

—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 son.

pendence, and invite corruption.—John
son.

A DEBATE ON SPIRITUALISM.

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

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

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

Well, he came back to the point from where he started, and he ran the circle around and around, and by 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 spirit of some old chap he called "Yahweh," some old fellow that died over in Egypt. Now, I knew what I was after. I told you he had a cloven foot. You see I was clairvoyant, I was clairvoyant. He came to you in the language of God, and the Bible, and left the impression upon the minds, first, of Christian people, that he accepted the God that you accept, that he accepted the Bible that you accept; but when I commenced to drive him so he must show his real colors, he now turns around and makes that God on Mount Sinai a traditional God, a human being, the spirit of some one deified over there in Egypt.

That comes right back to the proposition I laid down before, that Modern Spiritualism is nothing but infidelity 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 from God above, but a sort of traditional arrangement given to Abraham or his descendants. If he reads the first verse of this book he will find that God is not such a 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.

To prove the truth of his so-called arguments, he takes up the case of Samuel and undertakes to show that Samuel either came back or the Bible lies. Now, I affirm that Samuel did not come back, and the Bible states the truth. The Bible does not say Samuel came back. It was that lying old witch that said it. There's the difference. By his mode of reasoning he would prove Jesus Christ Beelzebub. Why? Because the Jews said so. That old witch was driven out by Saul many years before. He was half-crazy to begin with—Saul was. Every man must have a soft place in his head when he would go to 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 knew that old witch, and then Saul, like every other soft-headed chap that goes to a seance, gave himself away by 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 witch.

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. xix: 31: "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." Deut. xviii:10-12: "There shall not be found among 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 necromancer. For all that do these things are an abomination unto the Lord."

That's just what I have been telling you. All of these mediums are an abomination unto the Lord, and you that run after them simply seek the Lord's displeasure, for in the New Testament he classifies Spiritualism with fornication and adultery among the works of the flesh.—Gal. v:19.

Now, let us notice one of these arguments that he offers again, and that is, that Daniel was a better medium than the rest, and that is why he could read the hand-writing on the wall. Well, now, in Daniel ii:23, Daniel says: "But there is a God in heaven that revealeth secrets and maketh known to the King Nebuchadnezzar what shall be in the latter days." Daniel didn't claim nor pretend to be able to solve the problem, to declare the dream, neither does he receive his power from the spirits of the dead, but says it is the power of God, the God in heaven,

that reveals these secrets. There's the difference. In the case of Joseph, he also told King Pharaoh that God alone could interpret dreams. There's the difference. It was God himself done the interpreting of these things; it was God that inspired; it was God that worked miracles, and not men by the spirits of the dead who had died and come back to their assistance.

LIFE AND IMMORTALITY.

Now, as to Christ and immortality. I will give you the exact doctrine upon which the children of God stand upon that question. In II. Tim. i:10, we read: "But is now made manifest by the appearing of our Savior, Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel." There is the only foundation for immortality. And now let me make the point clear before you, the difference between the Spiritualists, my opponent, and the believers of the 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 Port 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 to you, and then the medium pretends to bring back the 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 are liars, frauds, knaves or ignoramuses; and we offer as a gift—not as a bet—as a gift, five hundred dollars to any 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 what Cook heard was Slade's little finger nail scratching the slate. A very common trick. They took a slate and laid it on the table—and then you know a medium must have a "conception"—they call it a trance—and he went into a trance, and he shook and knocked this slate that Cook had washed, off of the table. It fell down, and he pretended to reach down and get it, but in place of getting that slate he had another one under the cover, and that's the one he got, and it had the message on the lower side, and he laid that down, and he got Cook to put his hands on it, and he scratched on the one down there with his little finger, and then when they opened it, there was spirit writing.

Just like a Madame Garrett, whose letter I hold in my possession—in my pocket, in which she gave a slate-writing in Cincinnati. The party brought up a slate—Madam looked at it, but never touched it. The committee opened it, and there was the communication between 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 Madame 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 medium can.

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. Haganam 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 Crookes.

