



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

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THOMAS PAINE.

America's Great Patriot and Author Hero.

Friday evening, January 28, the Librarians of Milwaukee celebrate the birth of Thomas Paine. Mrs. Dr. Severance has been called to deliver the address in English, and the German branch will have an address in their own language. Next to the infamous Inquisition, the darkest blot on the Christian church is its treatment of Thomas Paine. No man ever did more for human liberty, and the establishment of this Republic than Thomas Paine. He lived on earth two years and five months more than the time allowed by Scripture (perhaps because he did not take the Bible for his guide to live by or to die by) and died peacefully, after long and terrible suffering, his mind clear to the last, and his unconquered reason defying all the efforts of friends and enemies to force some expression that could be twisted into a story of reformation. His physician, Dr. Manley, who also joined the soldiers to try to extract some expression of repentance in his hours of agony and weakness, reports the last words of the immortal genius in answer to the question, "Do you wish to believe Jesus Christ is the Son of God?" as being thus definite and emphatic, "I have no wish to believe on this subject."

These Dr. Manley believes, were his last words on earth. This was June 8, 1809—89 years ago. Within that 89 years there have been more lies told about Thomas Paine from the Christian pulpit, and in the Christian press, than were ever told before, of any human being. Millions have heard these lies and accepted them as truth, because they came from a source supposed to be reliable, and sustained by all the claims of religion. When men believed that religion made people honest, they accepted what the ministers told them, without question.

Thomas Paine has been represented from the pulpit hundreds of thousands of times as a worthless vagabond, a drunkard, a conscienceless liar, the enemy of God and man, who never did any good to his country or his race, whose influence was wholly evil, whose character was vile and without one redeeming grace, who had no friends among good people, and whose last days were in a delirium of despair, renouncing his "Age of Reason," and pitifully calling on Jesus Christ the savior of sinners, to have mercy on his soul. All of which is false, and the direct work of religious bigotry, systematically propagated, and viciously sustained by appeals to pious prejudice. Many who have repeated these charges from the pulpit, doubtless believed them, for they had taken them from their brethren in whose honor they believed.

But the readiness to accept and circulate charges against anyone who does not accept their teachings, must be counted responsible for the propagation of these lies, and that disposition is a serious impeachment of the moral influence of sectarianism. Creeds do not create this tendency, but they have fostered and fed it, and made it do terrible service against human liberty and moral integrity. They have kept the world in ignorance of the character and noble examples and incalculable value of the services of one of the world's greatest benefactors; and this wicked prejudice has carried its baneful influence into every department of our civilization. As light advances and reason grows under the inspiration of Modern Spiritualism, justice reacts from the poison slanders of a century, the honorable name of America's great patriot, Thomas Paine.

LYMAN C. HOWE.

IMPORTANT NOTICE.

To the Officials of Spiritualist Camp-Meetings.

At the Jubilee in Rochester, N. Y. June 1-8, 1898, we wish to show what our camp-meetings have amounted to in the past fifty years.

To enable us to do this, I wish to secure from the managers of the camp-meetings, pictures of their grounds, auditoriums, or places of meeting, groups and views of the grounds, cottages, etc. The Jubilee will be held before the camps open and many visitors will attend camps. Therefore the better showing camps make at the Jubilee the more chance they will have of attracting attendance to their camp. It is therefore of great importance to you to be properly represented.

Mr. J. P. Hearn, who has been official photographer of Cassadaga camp for many years, is arranging for a stereoscopic exhibit of the camp-meetings, that will be given in one of the halls at Rochester during the Jubilee. Camps should correspond with him in regard to a representation in that display.

Now, camp-meeting officials, don't wait until June 1st, but let me hear from you at once. I cannot write to each of you personally for the pictures, neither can the papers spare me the space to call for them each week. Do not wait, but when you read this, sit right down and write me and let us get a good display. I have no favoritism to show in the matter, but if you do not supply me with the pictures, I can not show them. Send them along. This is for the National Jubilee.

Lily Dale, N. Y. W. H. BACH.

Stern duties need not speak sternly. He who stood firm before the thunder worshipped the "still, small voice."—Dobell.

The passions, like heavy bodies down steep hills, once in motion, move themselves and know no ground but the bottom.—Pulley.

No rock is so hard but that a little water may beat admission in a thousand years.—Tennyson.

TRANCES IN REVIVAL.

Spirits Seem to Participate and Women Fall Unconscious.

PECULIAR HAPPENINGS AT SEV-
VICES BEING HELD AT STONY
BROOK, L. I.

The Rev. F. M. Hallock, pastor of the Methodist Episcopal Church at Stony Brook, L. I., has been holding revival meetings there. These revivals have had an effect, most successful from the Rev. Mr. Hallock's point of view, but rather exciting from an ordinary standpoint, and in the view of physicians, hysterical.

In fact, reputable physicians declare that the Rev. Mr. Hallock should discontinue bromide of potassium or some other nerve-soother, with his sermons.

Mrs. Stansborough, a widow of Stony Brook, was the first convert in these revivals. When a woman who laughs without reason, then weeps without reason, then laughs, is taken to the hospital, the physicians say she is hysterical. Mrs. Stansborough would laugh at exactly the wrong moment. She would be praying or singing when, at the most solemn moment, she would burst into the loudest laughter. She declared the "laughing spirit" possessed her.

Mrs. Emma Lyon, of Smithtown, was seized by one or other spirit the other afternoon. Miss Sisson, of New London, Conn., is one of the revivalists, and very fervid in spirit is Miss Sisson. She began a plaintive hymn, moving her arms a body to the rhythm of her music. The women in the congregation were immensely agitated.

Mrs. Lyon fainted. Her head fell back on her pew, her face was ghastly white; it seemed that she scarcely breathed; she fell to the floor. Her sister tried to arouse her, but she remained unconscious. "Let her lie," she shouted.

Miss Sisson ("The Lord has stricken her! The Lord may strike others! Pray that he will Lord, strike us all!") There the impressionable widow lay. Some of the congregation, unpossessed by any spirit, left the church. The others sang and prayed louder than ever it possible.

Half an hour afterward the Rev. Mr. Hallock was told he had better look after Mrs. Lyon. He felt her pulse and said it was normal. W. Smith, Mrs. Lyon's brother, then arose and said, "I am her brother in the flesh; let her alone!"

For over two hours she lay there unconscious. People left the church; their nerves were not equal to the scene. Mrs. Lyon, when she recovered, broke into what seemed to some a most melancholy chant of praise. Silence chained the lips and touched the hearts of all. The voice was rich, clear and mellifluous. Some declared a miracle had been wrought. Mrs. Lyon claimed that she had been under the influence of the Holy Ghost. "The Lord had visited her and was now in her heart. Her soul was filled with the love of the Lord."

Several who were present that afternoon did not go to sleep. Among these was Miss Lulu Blydenburgh, a tall, nervous and weak young woman. When the meeting was reopened she was much troubled. When the scenes of the afternoon were again at their height Miss Blydenburgh fell senseless to the floor. She was left there where she fell, and the singing, preaching, praying and exhorting continued.

The excitement waxed greater. Pale faces were numerous. Nine, 10, 11 and 12 o'clock came, and still Miss Blydenburgh lay entranced or as one dead. The singing and praying went on and on while the poor girl lay outstretched in calm insensibility. It was nearly 1 o'clock a. m. before she opened her eyes.

"You are quite happy looking," said the Rev. Mr. Hallock, by way of greeting.

"I feel quite happy," she replied, with a strange smile.

Dr. Squire has ordered Miss Blydenburgh to attend no more revival meetings. Said Dr. Squire yesterday: "Of course, you understand, I do not wish to be quoted in regard to the religious view, but as a medical man I most decidedly think that such scenes are extremely dangerous to those mentally and physically weak and to the young, especially to girls. Any one of a nervous temperament is readily affected by word-paintings of gross cruelties, terrible tortures and manifold miseries. Sometimes young people receive such an organic shock that they never can recover."

"Do you think Miss Blydenburgh was in a fit condition to witness such harrowing details?"

"She was not,"—New York World.

ALONE.

That's little Jimmy—come on, Jim. I've had much worryin' with him. Since his mother's burial, and it seems sometimes his words'll make my heart, in spite of striv'n, break—Always askin' where she is, And longin' for his mother's kiss.

I ain't a tryin' to forget Priscilla's memory, you know—Jest want to be resigned, and yet He often makes the teardrops flow, Jest now, when up the road you come, He could see you plainly from The place he wuz—his hands he'd clap! And cry, "There's mammy comin', pap!"

She ust to sing some melody At night when gettin' him to sleep; He misses it and comes to me, And in my lonely arms will creep; An' "Sing to me like her," he says, Till I can see her face, And see the smiles she had for me, And all the days that ust to be.

—Will T. Hale.

Evil is wrought by want of thought as well as by want of heart.—Hobbes.

PURGATORY.

It Has an Inning in Kansas.

MASSES BEQUESTS UPHELD—THE KANSAS SUPREME COURT DECIDES FOR A CATHOLIC RITE—CHIEF JUSTICE DOSTER RENDERS THE FIRST OPINION ON THE QUESTION EVER GIVEN IN THE STATE—BELLIE OF THE ROMANISTS QUOTED—AMERICA'S BROAD TOLERATION.

Topeka, Jan. 8.—Mrs. Mary Brophy, a devout Catholic widow, died in Franklin county about ten years ago. In her will she gave to each member of the family some token of remembrance or money, and left the residue, about \$500, to Father James Collins, a grandson, to pay him for saying masses for the souls of herself and husband. Thomas Brophy, a son, was named as executor.

