly yours,
Dec. 6, 1897. Wichita, Kas.

Drs. Peebles & Burroughs, Indianapolis, Ind.
My Doar Doctors:—The psychic treatment is just
like a battery and I now feel that I will get well with
your wonderful help. Gratefully yours,
Mrs. JONES JENKINS,
Dec. 1, 1697.

Drs. Peebles & Burroughs, Indianapolis, Ind.
Dear Doctors:—I never feit such strong magnetic force coming from any papers as I did from those you sent me. I have worn one of them between my shoulders, where I ashed so badly, and have feit better ever since. Respectfully yours.

Miss. S. S. Harlow,
Spring Prairie, Wis.

To Dr. Peeblesi—
It gives me pleasure, more than words can express, to tell you, Dr. Peebles, and the whole world also, what you have done for my husband by your wonderful Psychic Power. He has been treated by this and that doctor for mervousness, intemperance and obsession. He took Keeley acure, but it was of no use. It utterly failed. When I-brought him to you, September 18th, you stepped back from him and told him to close his eyes: And your words fixed him, He could not open them. You shut his mouth, fastened him to his chair—completely controlled him, body and mind! It astonished me. This wonderful power you threw onto him, destroyed his taste for liquors and completely removed his nervous trouble, in less than five minutes. The thought of liquor, ever since, almost makes him sick. He is cured. He is himself again. He is a new man. God bless you! In my heart I kiss your hand, is you have brought back to me my dear husbanhi, and I thank you—thank you more than words can tell.! Miss, Ina B. Fonde.

All that my wife says and over and that I was con-

All that my wife says above, and that I was conscious of, is true. Your yasyvelic influence, doctor, went through me likes flash of lightning. I was for the time, I know not how long lost to all external things—but when I came turnyself again, I felt like a new person—and I histor sheen all right aver since, feeling strong, calm, well and happy. I shall honor and bless you, Dr. Pechlesito the day of my death.

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TESTIMONIAL. B. F. Poole, Clinton, Iowa:-Please send another package of magnetized compound. I find the compound and now she can use the local stream of the control of psychic treatment are wonderful remedies for sore and weak eyes. The gold spectacles you sent me are perfection-

just what I wanted. MRS. MARY J. HORTON. 183 Prospect street, Bristol, Conn. OFFICE, PEOPLE'S INSTITUTE.

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Mrs. Cora Treadwell, of 288 West Madison street, i Mrs. Cora Treadwell, of 288 West Madison street, in the City of Chicago, being duly sworn, deposes and says that she had a stroke of paralysis of the left side says that she had a stroke of paralysis of the left side, about five years ago, and was unconscious for the first eight months, or thereabouts, and then got a little hetter; but has been unable to use that side that avery little since Mil she commenced treatments with Dr. Birkholz, and been unable to do but a little work of any kind by reason of such affliction. That such paralysis almost entirely destroyed her memory and caused her aimost constant, and, at times, excrutisting pains until she took a treatment from Dr. Birkholz, November shi instant, when the pain all left and her strength came back, and she did a washing since, and her memory is very much improved: and now she can use the left side about as well as the right.

She further says that she had a cremed with many of the best and most skillful physiciams, both in Chicago and Dakota, where she resided when first afficted, and none of them could cure her, but gave her case up as hopeless. CORA TREADWELL.

Bubscribed and sworn to before me this 16th day of November, 1397.

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