[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 his scientific eyes. That is Madame 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 education, without conscience and without any reputation only as a trickster of the lowest kind. Now, if Jesus Christ was of such a character as the Fox girls, who he admits were drunkards, there is no comparison between ministers and mediums. We cannot save the people, 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 a liar and a knave and Christianity falls. But if Jesus be what he claims, and I believe it, if he is divine as claimed, then Christianity stands though every minister and every believer was a liar and a fraud and a knave. There is the difference. Your mediums are your Christ, sir. There is the difference. The ministers are not the Christ of the people. They can be nothing more than the highest than servants of the Lord Jesus Christ. But mediums are the gateway of heaven, is the philosophy and

the doctrine of Modern Spiritualism and therefore I have said and I repeat it, Before I will go to heaven through such old bags 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, Madame Glading and old Andrew Jackson Davis and all that miserable trash that formed the free love society in New York in 1855.

PUPPY AND JACK RABBIT.

Then he gets at my face again. My face suits me, and that is enough! He says he rambled. What is he rambling for? Why, he is on the affirmative. But he puts me in mind of a little 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.

JOSEPHUS' EVIDENCE.

He goes back to prove in the history of Josephus 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 chimneys 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. 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 science 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 off the table.) I have bursted Modern Spiritualism 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 me say 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 question. That is the position I assume. Therefore I want to say to clear up this misrepresentation that 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 phenomena where there is no chance to lie, nor to guess, nor to 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,
And one in the street below.

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.

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 had lived in the terraced house,
And one in the street below.

If Jesus, who died for the rich and the poor,
In wondrous 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.

—Exchange.

LOST CHORDS.

Echo of bird-song that lifted in rollicking measure
Through the brown branches that writhe in the gale to
and fro;
Little bare nests that were once hidden deep in the
leafage
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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THE LAW OF ATTRACTION,

As Related to the Physical and Spiritual Realms.

In view of the present analytic discussion pertaining to the Christian religion, as taught and understood by its professed followers, and the spiritual philosophy and phenomena as revealed by the great spectroscopic of modern science, we are led to exclaim that the principle of life, as manifested in its various forms, the embodiment of spirit, whether on the terrestrial or celestial plane, is simply the expression of the one underlying principle of all formation, or creation—the law of attraction, or force of gravity.

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 arrive at a more definite conclusion.

As we familiarize ourselves with the thought that all nature is One, whether seen or unseen—that according to the old Greek rendering "Spirit is God"—and let us add that man is spirit made manifest—we can readily believe that spirit dwells in every mode and manner of life; but the truth of this statement can only be proven by the development of our own inner consciousness, or the unfolding of our spiritual nature, and psychic force.

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 pale 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 waits 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 forces.

I will not attempt a review of the scientific treatises put 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 subtle influence, to some form of devotion, 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."

Chicago, Ill. MARION GLINES VESEY.

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 hush 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 glees.

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."

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REASON, THEOLOGY, ETC.

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

Every manifestation that has found expression within the material universe must have evolved from an innate principle along lines of cause and effect, in their onward march from incipience 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 thoughtful minds who by close observation become conscious of the uniform occurrence of natural phenomena in the same way or order under the same conditions, by and through repeated demonstrations.

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 is not.

Man's progress from primitive conditions to the point he now occupies 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 acquisition of knowledge relating to the unfoldment of nature's laws, in which it may be truly said we live, 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 unequalled to form an intelligent estimate of its merit or value.

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 admitted.

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 earnestness; 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 values 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 nature's laws in the material realm, with equal persistency in occult or psychic phenomena.

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 name you wish, which has placed it.

A Grecian philosopher who taught in Athens in the long ago, was charged with saying there is no God, which he not only denied, but continuing, said he could conceive of but one folly that would equal such an assertion.

On being asked what he considered that to be, he said, "There is one, for neither can he 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 utterly meaningless.

Long before Christianity came into existence, idolatry or pagan worship was well nigh universal, when primitive minds, awed by the exhibition of marvels manifested in the orderly unfoldment of nature, lived in constant fear, a mental condition in which ignorance and superstition aid in coloring imagination, and in coloring the basis of all the gods that are blindly worshipped 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 facts.

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

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 analytical survey of the entire universe, it would be found that every atom of matter 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 it to be found that which is without variation 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, is a truth abundantly corroborated by the records of every system, through the pages of which its identity is never lost sight of.