"The other heirs were dissatisfied with the bequest to the church and brought a suit to have that part of the will set aside, alleging that it created a trust for the benefit of persons who, not being alive, could not enforce compliance with its provisions. Today Judge Doster rendered the final decision in the Supreme Court, saying:

CATHOLIC BELIEFS AS TO THE DEAD.

"To properly interpret the will part of the will in question and to determine whether effect can be given to it, we must bear in mind the Catholic Church doctrine of purgatory. Purgatory is defined by an authoritative expositor of the church's creed to be 'A state of suffering after this life, in which those souls are for a time detained who depart this life after their deadly sins have been remitted as to the stain and guilt, and as to the everlasting pain that was due to them; but who have, on account of these sins, still some debt of temporal punishment to pay; as also those souls which have been guilty only of venial sin. In purgatory these souls are purified and rendered fit to enter into heaven, where nothing defiled enters.' Devotees of this church also believe 'That souls in purgatory are relieved by the sacrifices of man by prayer and pious works and alms deeds. Scriptural authority, as it is recognized by Catholics, though by others regarded as apocryphal, exists for the practice of offering prayers for the dead and for contributions for the church, to enable it to perform its offices in their behalf. And making a gathering he (Judas Macabeus) sent 12,000 drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead. (For if he had hoped that they that were slain should rise again, it would have seemed superfluous to pray for the dead.) And because he considered that they who had fallen asleep with godliness had great grace laid up for them. It is therefore a holy and a wholesome thought to pray for the dead, that they may be loosed from sin.' In the light of these beliefs, the act of Mary Brophy, making the bequest in question, was reasonable and consistent, and should be upheld unless it be prohibited by some positive rule of law."

AMERICA'S BROAD TOLERATION.

Several pages of the opinion are devoted to a discussion of religious toleration of the United States constitution. The bill of rights of the Kansas constitution and kindred subjects. The court then says:

"Many other provisions illustrative of the degree of religious toleration allowed to the people of this country might be quoted. The bequest of Mary Brophy is valid by the letter of many of them and by the spirit of them all. We may question the soundness of her belief, and may decide the same of efficacy of the service she desired to have performed, but the law has no care for contrariety of faith as to spiritual things, and will therefore sanction the bequest she has made. The law interferes with no mere religious opinions, nor with religious practices, except such as tend to subvert the foundation of public morals and order. The English common law which availed the bequests of the kind above stated as being for superstitious uses, never became a part of the law of this country, and the validity of the gift for the purpose named is therefore upheld."

The will under this construction of the law will therefore be allowed to stand as written. This is the first time since the Kansas constitution was adopted in Kansas, and it is of much interest to Catholics.—Kansas City Star.

Nature's Laws Set at Naught

New York, Jan. 28.—Henry E. Crumpton, Jr., an instructor in biology in Columbia University, has successfully accomplished what seems at first blush to be the impossible. By the use of his knife on living nature, and then the grafting process, he has produced an amazing collection of insects.

He has created two-headed butterflies, tandem butterflies, moths with two heads and no tails, some with two abdomens, others with two breasts and no backs, and all imaginable varieties. He has jumbled the anatomy of man, what is a bewildering mixture, and what is of supreme interest, has demonstrated to the satisfaction of scientists, for the first time in the history of science, the possibility of upsetting what are regarded as the fundamental laws of nature.

The practical value of his discoveries is not yet known, but they may prove to be of service to physicians, and in that event, it is said, the whole science of medicine will be uprooted and reorganized.

The discoverer is only 24 years of age. He stumbled upon the grafting idea a year ago while examining the phenomenon of cellular life—that is, the life of certain insects in the pupae stage.

STRANGE NARRATIVE.

Mow Chung Died on Time.

HEAVENLY SPIRITS SET THE DATE FOR HIS DEMISE—PROMISED HE SHOULD BECOME A GREAT MANDARIN IN ANOTHER WORLD—HE LISTENED TO THEIR WORDS AND PASSED AWAY AT THE SIXTH HOUR OF THE NINETEENTH DAY OF SHAP YEE.

Victoria (B. C.), Jan. 15.—Mow Chung, known to many whites as well as to half the inhabitants of the Chinese quarter as a skillful maker of artificial flowers, is dead, says the Examiner, of San Francisco. His body lies in state awaiting removal to his native land, and his widow and three children, at their home on Cormorant street, are rejoicing instead of being cast down. They expect no sympathy, but congratulations, for Mow Chung is, they believe, "promoted" by the spirits. Round about his death is woven as strange a story as ever Oriental mysticism and fatalism combined to produce.

The tale is thus related by D. W. McLean, interviewer, who vouches that this is the true version of the story: "It was at the beginning of the present Chinese year," said McLean, "that Mow Chung claimed to have been visited by heavenly spirits, who called upon him, became visible to him and talked with him at his work, telling him that he would soon be translated—that he would pass from this life to become a great mandarin in another world—an honor beyond his fondest dreams and most cherished anticipations."

"Mow Chung was not ready, however. He told the spirits he had an aged father and many relatives in China whom he wished to visit before leaving this sunnyside tenet. His strange visitors considered his requests, and finally announced that his tenure of life here would be extended as he requested; that the call would not come until 6 o'clock on the nineteenth day of Shap Yee in the Chinese calendar, corresponding with the 10th of January in our reckoning of the month of time. No obligation of secrecy was placed upon his friends, and he promptly told all his friends how the fates had favored him, in that he was to become a mandarin in the world beyond."

"All this, however, was a long time ago. Mow's friends had almost forgotten his strange communion with the spirits and the spirits' promise, until 12,000 drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead. (For if he had hoped that they that were slain should rise again, it would have seemed superfluous to pray for the dead.) And because he considered that they who had fallen asleep with godliness had great grace laid up for them. It is therefore a holy and a wholesome thought to pray for the dead, that they may be loosed from sin.' In the light of these beliefs, the act of Mary Brophy, making the bequest in question, was reasonable and consistent, and should be upheld unless it be prohibited by some positive rule of law."

"Then while the feast was at its height Mow laid himself down upon his cot, and closed his eyes and to all appearances slept well."

"Some one laughingly asked the time. It was 6 o'clock. 'They looked at Mow Chung, bending over him. He was dead.' An autopsy reveals no malformation of any organ and medical men are fairly puzzled as to how Mow Chung's translation may be scientifically accounted for."

The foregoing reminds me of what the agent of the Otsego some twenty-five years ago told me concerning the passing of a leading man of the tribe who, one day when in perfect health, bade his family prepare all the usual accompaniments of a journey to the happy hunting grounds, for his own use that afternoon, as he had just been told by the spirit of his brother that he had just passed on to the happy hunting ground. Everything was done as he ordered, and he sat down, surrounded by friends, and smoking his pipe. Efforts were made by the few whites around to laugh him out of it. He only said they might be right, but still he was ready. While laughing and talking he just gave a sigh and exhaled his last breath. Who is it that would make a mystery of the origin of religion? Exterminate mankind and ever record ever made and replant the earth with a few tribes of Indians fresh to all experience as a new-born babe, and ere a century has elapsed you shall have wonders told by seers and others of visions and meetings with spirits of long-bound friends, and all the phenomena of Spiritualism. Belief in the future state is the grand nucleus around which have gathered all the religions of mankind. C. I.

Oregon, Holt Co., Ind.

AN EX-METHODIST PREACHER

To the Editor:—I have been a subscriber to many varied periodicals, but none of them did me so much good as your divinely inspired, soul-cheering clearing paper. I have been an older member of the M. E. Church since I was 15 years old, and all through my minority I realized that I was bound by theological dogmas and fetters, but being clairvoyant and clairaudient at the same time in a measure, the time has come when I managed to come out from among them. Now I enjoy a higher and grander phase of spiritual power and knowledge. The fear or terror of so-called death has lost its sting so far as I am concerned. May all the powers of spirit intelligences aid and prosper you and staff in your immortal career. Baltimore, Md. C. B. GRUBER.

MRS. LUTHER HONORED

"America's Daughter of the Republic."

On Sunday afternoon, January 16, 1898, a memorial in honor of "America's Daughter of the Republic," Mrs. A. H. Luther, was given under the auspices of the Philadelphia Spiritual Society. The occasion was one long to be remembered by those who loved Mrs. Luther for her true worth, and Prof. W. M. Lockwood, of Chicago, delivered the memorial address.

The close of his address he was followed by Mrs. May Pepper, who gave a very interesting talk of Mrs. Luther's noble, sacrificing nature, and held her up as a model for her sister workers. As she was nearing the end of her remarks she was influenced by Mrs. Luther, and for a time we could almost fancy feeling her dear self before us. Mrs. Luther thanked her friends for what they had done for her, and closed with one of her grand perorations, "America" was sung by request, and the audience dismissed.

Upon the rostrum a picture of Mrs. Luther was appropriately decorated with flowers and American colors—the red, white and blue—which had a patriotic effect upon the audience.

Prof. Lockwood's address was frequently punctuated by applause as his stirring words of commendation rang out through the hall. He spoke of her as being the grandest medium we have ever had, whose brain was so highly tuned that the grandest intellects in spirit-life could use her organism and voice through her the truths of the philosophy of life with apparent ease.

He spoke of her as the true "Daughter of the Republic," and cited a few of her many noble deeds during the rebellion. How at a time when a call was made for patriotic lecturers of the North to go South and try to pacify the rebellious states, no man could be found who would make the sacrifice for his nation. It was then that Mrs. Colby, who was known as a fearless advocate for the cause of truth and justice, was asked if she would go. She said, "Yes." The question was then raised, who would accompany her in this perilous undertaking going into the Southern frontier? Every man appealed to refused to go. When Mrs. Colby was notified that no man could be found to accompany her, she said: "Give me the American flag, and I will go alone."

She did go, and she traveled during the four years of the rebellion through many states, being assailed many times by all kinds of low epithets, but she faltered not. Often during the night in certain localities a rough platform of a few boards would be hastily thrown together when it was known that she was to speak the following day, for at that time, in many places, no suitable quarters could be obtained to lecture, as the hot-heads of the South determined that no man should deliver a lecture in favor of the North if they could prevent it, and when Mrs. Colby would drive up within a few rods of her improvised platform, she would get out of her carriage and take with her the American flag and walk through the crowd alone, upon the platform and in the hall, and deliver her stirring address to the multitudes that many modified their views and afterwards joined forces with the North. She was the "Daughter of the Republic."

As soon as the rebellion was over, and peace established between the North and South, Mrs. Colby immediately turned her gaze upon the rotten walls of ecclesiasticism, and punctured them with so many holes that to-day they stand as mere skeletons of what was formerly a strong structure.

She showed a pathway through the unexplored forest that the workers that followed her could walk with comparative ease.

Mrs. Luther's individuality was entirely unlike that of any other, those who knew her can again see her standing erect, grandly majestic, facing her audience and commanding the greatest respect, holding them spellbound, and when closing her discourse, looking upward with hands clasped upon her breast, she would deliver the grandest peroration that mortal lips are capable of uttering.

While Mrs. Luther would, with her keen thrusts of reason, drive out many a one—to return and hear this strangely fascinating woman, who would hit so hard and yet be so gentle and in spite of themselves. It was her strangely fascinating individuality that her stand out in bold relief among all others, as a fearless advocate of truth and justice. Reason was the only sword she used, and no more patriotic woman ever breathed the breath of life, and through no abler mentality than her own could America's great patriot, Thomas Paine, voice his ringing words of truth, than through the lips of Mrs. Luther.

Prof. Lockwood cited many instances of her noble life's work, and there was many a tear in the eyes of his hearers, and when it is so late, the people will awake to realize that from among their midst has gone one whose place will not be filled.

The writer was indeed glad to have the opportunity of hearing the Professor deliver this memorial for Mrs. Luther told the writer that this personal life, in January, 1895, while lecturing for this society, that when she passed out she wanted Prof. Lockwood to speak over her remains, and she had promised the Professor that if he passed out first she would speak for him.

The writer will always feel that Mrs. Luther passed to spirit-life prematurely. It was his happy lot to be one of three friends who held a seance for Mrs. Luther, on the morning of December 27, the day after her transition; the object of the sitting being unknown to the medium, Mrs. Luther came, supported by Thomas Paine, as seen by the medium, and gave her name; she placed one hand on the writer's shoulder and one upon the shoulder of one

of the sitters who is a true, staunch friend of Mrs. Luther. She said "she could have lived if conditions had been changed earlier in her illness." She slowly faded from view and the seance came to a close. N. W. H.

CHURCH TEACHINGS.

An Earnest Plea for the Safety of Childhood and Youth.

In my childhood and youth, I was firmly bound in the coils of the Christian superstition. The diets of the church and the doctrines of the Bible I dare not dispute. I was honest and sincere, and when my reason or intuition would suggest a doubt, I would interpret it as the voice or prompting of the "Evil One," and discard it with fear and trembling. I vainly strove to know and comprehend God, and was forced to seek light and spiritual wisdom within the narrow lines of a senseless creed. From it I learned the interesting and simple theological fact, that the "chief purpose" of my existence was to "glorify God,"—boom the hallelujah and holiness racket.

I was also taught some very interesting things about God and his attributes: That he possessed a threefold nature, consisting of the Father, Son and Holy Ghost—"God the Father; God the Son, and God the Holy Ghost, three gods in one, and one god in three," and that the "Three Gods were not one God, neither was the one God three." This of course knocked mathematics out of the theological ring and laid Smiley's arithmetic on the cooling board.

I was further instructed that the "Father was uncreate, the Son uncreate and the Holy Ghost uncreate." Of course this was adapted to my comprehension and extremely edifying to my juvenile mind.

I also learned that the three persons in the Godhead were "equal in glory and co-eternal in majesty." I was gratified to learn this, as it precluded the possibility of an anomalous or rivalry in the partnership, and was a guarantee of peace in heaven.

In further prosecuting my creedal studies I found that the "Father was incomprehensible and the Holy Ghost incomprehensible." This caused me to wonder how the creed-makers could comprehend so much about these incomprehensible persons.

The next revelation in relation to God conveyed the startling information that God was "without parts, form or substance," which made it plain and conclusive.

Having learned all the salient points about God collectively and individually, I was next instructed how to worship him. The instruction was very explicit. In addressing the throne of grace I was admonished not to kneel, found the persons nor divide the substance." This perplexed me sorely as I had been taught that God was "without substance." I went to the minister for a solution of the problem, and he coolly informed me that "it was one of the profound mysteries of godliness, and in no way essential to salvation." I was pleased to know that my salvation was still intact.

Later on I learned that the Son in the Godhead was begotten by the Father. As the Son was represented as "uncreate," and as no Mother was recognized in the makeup of the deity combine, the idea of the Son being begotten was to me a problem I could not understand, and I again applied to the minister for a solution. He referred me to the opinion of the distinguished church father and ecclesiastical writer, St. Augustine, who concisely explains the matter on the reasonable hypothesis that the "Son was unbegottenly begotten." It would have been a most stupid child that could not understand this clear and rational explanation.

Having learned all about God that was necessary to make my calling and election sure, I was next given lessons in Bible ethnology. My text book was the catechism. The lesson consisted of questions and answers which I was to diligently study and recite to my Sunday-school teacher. My inner sense of right and decency revolted at the task, as it criminated me without cause. I met my teacher and objected, but he solemnly admonished me to be ware of the whisperings of the "evil one."

On the following Sunday I repaired to the Sunday-school. I felt condemned and humiliated. A fearful inward had been made on my self-respect and moral sense. I was about to give false and damaging evidence against myself. I was an incoherent of the most pronounced type, and had just found it out. To think that I was innately vile, leprous with sin from the crown of my head to the soles of my feet," covered me with shame. I reluctantly took my place at the witness stand to make public my sinful condition. With down-cast eyes I stood ready to do some disgraceful lying, to my own degradation and in the interest of the blessed Christian religion.

The first question asked by my Protestant inquisitor was: "What kind of a child are you by nature?" With deep humiliation I answered: "A child of wrath, sold under sin!" Question 2. "Have you any power in and of yourself, to do right?" I answered: "No! I sin only, and continually!" Question 3. "What kind of a heart have you by nature?"

A. "A heart desperately wicked above all things, and out of it proceeds thefts, false witness, murders and adulteries."

Oh, my shocking villainess! Gerate Gawd! what a startling point in life for a boy eleven years old!

I stood, as being instructed in the laws of bodily health and intellectual and spiritual growth, I was crammed full of this offensive theological rot, that would distemper the stomach of a grave-digger hyena.

The man who would mutilate and deform the bodies of children would be

considered a monster; and hunted down like a wild beast; and yet he would injure the race far less than the religious teachers of church and Sunday-school, who place the minds of unsuspecting children on the catechism rack, and foully deform and distemper them for life.

How long will the people in this so-called enlightened age suffer this revolting outrage against morality and decency, to be perpetrated to the injury of childhood and youth?

WARREN SMITH.

Smith's Fork, Tenn.

TESTS OR NO TESTS.

The Subject Is Philosophically Considered.

Much has been written, both pro and con, as to the advisability of having platform tests in connection with lectures. For myself I would say, separate them entirely. I have had tests enough in the last forty odd years. They cannot add to my confidence in the fact of spirit return, nor do they help much in self-discipline, although they add to our knowledge of spirit life and demonstrate the fact of its continuity—the main fact.

I would rather listen to a good scientific or inspirational lecture than to the best tests that are given from the platforms. But I do not want every body fitted to my bedstead. Nor do I expect to be suited in every way. "That would be simple selfishness. But if I look beyond and above that, to the needs of my cred-bound fellow-mortals, and ask myself, what would I be now without the knowledge of continuity of life beyond the grave, my better impulses are awakened, and I am moved by a strong desire for the spread of truth as demonstrated by the phenomena and tests of Spiritualism."

Now, what are the best means of spreading a knowledge of this philosophy among the people? The first point to be gained in this direction is to get people interested in the subject; and it matters little whether it be through curiosity, marveliveness or a desire to know the truth. Interest must be felt before any effort will be put forth in any direction. Where there is one that has been interested through some knowledge of the philosophy, there are twenty that become so through the phenomena, of which clairvoyant and clairaudient tests so-called, are the most interesting to the people.

In my more than four decades of observations, I have known but one who became a believer without the aid of phenomena. But there are not many most interesting to the people.

The object of the organized effort of the Spiritualists is the diffusion of that knowledge of the true philosophy of life that will lift the people out of the quagmire of superstition and dogmatic theology. To do that the people must first be interested to that extent that it will lead them to seek further, publicly or privately, and find the needed light, and twenty can be interested by a few tests to one by a lecture that would be listened to with pleasure and profit by those well advanced in knowledge of the true philosophy.

I am aware that there is a class of Spiritualists among us, altogether too large, of phenomena-hunters. A class that seems satisfied to get, year after year, a repetition of phenomena that add little or nothing to their spiritual unfoldment, because its members do not apply the teaching of the philosophy to themselves as helps to overcome the natural impulses of anger, jealousy and all uncharitableness. But for such minds the lessons gathered from tests are more profitable, are more beneficial, than most other phenomena. So let us offer such phenomena as will lead the public in the right direction, and to a desire for more. Those who have advanced so far that they do not need or desire tests and phenomena can afford to sacrifice their own tastes and desires for the good of those in greater need.