One may safely say that man, the growing manifestation of animal life, possesses aspirations superior to all the lower 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 mysterious forces which he is surrounded, and also of his ability to compel some of them to be subservient to his will while he stood a constant awe of others, a condition in which it would be natural for one to have a realizing sense of his shortcomings and aspire to be able to achieve all that would be possible, were he omnipotent, omniscient and omnipresent.

In every aspiration of the human mind, imagination pictures an ideal which may be a fact or a phantom; certainly the latter, until its reality can be

IN THE EAST.

The Status of Spiritualism There.

Every Spiritualist likes to hear of the advancement of the cause. That Spiritualism is just now enjoying as healthy a growth as it has ever known, is proved by no one who travels with his eyes open. The harvest is great and is ripening fast.

"Oh, where are the reapers?"

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 assembled 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 vision of new activity 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 Sateanic Majesty and woke 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 fiery 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-Spiritualist devil has wakened up now, and he has re-heated his tail and sharpened his horns afresh, and gone to work. It has aroused thousands of Spiritualists from their slumbers. All along the Spiritualist 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 Belfast, 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 against us, but the foe was broken and good was done that cannot be undone.

From there I left Mrs. Hull to arrange the details of our visit to the town of Buffalo, N. Y., to spend a month with the Spiritualist church which meets in the temple at the corner of Jersey avenue and Prospect street.

Brother and Sister Kates had spent September there, and Sister Twine had worked for them in October. The result was an interest had been awakened and my audience was large from the first; but the interest increased to the very last meeting. I was told that notwithstanding one hundred and twenty-five 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 Spiritualism. This gives an impetus to Spiritualism that Buffalo never saw before.

I believe there are two other societies of Spiritualists in Buffalo, beside the one for which I spoke. If I am not mistaken, they do 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 occasion 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. The 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.

This purpose is fair 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 it to Mrs. J. H. Mattison, 248 N. Division street, Buffalo, N. Y.

Speaking of Mrs. Mattison, I have seen a great many mediumistic physicals, 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 that I was the world's best; 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, the more they urged it until I became hypnotized 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 contribute. 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 catch I hope, do the best they can under the circumstances.

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to me, I went to Great Britain, and gave a series of lectures and gave hall lectures. In spiritual matters Canada is far behind the United States, but we found some as intelligent and as deeply interested hearers as can be found anywhere.

The church has a powerful foothold in the Queen's dominions, but even there are a few who have not bowed the knee to the moloch of orthodoxy. Canada is now ripe for work. The three daily papers gave fair reports of the meetings. This was something new; the friends had to be told that the papers treated the matter with ridicule.

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 moved the place of their meetings to 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 South-west 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 audience was 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 appointment and have 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 Francis B. Woodbury, secured Army and Navy Hall for a grand Spiritualist Mass meeting under the auspices of the National Spiritualist 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 Creedy-Bound?

To the Editor:—I would like to say a few words through the columns of your widely circulated paper to the Spiritualists at large. Not long since, in conversation 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 creedy-bound, and in other words, phenomena-bound, and will not see anything else or listen to anything else. This remark caused me to think.

I wondered if there could be any foundation for such a remark. We, as Spiritualists, claim to be liberal. What 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 a fact. It is these facts in nature which have made us so mentally, and we are bound to thinking. Thought has evolved a 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 everywhere accepted.

Many times during the ages past phenomena of nature have been analyzed and have been witnessed by various people. Why hard to analyze? Because they were produced by a force so subtle and so attenuated that the undeveloped minds which witnessed them could not decide whence they came, until they saw of Spiritualism made its advent in Spiritualism, 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 everywhere?

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 intercommunion 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 explained on the same basis. When investigated, these phenomena varied in character as they are, from the foundation upon which rests the philosophical structure of Spiritualism. The phenomena, scientifically investigated, were found to rest upon principles which are self-existent in the universe, and only needed a spiritualized mind to perceive or discover them; and give them forth to the hungry souls awaiting them. We fully understand the worth of our foundation, but we know that a superstructure must be reared before the great edifice can be completed.

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 rearing of its magnificent and much-needed superstructure?" Or do we find great lessons are to be learned from the slightest fact in our own nature, and apply ourselves well in the study of them? We daily are employing 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 should be found very ready; but 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, creedy-bound or phenomena-bound.