I know, from many years of observation, that the most profound lessons on our platforms are unintelligible to portions of the listeners in our lecture rooms. But large audiences will listen attentively to a lecture that is to be followed by tests. And tests draw the very ones we want to reach. I was a test and phenomena-hunter myself once, years ago, and shall I not allow others the privilege of the path that led me to where I am?

A. S. HINKLEY.

Grand Rapids, Mich.

Believes Animals Immortal.

Here is one progressive Presbyterian, at least, and to whom is given everlasting credit. The item from the Times-Herald of this city, explains it:

"I believe that animals are immortal," said the Rev. S. P. Sprecher of the Euclid Avenue Presbyterian church, Cleveland, recently.

The statement was made in answer to a large number of inquiries which had been received by Dr. Sprecher in his mail during the last few days, which were prompted by a sermon he recently delivered on the subject of "Physical Evidence of Future Life." Dr. Sprecher gave it as his belief that the life in the animal is immortal, but that the animal itself may not have reached a state of sufficient development to possess a soul.

"I believe that the soul and life are special creations," said Dr. Sprecher. "I do not believe that God will destroy them."</

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.

RESOLVED: That Modern Spiritualism as a so-called Religion or Science is a Fraud, a Delusion, a Lie, and its Honest Believers are Deluded the same as Sincere Mormons.

ELDER COVERT AFFIRMS.

We are crowding into four nights a ten weeks' discussion.

I must begin with Madam Eva Fay. She went to England and hobnobbed with the Czar of Russia and the Queen of England, and William Crookes, F. R. S., fully tested the powers of this wonderful woman, submitting her to a series of experiments, etc., and after Prof. Crookes became convinced that the spirit manifestations through this medium were genuine, he assisted her in exhibiting the phenomena and all that. Now, then, I affirm that Eva Fay converted Prof. Crookes. Prof. Crookes recommended Eva Fay, and all the science of Europe rests upon the tricks of Eva Fay, and he acknowledges and I acknowledge, and thus we both agree, even if we are both liars, that she was a liar and a fraud and a knave. So this Prof. Crookes and all your Wallaces and others were simply fooled by Eva Fay, and thus the whole science of Spiritualism in Europe rests upon a fraud, the same as in this country.

Now, as to Charles Foster's test. It was like this: You see this word "Albert" (showing a card with the word "Albert" in raised letters on it). He would take a card—he had a deck of cards, and slipped them up his sleeve, and then he would get a name, and by pressing his arm on that—on these elevated letters, then he would slip his sleeve up again—there was the name of your friend. That's the way Foster performed that trick. But that was different from the ballot test I referred to.

Now, he has told you about Home, but he seemed to forget that Home came out and denounced Spiritualism, joined the Catholic church, and offered one thousand dollars to any medium in this country or Europe whose phenomena he could not explain. So Home is a fraud, and Fay is a fraud. So your Crookes and Wallace got their religion from frauds.

PERSONALITIES.

As to his wife's being a medium, I never knew it until he confessed it here. But he is a funny man—not even a confederate to his wife. He says she has got no confederates. Why, that's funny. Well, if his wife can give a demonstration that Spiritualism is true, let him bring her here and give the demonstration. I would just as leave have his wife do it as any person else. But I affirm that if your wife (addressing Mr. Hull) is a medium, she is a liar and a fraud and a knave, or an ignoramus, the same as any other medium. And you lived in adultery with her, according to the laws of this land, and he was forced to marry her according to the laws of Illinois, at Chicago.

Mr. Hull—speaking to the moderators: He says I am living in adultery with her. I say that is a personality he has no right to indulge here.

Mr. Covert: I want to say I know parliamentary law, and I want to say he introduced his wife, and I want to say I have a right to answer. He denied last night of being an infidel. I know what I am talking about. I haven't violated any parliamentary law. You permitted him to introduce the subject, and you permitted him to say he had never been an infidel. I have a right to reply to whatever my opponent introduces. If he hadn't introduced his wife I wouldn't have mentioned it, but I don't propose that he shall force upon us that his wife is a genuine medium.

Mr. Hull: I say these things are falsehoods, and I would like to have time to explain it. Every word is false. He can talk about her mediumship, but when he accuses her of adultery, that is an other thing. My wife is as pure a woman as any woman in the world. I ask if the question whether I committed adultery with her has any reference to this question. That question has been settled in the courts, and the courts decided that I was about the only married man in the state of New Jersey. I didn't get married in Chicago. I never took out a marriage certificate anywhere. These things are falsehoods. I would like to have time to explain it. Every word is false—all of these things.

The Moderator: We ask him [Covert] to refrain from such personalities hereafter, and that each of you shall maintain silence while the other is speaking.

Elder Covert proceeds: Much ado over nothing! Now, I want you to begin with Sister Woodworth. He brought up Sister Woodworth—a very good person, but innocent, who gets mesmerized and falls into mesmeric trances; and, just like the Spiritualists, she thought she saw God and heaven, and all these things. But she has since learned that these things are but visions of the mind. What he referred to at San Francisco and Oakland convinced her that she was mistaken in these things, if true as reported.

Now, mark the unfairness of the man. Of all the opponents I ever met, I never met such a prevaricator and misrepresenter of arguments. I said in the raising of tables, there were three things. Either it was raised by physical force on the part of the mediums, or else the persons were mesmerized, or else they lied. Now, then, these gentlemen can take one of these three things. They either had a medium to raise it by physical force, or else they were mesmerized and thought they saw it, and in that case be perfectly honest, or else they lied. Now there's a vast difference between that and saying "those men are liars." Let's have a clear statement of the case.

MEDIUMS ARE DEVILS, ETC.

Last night he said God didn't work miracles—that the devils worked them; and then he said that their mediums worked them. Therefore, their mediums are devils, according to the Bible and his interpretation of it. Well, that's just what I have been talking about. Why, of course, they are devils and devils, and always have been and always will be, for they were begotten in fraud, and can only perpetuate their miserable system by conspiracy, and by lies and frauds. That is the only way they can continue.

Now, as to saying that he had been an infidel. He referred to those things last night, and put his personal character up here in defense of his argument.

Now, as to free love. He said that to elevate woman. Great God! I want to see the father or mother here who wants their daughter elevated that way. To

break the marriage relation, to go out and have sexual intercourse with whoever you can, is the broad and real meaning of free love; and yet, by that process he proposes to elevate woman. The mediums have never done anything in this country to elevate women. They have drawn them down. The women of this country have been elevated by Christianity. The influence of the church and the teachings of the Lord Jesus Christ are the only things that have ever elevated women, or ever will elevate them, and that is very evident.

Now, he referred to the character of the Spiritualists compared to the character of church members. He said their standing in Anderson was as good as the standing of the church members. That is not true. The greatest gamblers of this county are Spiritualists, and the greatest drunkards are Spiritualists, and thus every class that is low and mean is connected with the Spiritualists. Their moral standing in this city is not equal to the moral standing of the members of the churches in this city.

HISSES.

But that is the Spiritualists; how about the mediums? There is not an honorable medium in this country or Europe, morally speaking—cannot be. What was the result when we had the trial here of Madam Hilligoss? Who was on the witness-stand? Who testified for her? Why, you hissing three or four women from the street, and one lady that was so affected had a child in court. Now hiss, will you. I don't care for your hisses. You are the kind that hissed in court, but you can't throw me off. These are the facts, and the facts stand on record in the court here in Anderson. The mediums of this country are not of equal standing with the ministers of this country. What says the man who was a medium for twenty years? He says in all of his travels he never met a female medium but what was of doubtful character. Now, then, these are the facts about mediums, and I make the distinction between mediums and Spiritualists. I told you there were but very few, there are, in fact, mediums that are Spiritualists. All mediums are infidels, as a rule, or agnostics. They play these tricks, they know they are playing these tricks upon the people, just the same as Joe Smith and Brigham Young played their deception upon the honest Mormons. The honest Mormons stand in the same position that the honest Spiritualists stand. They are deluded. Well, I thank God that my people and the people of the other churches have sense enough to keep still; but I know that Spiritualists are mostly crazy, and hence this fool noise (referring to some disorder which occurred). Why can't you keep quiet like the Christian people do?

My proposition is, that Modern Spiritualism is a delusion, a fraud and a lie, and when I am talking about a lie, I am going to say "lie." I don't propose to be driven from this platform as long as I am using parliamentary language. I know when I am using parliamentary language. I am using strong language, and the case demands it.

Now, then, Modern Spiritualism is a delusion, and especially when we go to the word of God. Why? Because it teaches that future knowledge belongs to the medium, and thus they can tell the future; while God says in his word, "Secret things belong to God." Then it is a delusion when they teach us that the magicians could work miracles. The magicians before Pharaoh could not work miracles. They played two or three of the common tricks of the magicians of Egypt, which Brother Becker can well expose, and you can well understand it. Why, they pretended to create serpents, and they pretended to create frogs, but when it came to creating lice, they couldn't create lice. Therefore, if a man or woman, or a magician had power to create a snake, power to create a frog, he most certainly would have power to create a louse. Hence it is a delusion to assume that the magicians of Egypt worked miracles.

It is a delusion also to think that persons can interpret dreams, according to God's word. Only God himself could interpret the dreams. We heard of the dream of the seven cows that came up, very poor, that were going to eat up the fat cows; and we were told that that was the Spiritualists, and they were going to eat up the fat people. I suppose that's myself. Well, now, who interpreted that vision? It was God Almighty. Who interpreted Nebuchadnezzar's dream? Why, all the magicians couldn't, and when Daniel was called he said it was the spirit of the Most High God who interpreted the handwriting on the wall; not the magicians, not the astrologers, not the mediums; no, but, as Daniel said, the spirit of the Most High God.

PROPHECY.