Our friends tell us they have outgrown Spiritualism. I wonder what their proportions must be. Spiritualism is such a comprehensive word to me that it includes everything, all

branches of science being but parts of the whole; and a study of it soon leads us to know this fact. We find by reading Christian Science, that the claim of 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 more than the power of spirit to link him to the infinite, and the occultist must acknowledge the same power through which he demonstrates psychometry, telepathy, clairvoyance, clair-audience and all other phases of spiritual unfoldment. This is the same power which Spiritualists have been studying and using since their first began 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 halt with the teachers who can give us a plain understanding of the higher principles of our beautiful philosophy, so that each life may thereby 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 times our position in the front ranks of liberal thinkers, our progress hindered by nothing, knowing that spiritual power will help us to do all we undertake.

BVA PAYNE HOPKINS.

OWSOW, Mich.

A TEXAS MEDIUM

Has Been Doing Missionary Work.

To the Editor:—Knowing that your many readers are kept in touch with the progress of the day, and your most valuable paper, 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 medium knowing what uncongenial surroundings 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, did not like to "do" with 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."

As regards 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 to nearly all the principal towns in Texas, where I have worked to help clear the way for the past twenty-two years, and found more briars 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 Lord 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 try to crush medium and Spiritualism.

And Spiritualists of Texas, "Nassamata," of whom many 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 oppressors of religious freedom that is as necessary to the courageous, as sunlight is to the flowers.

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 like it for two persons that I have 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 Christian 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 a friend who is a Catholic, said: "Mr. Hull will get the best of it, as he keeps cool, while Covert spends his strength fighting the air."

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

Brenham, Texas.

"Progression, or How a Spirit Advances in Spirit-life." The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

"Human Culture and Cure. Part First: The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., L. L. D. A very instructive and valuable work. It will fill a wide circle of interest. For sale at this office. Price 75 cents.

OUR FALL CAMPAIGN.

The Progressive Thinker.

The Progressive Thinker is the largest Spiritualist paper published on this earth to-day. It has the largest and most varied amount of reading matter. It has the best thoughts of the age. It scintillates throughout. It is exceedingly cheap at One Dollar per year. Its presence in every family is invaluable. Without it you cannot keep posted as to passing Spiritual events. It is worth ten times its price to every reflecting mind. Besides we send to each subscriber, on terms mentioned below, the valuable book, Ghost Land. We are working on the Divine Plan, thus giving our subscribers the benefit of our prosperity. Read carefully the terms on which you can get the paper and Ghost Land, and then resolve to aid us.

One Subscriber.

The Progressive Thinker one year and Ghost Land, \$1.30. Ghost Land alone is worth far more than that. It contains nearly 400 pages, is elegantly bound, and printed in the highest style of the printer's art. Heretofore it has sold for \$2. As high as \$15 has been paid for a single copy. We greatly prefer, however, that you induce some one to join with you—a new subscriber if possible. Help us in making the Divine Plan a success, so that we can give each subscriber a valuable book each year. We make this offer to single subscribers where it is impossible to get another to join. But try hard to get someone to join with you.

After carefully looking over this paper please forward it to some Spiritualist, who certainly will be enough interested in it to subscribe.

Two or More Subscribers.

The Progressive Thinker one year and Ghost Land, \$1.16 each subscriber. In renewing your subscription always send an additional subscriber, if possible, as that will aid us in making permanent our Divine Plan of giving a book each year to our subscribers. If you know a good thing you will certainly join this club. How any Spiritualist can fail to do so, is more than we can tell. With this offer we certainly should have one hundred thousand subscribers. The 16 cents only pays the expense of postage and mailing. The book is given to you outright.

See to it, please, that your Spiritualist friends subscribe for The Progressive Thinker, the largest Spiritualist paper published.

Five or More Subscribers.

The Progressive Thinker one year and Ghost Land, \$1.16 each subscriber, and an extra Ghost Land to the one who gets up the club. There should be hundreds of clubs sent in. Any Spiritualist who has the least conception of a good thing will join the club. With 10,000,000 Spiritualists in the United States, as claimed, there should be no difficulty in swelling our list to one hundred thousand on these terms. When we attain that number we can give you a book as large as Ghost Land each year; yes, more than give it to you—pay the postage on it also. We are now giving you the book, you only paying the postage and expense of mailing.

Ten or More Subscribers.