As to the prophesying which we have heard so much about on the part of our opponent, saying they simply prophesied by the spirits of the dead the same as the mediums do at the present time—let us take an illustration. Of Babylon the prophet said, of that mighty city: She shall not be in inhabited from generation to generation; the Arabian shall not pitch his tent there, the shepherd shall not take his fold there, the wild beasts shall dwell in the palaces, and the bittern and the wild fowl shall be heard there.

That is prophecy. Prophecy is history written before the events occur. What happened to that beautiful and events occur. What happened to that beautiful and great city of Babylon? When the site of the capital was changed to Seleucia, they took Babylon and made a zoological garden out of it; that was the time her palaces became filled with wild animals. But it says, the shepherd shall not lead his flock there and he dared not because of the wild beasts. But it says the Arabian shall not pitch his tent there. Why? The Arabian wasn't afraid of the wild beasts; he liked to contend with them; but in the caverns and recesses, in the cellars and dark caves there were venomous reptiles, and thus the Arabian dare not pitch his tent to sleep there. But it says, Babylon shall become a place for the water fowls. Later on, the river Euphrates, from some obstruction in its course, overflowed the site of Babylon, and the water fowl was heard where the great site of the City of Babylon was. It shall not be inhabited from generation to generation. That is God's word. The prophecy of God's people has been fulfilled in letter in all ages of the past.

Jesus Christ, speaking of the temple, said, the time shall come that not one stone shall be left upon another that shall not be thrown down. When the Romans surrounded Jerusalem, when the Christian people went out, according to the prophecy and teaching of Christ, when that temple was overthrown, when Jerusalem was surrounded by the Romans—they believed there was gold in it—they believed there was gold and silver mixed in the foundations of it, and hence every stone was separated one from another; and thus they took up the very foundations of the Temple, and not one stone was left upon another that hasn't been thrown down. That is prophecy

foretelling the history of the future, and thus the prophecy from the righteous Abel down to Malachi has been fulfilled. Every prophecy made, and every shadow and type given by God Almighty in the law of Moses on Mount Sinai was fulfilled. The shedding of the lamb's blood, the waving of the sheaves of wheat, and the heaving of the bread, all these things pointed to the coming of a Messiah—the Son of God. He rose from the dead, the first to rise to die no more. He brought life and immortality to light through the gospel. He was the bread of life; he is the water of life; and thus every prophecy, every sacrifice, every ceremony of the old dispensation was fulfilled in God's son, the Lord Jesus Christ. But mark you, if I say a thing against Kate Fox, or old Andrew Jackson Davis; some of you begin to hiss; but he may deride the Son of God—he denies he is the Son of God; he denies the divinity of Christ; he denies the personality of the Holy Spirit; he denies the personality of God; he denies the authenticity of the Scriptures; he denies the genuineness of the Scriptures; he denies Christianity, and then you laugh at that. Why? Because Spiritualists are nothing but infidels. Spiritual free-love is nothing but free-love with a ghost in it. That is the difference between spiritual free-love and the other kind. Their's simply has a ghost in it. Now, mark you at any word of irreverence or making light of the Lord Jesus Christ how some people tramp their heels. Why, you are infidels out here, and the point I want to make clear before the Christian people is,—and your great champion admits it—he denies the authenticity of the Scriptures; he denies the genuineness of the word of God; he denies the personality of God; he denies the Lord Jesus Christ is divine; he denies the Holy Spirit, and then denies that Jesus Christ brought life and immortality to light through the gospel, and offered instead thereof the miserable, low clap-trap of a table being lifted by a rogue or else simply rising in the mind that is overheated or mesmerized—offering such a miserable thing as that in place of the atonement made by Christ.

Talking of Nicodemus going to Christ! Why did he go? He says, "No man can do the things that thou doest except God be with him." And what did Christ teach him? Why, "a man must be born again before he can enter into or see the kingdom of God." Now, what is the kingdom of God? Paul says, "It is not meat and drink." It is not the lifting of tables, it is not meat and tin horns and slates and paraphernalia, and all that kind of stuff that the women mediums carry under their clothes when they go in the seance room. No, it is not all that paraphernalia; but Paul says: "It is righteousness and peace and joy in the Holy Ghost"—or the Holy Spirit; not in the spirits of the dead, not in the spirits of the Indians or the Mohammedans, or your friends at all, but it is peace and joy in the Holy Spirit, the third person in the Trinity.

As to the fact of the raising of the dead: Christ raised the dead. The widow's son he raised in the presence of the whole funeral. Hundreds of people saw him. He raised Lazarus in the presence of unbelievers, and Christ raised himself to die no more in the presence of unbelievers that were standing there guarding his grave. Can the mediums raise the dead? Can they come forth themselves? If so, let them come forth, and then we will have some respect for their phenomena.

NO SPIRIT RETURN AFTER DEATH.

Do the dead return? Do the Scriptures teach that? No. When David's little child was dying—his little boy—as a father that loved the boy, he prayed, "for," he said, "who can tell whether God will spare the child or not?" But the child died. David arose and dressed himself, and the servant said, "Why, how is this?" "Well," he said, "while the child was sick I wept and prayed; but now he is dead. He cannot come to me, but I can go to him." There is the difference between the doctrine of Christianity and the doctrine of Spiritualism. The doctrine of Christianity is that God's people can go to meet their loved ones in the land that is fairer than day. What about the spirits of the dead? Where are they? Can they come back? Why, no. The Lazarus in hell could not come back; neither could Lazarus in Abraham's bosom. There was an impassable gulf. If mediums could call back the dead, why not call back the rich man; why not give him water to cool his parched tongue? They cannot call them back.

In whose hands are the spirits of the dead? Why, the word of God tells us: "If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there."

"If I take the wings of the morning, and dwell in the uttermost parts of the sea; "Even there shall thy hand lead me, and thy right hand shall hold me."

IS THANKFUL.

Hence the spirit of God Almighty has charge of the spirits of the dead, and I thank God that when my friends have gone, they shall be at rest. I thank God that when I go over I shall not be yanked back from the other world by a lot of old mediums, like they yank suckers out of a pond. No, when I go over I am going to stay until the Lord Jesus Christ comes again. But then the Spiritualists deny the coming of the Lord Jesus Christ. They deny the resurrection of the body. You heard the creed. They deny the essential doctrines of our Lord and Savior, Jesus Christ; and therefore it is a moral delusion as well as a scriptural delusion, a delusion of morals, in fact, as I proved last night. The leading mediums become free-lovers, and he practically endorses it by the reading from the book published that I read last night. It is a delusion of the mind. Men sit around a table and become self-mesmerized, and thus see the things that they suggested before they went into the seance-room.

GRIMES ON EVOLUTION.

Now, as to Davis' work. Why, Grimes wrote the first work on evolution ever written in the English language to which a man signed his name, long before Andrew Jackson Davis, and there it is, "The Problems of Creation." And what is it? It is simply this: The worlds grew by condensation of ether; that light, heat and electricity are motions of ether; that gravitation is ether flowing into a vacuum produced by condensation; that the light of the suns produced by the condensations exceeding the radiations. Thus the whole universe is governed by law, and not by capricious spirits, as taught by Andrew Jackson Davis. He made no prophecies, he told of no planets that would be discovered beyond that told of by Herschel and others that preceded him. He received his knowledge from those educated men that I told you of—those Universalist ministers and others who formed the system.

And now he says if Grimes or I could write such a book, what a fortune would be in it. Why, God bless you! The people that printed it broke up. You can buy that miserable old book of Davis' at any second-hand bookstore for fifty cents. Why, he is a false prophet himself. Davis broke up, just as the men who published the Book of Mormon all broke up. Why the Book of Mormon was endorsed by four or five men. Did these men lie? They said that Joe Smith found the golden plates, and he had a great big pair of iron spectacles that he looked through and interpreted. Now, then, the way the Indian accounted for this book is as follows: He said God wrote a Bible, and then the Devil wrote one and was ashamed of it, and hid it, and that Joe Smith found it. Now that Book of Mormon is sworn to be true. As that is a lie, so Modern Spiritualism is a lie. The whole system is a delusion—a delusion in theory, a delusion in philosophy, a delusion in phenomena, and its honest believers are deluded the same as the honest believers in the Book of Mormons are deceived. "Time."

I thank you, Moderators, and I thank you all for your attention.

THE PARTITION OF CHINA.

The heathen Chinese! The heathen Chinese! What an opening for Christian exertion we see! Then hie for the Flowery Land of the east, Like vultures we'll swoop on the promising feast. Man, man all the fleets of the brave and the free, And bombard all the coasts of the heathen Chinese. Let the Russians go here and the Russians go there, But, by jingo, we'll each hew a slice, we declare. We English are bound to look after our trade; There are men to be plundered and cash to be made. With the "Maxims" of Christendom soon we shall see A wonderful change in that heathen Chinese! Then come, all ye teachers and preachers and fighters, Backed up by the Press and its wonderful writers, And give to this darkened and down-trodden nation A touch of the blessings of civilization. When Russians are robbing and Germans are raiding, Never let it be said that we are not aiding. The pride of the land and the queen of the sea, We'll do what we like with that heathen Chinese! We'll rob him and shoot him and burn each small village, And give every town which is larger to pillage, To the conquest, ye Christians, sail swift o'er the sea, And make what you can of the heathen Chinese! —Westminster Gazette.

THE OLD BLUE WRAPPER.

I can see the old blue wrapper that my mammy used to wear, With the braiding 'round the border and the bits of lace so rare, For I've often dried my tears against that wrapper on her breast, When my boyish heart was breaking and I wished to be caressed. There was nothing half so homelike as that old blue dress to me, There was nothing half so rich as those old frillings seemed to be, And no arms have ever pressed me with a love so rare and true As the hugs I got from mother when she wore that dress of blue. I have seen old Neptune's color, as the blue waves billow by, I have seen the velvet starlight in the azure tropic sky, I have seen a maiden's glances that the light of heaven bore, But there's not a blue so pretty as the dress my mammy wore. —Pittsburg News.

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FORTUNE AND FATE.

Oh, why should Dame Fortune be partial to one And cruelly severe to another; Oh, why is the labor of Fate never done Oppressing the lucky man's brother? Men's motives and feelings may be just the same— Each struggling along the same road; One rises in fortune, distinction and fame, The other breaks down 'neath a load. One has but to reach out his hand for the gold That rolls in at every turn; The other must struggle to even get hold Of each shining piece he may earn. Each may be sober, industrious and bright, And each one be polished, withal, And yet old Dame Fortune and Fate, e'er in sight Lift one and the other let fall. If life were but measured by man's mortal span— The future depended on gold, Then life would be partial in working and plan, And justice left out in the cold. DR. T. WILKINS.

CHILD AND MOTHER.

O, Mother-My-Love, if you'll give me your hand And go where I ask you to wander, I will lead you away to a beautiful land— The dreamland that's waiting out yonder. We'll walk in the sweet-posie garden out there, Where moonlight and starlight are streaming, And the flowers and birds are filling the air With the fragrance and music of dreaming. There'll be no little, tired-out boy to undress, No questions or cares to perplex you; There'll be no little bruises or bumps to caress, Nor patching of stockings to vex you. For I'll rock you away on the silver-dew stream And sing you asleep when you're weary, And no one shall know of our beautiful dream But you and your own little dearie. And when I am tired I'll nestle my head In the bosom that's soothed me so often, And the wide-awake stars shall sing in my stead A song which my dreaming shall soften. So, Mother-My-Love, let me take your dear hand, And away through the starlight we'll wander— Away through the mist to the beautiful land— The dreamland that's waiting out yonder! —Eugene Field.

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GRIME AMONG MEDIUMS AND CHURCH MEMBERS.

WORSE THAN THUGS.

Villainy That Has an Equal Only in the Churches.

BENNY FOSTER AND HIS WIFE POSE AS MEDIUMS, AND A PROMINENT CHICAGO SPIRITUALIST IS SWINDLED OUT OF \$500 AND VALUABLE JEWELRY—IMPS OF DARKNESS, UNDER THE PRETENSE OF BEING ANGELS OF LIGHT, PERFORM THE NEFARIOUS WORK.

To the Editor:—The events of the last few weeks, culminating in the hasty flight of Ben F. and Emma Foster from the city, furnish an object lesson which all Spiritualists would do well to profit by. Certain it is that some of us will profit by those experiences, myself among the number. A word of explanation is due the public as well as myself concerning my association with the Fosters at Lakeside Hall.

Ben F. Foster came to see me at my rooms and stated that he had rented the hall for the purpose of conducting a series of meetings, and requesting me to assist in the enterprise. Having nothing on hand at the time and being willing to assist in carrying out what to me was considered a worthy project, I became associated with him with the distinct understanding that we would conduct a meeting free as far as possible from all objectionable features, a meeting where the

PHILOSOPHY AND PHENOMENA

could be combined to the edification and profit of all concerned. Foster's light seances as conducted in the hall did incite great interest, and with one single exception no criticism was manifested.

That he is a remarkable instrument for his phase of manifestation I still believe.

I also still believe that his wife, Emma Foster, is a good medium in her line of work, and that genuine and remarkable manifestations have been and can be produced through her agency. So much for my position in the premises.

It is to be regretted that mediumship does not depend on

MORAL CHARACTER

instead of purely physical states, but that it does not is well known to all who have given the subject proper attention. That the character of mediumship does largely depend upon the character of the instrument used, I believe to be a fact.

This position has been maintained by myself for many years and I have been censured by many Spiritualists and recalcitrant mediums for assuming the position that to possess psychic power was not enough, and that the time had come when we as Spiritualists must

DEMAND CHARACTER

as well as mediumship in all our workers, whether in the seance-room or on the platform. This position I not only still maintain, but desire to emphasize at the present time, and it is a position which we must maintain as a body or become the laughing stock of the world. Too long have we condoned the

GENERAL CUSSEDNESS

of a certain class of psychics simply because marvelous manifestations can be produced by their agency. The Fosters, in betraying the confidence of their too trusting friends and taking under false pretenses, from one of their patrons four hundred and fifty dollars in gold, besides sundry articles of jewelry, have placed themselves beneath the

LEVEL OF THE THUG

who holds up his victim on the street, and their action should be condemned by all Spiritualists and all decent-minded persons. They not only should be thoroughly advertised by every Spiritualist and secular paper in the United States, but it is to be regretted that the case could not have been called in a court having competent jurisdiction where they might receive the punishment

DUE THEIR CRIME.

Such persons should no longer be tolerated among Spiritualists, no matter what marvelous things they may be able to produce. Their proper place is

IN THE PENITENTIARY

until they can learn to appreciate the virtue contained in common honesty.

The case is one that does not admit a particle of doubt, and any camp association or society who will in future patronize them or allow them to conduct seances upon their grounds, in their halls or places of meeting, will be justly considered as accessories in

THEIR CRIMINAL PRACTICES.

Now is their a remedy among Spiritualists for this state of affairs, or must we wait for the Antis to unearth these plague spots and apply the remedy which we do not

SEEM TO HAVE SENSE ENOUGH

to apply ourselves? In my opinion we have a remedy if we have the courage to apply it, and it lies in abolishing the dark seance. It is a fact, patent to all observers, that more than three-fourths of all the trouble in the past has arisen from the fraud practiced by dark circle mediums, including the phase known as materialization. In these circles there is usually no attempt whatever made by the medium or their attendant controls (?) to teach in any manner the philosophy of right living in order to assist us in rounding out a noble manhood or womanhood, their whole effort being concentrated in producing

THE MARVELOUS.

There are possible exceptions, but the rule holds good as thousands can testify from their own experiences and observations. For my part I have gained a probably needed experience in this unfortunate matter, and am now ready to obey the scriptural injunction, "Have no fellowship with the unfruitful works of darkness."

Spiritual intelligences who have the good of humanity in view, and who are capable of instructing us in all that pertains to growth and improvement and the attainment of knowledge, do not need the condition of darkness, nor do such intelligences seek the dark seance for the purpose of imparting instruction.

It is humiliating to one who holds the cause and good name of Spiritualism above all else, to

WITNESS THE GULLIBILITY

of many of the patrons of these dark places. The unfoldment of various phases of mediumship is promised in short time, which usually takes years of patient waiting to accomplish, wonderful guides are assigned to these budding psychics, among them celebrated statesmen, renowned jurists, college professors, eminent physicians, military celebrities, and the ever-present ancient spirit who has compassed all worlds and all knowledge and who keeps on tap a vast fund of instruction never before given to mortal man in any age of the world.

And all this in view of the fact that there is absolutely nothing in common with the mediocre talent and in many cases the absolute ignorance of the would-be mouthpiece of these exalted intelligences. Everything goes, how-

ever, and the more ignorant the novice in psychic affairs the more wonderful the control.

O, the pity of it, and the disgrace that is attached to the fair name of Spiritualism in consequence. Is it not high time that Spiritualists come

OUT OF THE DARKNESS

and into the light? I do not know what course others may pursue, but for myself I have "sworn a solemn oath" that I will henceforth use all the powers at my command to discountenance such reprehensible practices, and whenever I know of mediums who use their powers to deceive and rob the public as in case of the Fosters, I will publish it to the world if compelled to call the aid of the Antis to accomplish my purpose. How many Spiritualists will aid me in driving all such disreputables from the ranks of Spiritualism? WILL C. HODGE, 98 Ogden avenue, Chicago, Ill.

CRIME! CRIME!

As It Is Found to Exist In the Churches

CRIME IN THE CHURCHES EXCEEDS THAT AMONG SPIRITUALISTS BY ABOUT A THOUSAND TO ONE.

If any of the church people raise up their hands in "holy horror," because Benny Foster's seances were instrumental in the perpetration of a diabolical crime, let them read the following. I could furnish you hundreds of such cases of recent occurrence:

SHE STOLE, THOUGH A PILLAR OF THE CHURCH.

In Part III. of the General Sessions yesterday Miss Dora Wood, who had been described by witnesses as one of the pillars of St. Mark's African M. E. church, was convicted of stealing a \$200 sealskin saccage.—New York Sun, Jan. 15, 1898.

A CLERICAL MONSTER—REV. HICKMAN, OF KNOXVILLE, IN THE ROLE OF A MORAL LEADER—BETRAYS A BEAUTIFUL YOUNG GIRL AT MARYSVILLE, TENN., WHILE ASSISTING AT A REVIVAL SERVICE—ONE OF THE MOST HORRIFYING STORIES OF A MAN'S MORAL OBLIVIOUSNESS.

Knoxville, Jan. 12, 1898.—Evidence came to light today of another good man of this city departing from the ways of righteousness and ruining a young lady living in Maryville, Tenn.

The man in question is none other than Rev. J. T. Hickman, pastor of the Smithwood Baptist church. News of Hickman's crime was brought to the ears of several of the good Baptist people of this city a few days ago and Dr. Acree, of the First Baptist church, was selected to conduct an investigation.

Several ministers and deacons of the Baptist church of Maryville and this city met yesterday and compiled the evidence in the matter, including the statement of the young girl, who said that he had accomplished her ruin while he was holding a revival in Maryville some months ago. No definite action was taken in the matter yesterday, and early this morning Rev. Hickman appeared before the board and

MADE A CONFESSION,

agreeing to surrender his ordination papers and leave the city at once. This was satisfactory to the parents and friends of the young girl and Knoxville will have one less citizen after to-day.