The Progressive Thinker one year and Ghost Land, \$1.10 each subscriber, and the paper and Ghost Land free to the one who gets up the club. Just think of this offer—a valuable book and The Progressive Thinker one year for \$1.10. Who will fail to bite at one of the many offers presented? Don't you really think we ought to have 1,000,000 subscribers on these terms, and thus make permanent our Divine Plan of giving a valuable book with each yearly subscription? The extra ten cents will not pay the expense of postage and mailing. On these terms you are getting the book as an absolute gift. The 10 cents will not pay the expense of mailing.

Twenty or More Subscribers.

The paper one year and Ghost Land, One Dollar, and a copy of the paper and Ghost Land free to the one who gets up the club. In any community where there are any Spiritualists, Liberals, Free Thinkers and Theosophists, it will be an easy matter to get up a club. At a circle, seance or meeting you will always find some who are ready to subscribe. Any lecturer who tries can often get up a club at a single meeting. In every community there should be some one to get up a club of twenty or more. Just think of it, only one dollar for the paper one year, and that remarkable book, Ghost Land. We pay the postage and the expense of mailing the book.

When you look over this paper, invest in a stamp and send it to a Spiritualist, who in turn, should subscribe for it, and then forward it to some other Spiritualist, thus keeping it in circulation until worn out.

A Package of Papers.—Clubs.

Should you at any time receive a package of Progressive Thinkers with this notice in, you are urgently solicited to get up a club for the paper, and thus aid in the good work. If you are unable to do this, please pass the package to some other Spiritualist, if possible, who lives in your vicinity, and who has the time to go forward in the work.

We Mean You.

When you read this paragraph, if you are a Spiritualist or Free-thinker, you may know that it is directed to you, and urgently solicits your careful consideration of the statement or terms set forth above. You certainly should be a subscriber to The Progressive Thinker. You should keep posted as to current spiritual events and liberal thought. You are brought in contact with leading minds each week in the paper, and are, as a result, made richer intellectually. Besides, you can, by subscribing for The Progressive Thinker, on terms mentioned above, obtain as an actual gift that wonderful book, Ghost Land. Please get up a club; if you cannot do that, your own subscription will be thankfully received.

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QUESTIONS AND ANSWERS

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

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

HUDSON TUTTLE.

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 Prithler, in "The Progressive Thinker," that "whatsoever 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."—Job. i:8. 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 three from the burning furnace; saved Daniel; troubled 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; save 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. Binds Satan himself at last—Rev. xxi:1; a spirit (angel) foretells the ministry of John; tells the birth of Christ—Luke i:35; tells the shepherds of the event; warns Joseph; minister unto Christ when tempted; appear to him in his agony—Luke xxi:43; roll back the stone from the sepulchre; publishes his resurrection.

These are a few instances of the many that might be quoted.

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 sayings. Money is as innocent as the material values it represents and may be used for incalculable good, and 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. 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 exclusively 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 standpoint, 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 they 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. Keffler, 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 Association 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 beyond, 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 mankind.

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. Keffler, 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 whether 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 aeons 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 course to which I led?
A bitter thought for one to take to bed.

Some beauty sleeps beneath yon 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 haunt us on its weary round;
No more shall mingle in the mystic 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 expression from that honored but once persecuted people, the Quakers, "the spirit moveth me" to reply to the letter in The Progressive Thinker, headed "A Kick Reversed." For some weeks now The Progressive Thinker has been doing valiant service for the cause it represents, by standing foremost in the battle against the Anti-Spiritualist movement. That 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 I could find to express, has been claiming that it is a "felix terra" and "must be kicked out by the extremity of our religious boot-heel."

Does it not strike Brother Hudson that we have enough enemies to fight outside without keeping up this incessant warfare within our own ranks? 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 to utter it."

only I have heard them sung so often in the orthodox church, that I am a little afraid to utter it. I am sure that no sensitive brother would care 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 higher, a holier manifestation of spiritual life and therefore no soul wants to pray that it may not pray. 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 higher, a holier manifestation of spiritual life and therefore no soul wants to pray that it may not pray. 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 higher, a holier manifestation of spiritual life and therefore no soul wants to pray that it may not pray.