Some months ago Rev. Hickman went to Maryville to assist Rev. Ferrell, pastor of the church of that place, in holding a revival. Hickman stopped at the home of Rev. Ferrell and while there met the young lady in question, who is about 18 years of age, a beautiful young woman. While enjoying the hospitality of Rev. Ferrell, he accomplished the young girl's ruin.

After the close of the revival he remained several days, and on returning to this city wrote her several passionate love letters, asking her to meet him at different places here in Knoxville.

As soon as the condition of the young lady was discovered by the parents the father wanted to take violent measures against Hickman but was persuaded to take another course.

Rev. Hickman has been one of the most popular ministers in this city for several years, and the announcement of this affair has caused considerable excitement among the church people of this city.—Chattanooga Times, Semi-Weekly of Jan. 19, 1898.

WILLIAM H. KENT ARRESTED—WOMAN CLIENT HIS ACCUSER—MRS. MARY H. MCCORD SAYS AS HER ATTORNEY HE POCKETED THE PROCEEDS OF A MORTGAGE AND HAS STOLEN OTHER FUNDS—IN THE RAYMOND STREET JAIL.

William H. Kent, a lawyer with offices in the Continental Insurance Company's building, was arrested yesterday by Policemen Maloney of Justice Brenner's court, Brooklyn, on a warrant issued by the Justice. He is a well-known member of Plymouth church, where he taught Sunday-school for years, and performed valuable service some months ago in reorganizing the penny-savings system in the Bethel Mission of the church. He is charged by a client, Mrs. Mary H. McCord, also a member of Plymouth church, with having falsely attested the genuineness of a satisfaction piece in the case of a mortgage made by Sarah G. O'Donoghue and John O'Donoghue to Mrs. McCord.

Mrs. McCord lives at 574 Washington avenue, Brooklyn. Kent was the agent in charge of her money and investments, and it is alleged that he stole not only the amount of the mortgage, \$1,100, but other moneys, including taxes and cash invested by Mrs. McCord's niece, Mrs. Annie H. Eastburn, and by her servant girl. Assistant District Attorney Caldwell said yesterday that from all appearances Kent had taken about \$40,000 belonging to his clients. Mrs. McCord had great confidence in Kent, who was regarded as a man of irreproachable probity, neither drank nor smoked, had no bad habits, and was devoted to his wife and child.

Mrs. McCord makes affidavit that a few days ago she was surprised to find that some of her property was noted in the book of taxes in arrears and for sale. She investigated, and found that the taxes on the property had not been paid for several years. She had always given Kent the money to pay taxes, and her confidence in him was such that she had never even asked to see the receipted bills. She had also allowed him to secure mortgages, search titles, collect the interest, and make such returns as he chose.

She investigated further, she says, and found that her claim of \$1,100 against the O'Donoghue property had apparently been paid. There was a satisfaction piece on record bearing what purported to be her signature, but which she declares is false. This satisfaction piece purported to have been acknowledged before Kent as notary.

The O'Donoghues told her that the mortgage had been paid off through Kent.

An interesting fact which came out after Kent's arrest is that he is the executor of the estate of a former Plymouth church member, named Anderson. This estate amounts to over \$50,000, and Mr. Anderson esteemed Kent so highly that besides making him the executor he left him a legacy of \$5,000. This estate appears to have become badly tangled, and the heirs have taken proceedings to force Kent to account. Ex-Judge Nathaniel H. Clement is referee in the case.

Kent was married two years ago, and has a child. He has a mother and two sisters. A few years ago he was a struggling lawyer, with but few clients, and some of the leading men in Plymouth church did their best to throw cases in his way. Among them was the Rev. Howard S. Bliss, then assistant pastor, who regarded Kent as a deserving man, and did what he could to help him along. It is due to this that Kent succeeded in getting a considerable practice. It is said that the proceedings taken by Mrs. McCord were begun only after pressure had been brought to bear on Kent by the officials of Plymouth church, without success.

Kent was locked up last night in Raymond street jail.—New York Times, December 23, 1897.

Now, church members and Spiritualists, read the above, after you see the exposure of Benny Foster. One thousand cases, equally as bad could be quoted, had we space, having occurred within the last three months.

D. R.

MOLECULAR HYPOTHESIS OF NATURE,

And Dr. Babbitt's "Molecular Demonstration."

In The Progressive Thinker of October 30, 1897, I find the following criticism by Dr. E. D. Babbitt:

"Prof. Lockwood's pamphlet on the 'Molecular Hypothesis of Nature' is very readable and instructive, but when he presumes that he is the first to develop this subject and its application to the spiritual, he, of course, is sincere, but was evidently not aware that this subject had been fully demonstrated long before his own work on the subject. Twenty-one years ago, aided by the higher world, I formulated not a molecular hypothesis, but a molecular demonstration, and nearly twenty years ago I published it to the world in my 'Principles of Light and Color,' showing its application to the mental and spiritual side of life and by its aid illustrating the processes of chemical affinity which underlie all things."

Without desiring in any way to disparage Dr. Babbitt's scientific erudition, I wish to correct some misapprehensions on the part of the gentleman regarding the data upon which my work was written, and to suggest to him and others who claim priority of discovery in the general application of molecular physics, that he and these other critics utterly fail to note that the Molecular Hypothesis of Nature as voiced in my treatise, is as distinct and divergent a system of philosophy from that of the Atomic Theory, as is the system of astronomy presented by Herschell and La Place divergent from that of Ptolemy. The atomic theory is a materialistic postulate, formulated before spectrum analysis had become an allied science in noting the spectra of chemical reactions, and the theory has been the occasion of continued speculation among physicists as to the duality of matter and energy, and signals fails to account for the phenomena of change of polarity of combining elements, with its unchanged atoms, or the evolution of color motion from colorless fluids and gases, and how co-relations in combining processes can obtain with the undisturbed polarity of the atoms per se, since a change in the polarity of elements of matter is the basis of combination. These are only a few of the difficulties presenting themselves in the atomic theory.

The Molecular Hypothesis of Nature is a spiritual hypothesis of invisible "modes of motion," based upon the primordial etheric character of nature's elements, and its unit of computation is a molecular volume and not an atom. It is in strict rhythm with the principles and data of spectrum analysis, and regards matter in its visible form as only the phenomena promoted by the combination of invisible spiritual forces. Hence matter and spirit are one—spiritual in character, because in its elemental condition, and in its combining proportions, its activities take place in a chemical spectrum or dimension of space, beyond ocular vision. The Molecular Hypothesis of Nature demonstrates "the chemical balance," the atomic theory does not. The mathematics of "the co-relation of force," and "the conservation of energy" based upon the universal polarity of matter and dynamical principle, have a deeper and more comprehensive significance when understood from the premise of molecular reactions, than any theory ever before presented. Nature, therefore, is shown to be automatic, sustained by the constancy of her co-related forces, and the inherent conservation of her energies. It does not mean the duality of matter and force, as is the premise of the atomic theory, but it means unity of action and re-action of the co-related spiritual forces of infinitude. The philosophy of co-relation, then, being the premise and keystone of all cosmic processes, it demonstrates life beyond the grave, related to life on the mortal plane, by the same eternal principle of natural association—that of cosmic co-relation.

This view of natural processes, so thoroughly voiced in every chapter of "The Molecular Hypothesis of Nature," Dr. Babbitt fails to discover, and he seems to think that I am presumptions, but "sincere" when I affirm in the introductory chapter of my "Hypothesis" that it is the first treatise of the kind—so far as I know—ever presented, in which the argument is laid upon the thesis of the automatic character of cosmos, and the continuity of life based upon the potential reactions of those subtle factors called "chemical elements."

When it is understood that Dr. Babbitt's treatise is based upon "the atomic theory," and that he devotes one of the first chapters of his work to explain and amplify that theory it will seem to the logical mind to be inconsistent and premature now to claim that The Molecular Hypothesis of Nature, presenting as it does, a spiritual premise, had been so thoroughly demonstrated by him so many years ago, in an argument upon the pathology of color motion, based upon a materialistic postulate. And this feeling grows with the careful reader, when it is noted, that nowhere in Dr. Babbitt's book does he treat of molecular co-relations, or postulate a single molecular fact. In the chapter devoted to "Chromo-Mentalism," whatever that term implies—a chapter where one would suppose he would introduce his logical sequences and demonstrative facts, the word "molecule" does not appear; save, in a quotation from Tyndall. The sentence containing the word reads: "The brain of man itself is an assemblage of molecules, arranged according to physical law." There is nothing in the entire chapter indicating or suggesting the kind of demonstration Dr. Babbitt lays claim to.

The chapter, chapter 10A is devoted to the cure of mental disease by the application of color motion; and while he suggests spiritual influences, he does not demonstrate that such influence is of molecular character, nor does he tell us that the action of color motion is of molecular character. Where is the paragraph or sentence showing the molecular co-relations existing between the mental and spiritual side of life? How can he demonstrate an invisible spiritual relation, by his atomic theory. Where are the atoms at, in thought, as a mode of mental motion, projected from spirit life, to human consciousness on the mortal plane? When this can be demonstrated, the modern physicist will be able to measure the potentiality of light with a yard stick.

However erudite Dr. Babbitt may be in the pathology

of light and color-motion, he is reckless in his statement of his prior claim, and short in logical sequences. After saying that I "evidently was not aware that this subject had been fully demonstrated long before his own work on the subject," he proceeds to say: "Twenty-one years ago, aided by the higher world, I formulated not a molecular hypothesis, but a molecular demonstration." After saying that this subject—The Molecular Hypothesis of Nature—had been fully demonstrated by him long before my work appeared, he contradicts this statement by saying, "I formulated not a molecular hypothesis, but a molecular demonstration." A molecular demonstration of what, pray? Where is that molecular demonstration, and to what does it relate? There is quite a difference between The Molecular Hypothesis of Nature, based on a spiritual premise, and a molecular demonstration based on the atomic theory. There is about as much cogency between them as that existing between Galileo's telescope and Ptolemy's "primum mobile," and any priority of claim based upon such careless statement as that of Dr. Babbitt, will not wash with the application of logical soap.