But, it is just dawned upon my mind, that perhaps he does not believe in the soul, or if 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 felix terra." But if I should differ from him, so be it; I have no right to force my belief on him. It is a good, substantial, and useful belief, and 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 enemies? I am sure that we will not be slow to avail themselves of 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 "vulnerable heel" is not seen and aimed at by the darts of the enemy.

But a passing word to Brother Hudson: 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 Spiritualist.

Now, Brother, bring along the "boot," don't fear to use it because I am a woman, for I am a rabid believer in "woman's rights, no matter whether there be a 'kick' or standing up in a street car."

CAROLINE CATLIN.
Chicago, Ill.

BOOK REVIEWS.

Glimpses of Ancient Mysteries, Biblical and Classical, and of English and Parental Versions of the Bible and its Dilemma, in the Light of Modern Spiritualism. By Alfred E. Giles, of Hyde Park, Mass. Published and for sale by Banner of Light Pub. Co.

This is an 84-page octavo pamphlet from the pen of one of the most scholarly 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 occasion, what he has written is the golden fruitage of maturity. He is a Bruno Bauer, 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 never lost sight of the higher realm of thought for which his spirit constantly yearned. From time to time he has published his crystallized thoughts: "The Sabbath Question," "A Letter to the Editor," "The Liberty of the Healing Art," "Pneumals, Suspended Animation, Premature 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 Mormon Problem," "Societies for the Suppression 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 interpolated and glossed by priestly transcribers until the reader feels the foundations of faith quake and sink beneath his feet.

What can we rely on as truth, when the exceedingly pious Enslaved, Father of the Church, devotes a chapter in his

book entitled, "Preparation Evangelical," 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 "Preparation": "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, and the evidence of his Christian character; an acknowledgment, however, which in modern courts of justice—where witnesses are sworn to tell the truth, the whole truth and nothing but the truth—would discredit both him and 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 us, yet his attention has been called away, and the question is asked, if he is yet in the field of labor. This apparent retirement has been accentuated by Mr. Davis for the time studying medicine, graduating and entering on a large and successful practice in Boston. Apparently that part of his life-work has been accomplished, and he has retired from the field of labor.

With the appreciation of a half-century of acquaintanceship, Mr. Giles presents the wonderful revelations and character of the seer, and Spiritualists may thereby learn the debt they owe him.

Mr. Giles writes: "As being the most prominent Spiritualist and clairvoyant of the age; as an unvarnished reformer, writing volumes, editing and contributing 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 he has been in somewhat attempted, the name, the marvelous revelations and visions of this American seer, inasmuch as he was the pioneer of Modern Spiritualism, and has within the last year passed the Psalmist's 'three score years and ten' and is no longer in the present year is the fiftieth year since his first volume, '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 God of God. It is the foundation of all authority in science, morals and religion."

HUDSON TUTTLE.
BERLIN HEIGHTS, O.

A \$5,000 CHALLENGE.
A Spiritual Roland for the Antis' Oliver.

In The Progressive Thinker of November 7, I noticed the complaint of Mr. G. L. Reynolds, of Auburn, N. Y., that reasons thus far given by our mediums for 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. Swearingen, in his analysis of the Caylor letter, has so fittingly remarked: "The reason is not in the medium, but in the medium's mind, and the mind is to be 'furnished' at the will and expense 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 the pearls, and the swine will be the more satisfied.

Genuine mediumship is not developed for the purpose of scooping the shekels from the jockeys and wage-offers. 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 done so, he would have done 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 investigate and study the law and necessary rules and methods for the enjoyment 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 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, and the Antis. 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 conquer might.

God speed the day when our spiritual enlightening will have beaten the Antis. Spiritualism is not a religion, it is the United States will no longer be satisfied with the simple demand of the Monroe Doctrine, but in addition there will demand that the National Anti-Spiritualist Association be compelled to surrender the keys on legal demand of this Government, and the proper officers belonging to any doors, which may be human beings deprived of liberty without due process of law.

In conclusion, I wish to say that I am willing 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 believe." MOSES WHISLER.

Delta, Iowa.

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Mrs. Emma Rodd Tuttle, Berlin Heights, Ohio will answer all questions pertaining to Lyceum work.

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with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive communications, and the results might be aided with commentary letters. Many have been able to receive communications, and the results might be aided with commentary letters. Many have been able to receive communications, and the results might be aided with commentary letters.

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