As I am continually meeting with people who claim to have been all over the groundwork of my "Hypothesis," and as I am fully convinced by conversation with these claimants that they fail to comprehend this system of philosophy, it may be well for us to state to the readers of The Progressive Thinker some of the causes leading up to the publication of my treatise, "The Molecular Hypothesis of Nature."

In 1857, in the preparation of some red iodide of mercury, I was at a loss to account for the phenomenon of color motion from two colorless fluids, in the evolution of this compound. In 1863 I called the attention of Prof. Gustavus Bode, of Milwaukee, Wis., who for several years was state chemist of that state, to this phenomenon, and its cause or causes. He suggested spectrum analysis as leading possibly, to the solution. But wonderment only increased with the experiments made, since the red iodide of mercury gave an entirely different spectra from either the iodide of potassium or the bi-chloride of mercury. Now what was the cause of this divergence of spectrum? In 1864 I secured a copy of Dr. Pyncheon's treatise (Paris, France) on chemical and electrical physics; and noted that he affirms this fact, "that the central tendency of all chemical combination is the production of something entirely unlike either of the elements or factors entering into such combination." Thus water is entirely unlike oxygen or hydrogen, its component elements. Salt is entirely unlike either chlorine or sodium, its combining factors; and the red iodide of mercury is unlike the iodide of potassa or the bi-chloride of mercury.

From these data I argued, how can we have such products as water, salt or the red iodide of mercury, without a change of polarity taking place in the factors promoting "this something unlike either factor?" And how can such change take place if the atoms composing these combining elements and factors, remain unchanged in the product of the combination? Must not an atom of whatever character, give up its own polarity before it can assimilate or blend into a more complex form of matter? And if so, where is your atom when it loses its individual polarity? Can an atom of oxygen remain individualized, or retain its identity, when its polarity producing its spectra is overcome?

I believe that close investigation on the part of any unbiased physicist along these lines of scientific inquiry will demonstrate the fact, that the atomic theory is an impossible postulate, and about as applicable to cosmic processes, as "the Christian scheme of salvation" is, to save the ignorant from their ignorance; and in this respect, they are very much alike, both system and scheme requiring matter and an over ruling power to actuate it.

Between 1865 and 1873 I wrote several articles for the public press, suggesting molecular co-relations as the basis of organization; and in 1874 before the National Convention of photographers assembled at Buffalo, N. Y., I demonstrated that photographic negatives are the result of the molecular impact of color motion on the sensitive film, and that the transference of these colors carries along with the colors the individuality of whatever is photographed, just as a vibrating bar of steel carries with the vibration a sensation of the character of the hammer that struck it, or the telephone wire carries the thought and personality of the individual speaking through it. I also formulated a mathematical computation of the vibratory character of the colors of the solar spectrum in their chemical relation to sensitive films, based on the velocity of light. (See Munn's Science Record of 1874, article, Photometry of Colors.)

In 1876 I gave my first address to the Spiritualists convened at Omro, Wis., upon the molecular co-relations of nature's forces, suggesting that this natural principle connected invisible life to the mortal plane. In 1877 I was made president of that body of Spiritualists, and continued in that capacity till 1891. During all of this time and since, speaking in the larger cities of the United States, I have continued to teach this truth. I have carried the investigation of molecular reactions far beyond the matter presented in my published treatise. In the investigation of blood structure, the molecular action of the glands of assimilation of the human, in a study of bone and fiber structure, of ganglionic process and brain convolution, in the order of crystallization of woods, barks, rocks, soils and metals, and thus far I find molecular co-relations the formula of physical combination and psychic process.

In view of the facts obtained, I affirm, not arrogantly or dogmatically, yet with firmness, that no sane person will claim to have fully demonstrated the molecular or spiritual character of nature's elements and forces, and still adhere to the atomic theory. It is an impossible postulate, upon which materialism and ecclesiasticism both attempt to build. The former speculation holding to the duality of matter and force makes life appear to be the result of the combined activities of the organisms; and when these are broken up by the change called death, annihilation of the soul is the conjectured result. The latter schism, with its conception of the duality of matter and force, and its "overruling power," as the force, predicated dead, crude and inert matter, original sin and the sin of the world, seeks to save the world from the mistakes and caprice of its God by the belief in the saving power of the incestuous acts of the same adulterous deity. These speculations and fables and the atomic theory upon which they depend cannot stand the search light of reason, and the molecular demonstrations of science. They will fall together; and the Molecular Hypothesis of Nature, the only spiritual hypothesis of cosmos ever presented instructing that life is an invisible formative principle, the result of spiritual combinations by what is called chemical process, is the real thing that is evolved, and that from inception through the countless ages of eternity it is co-related and supported by nature's infinite laboratory of automatic forces. This truth will take the place of materialistic postulates, and of popular fables and pagan fetich; and challenge the thinkers of all civilizations to a higher conception of the value of demonstrable truth.

W. M. LOCKWOOD.

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PROF. J. S. LOVELAND.

This book should be in the hands of every one interested in Spiritualism. Chapter I. Mediumship. Chapter II. The Heavenly Manifestation. Chapter III. Removal to California. Chapter IV. The Medium's Life. Chapter V. The Medium's Work as a Healer. Chapter VI. The Medium's Work as a Teacher. Chapter VII. The Medium's Work as a Seer. Chapter VIII. The Medium's Work as a Prophet. Chapter IX. The Medium's Work as a Mystic. Chapter X. The Medium's Work as a Mystic. Chapter XI. The Medium's Work as a Mystic. Chapter XII. The Medium's Work as a Mystic. Chapter XIII. The Medium's Work as a Mystic. Chapter XIV. The Medium's Work as a Mystic. Chapter XV. The Medium's Work as a Mystic. Chapter XVI. The Medium's Work as a Mystic. Chapter XVII. The Medium's Work as a Mystic. Chapter XVIII. The Medium's Work as a Mystic. Chapter XIX. The Medium's Work as a Mystic. Chapter XX. The Medium's Work as a Mystic. Chapter XXI. The Medium's Work as a Mystic. Chapter XXII. The Medium's Work as a Mystic. Chapter XXIII. The Medium's Work as a Mystic. Chapter XXIV. The Medium's Work as a Mystic. Chapter XXV. The Medium's Work as a Mystic. Chapter XXVI. The Medium's Work as a Mystic. Chapter XXVII. The Medium's Work as a Mystic. Chapter XXVIII. The Medium's Work as a Mystic. Chapter XXIX. The Medium's Work as a Mystic. Chapter XXX. The Medium's Work as a Mystic. Chapter XXXI. The Medium's Work as a Mystic. Chapter XXXII. The Medium's Work as a Mystic. Chapter XXXIII. The Medium's Work as a Mystic. Chapter XXXIV. The Medium's Work as a Mystic. Chapter XXXV. The Medium's Work as a Mystic. Chapter XXXVI. The Medium's Work as a Mystic. Chapter XXXVII. The Medium's Work as a Mystic. Chapter XXXVIII. The Medium's Work as a Mystic. Chapter XXXIX. The Medium's Work as a Mystic. Chapter XL. The Medium's Work as a Mystic. Chapter XLI. The Medium's Work as a Mystic. Chapter XLII. The Medium's Work as a Mystic. Chapter XLIII. The Medium's Work as a Mystic. Chapter XLIV. The Medium's Work as a Mystic. Chapter XLV. The Medium's Work as a Mystic. Chapter XLVI. The Medium's Work as a Mystic. Chapter XLVII. The Medium's Work as a Mystic. Chapter XLVIII. The Medium's Work as a Mystic. Chapter XLIX. The Medium's Work as a Mystic. Chapter L. The Medium's Work as a Mystic. Chapter LI. The Medium's Work as a Mystic. Chapter LII. The Medium's Work as a Mystic. Chapter LIII. The Medium's Work as a Mystic. Chapter LIV. The Medium's Work as a Mystic. Chapter LV. The Medium's Work as a Mystic. Chapter LVI. The Medium's Work as a Mystic. Chapter LVII. The Medium's Work as a Mystic. Chapter LVIII. The Medium's Work as a Mystic. Chapter LIX. The Medium's Work as a Mystic. Chapter LX. The Medium's Work as a Mystic. Chapter LXI. The Medium's Work as a Mystic. Chapter LXII. The Medium's Work as a Mystic. Chapter LXIII. The Medium's Work as a Mystic. Chapter LXIV. The Medium's Work as a Mystic. Chapter LXV. The Medium's Work as a Mystic. Chapter LXVI. The Medium's Work as a Mystic. Chapter LXVII. The Medium's Work as a Mystic. Chapter LXVIII. The Medium's Work as a Mystic. Chapter LXIX. The Medium's Work as a Mystic. Chapter LXX. The Medium's Work as a Mystic. Chapter LXXI. The Medium's Work as a Mystic. Chapter LXXII. The Medium's Work as a Mystic. Chapter LXXIII. The Medium's Work as a Mystic. Chapter LXXIV. The Medium's Work as a Mystic. Chapter LXXV. The Medium's Work as a Mystic. Chapter LXXVI. The Medium's Work as a Mystic. Chapter LXXVII. The Medium's Work as a Mystic. Chapter LXXVIII. The Medium's Work as a Mystic. Chapter LXXIX. The Medium's Work as a Mystic. Chapter LXXX. The Medium's Work as a Mystic. Chapter LXXXI. The Medium's Work as a Mystic. Chapter LXXXII. The Medium's Work as a Mystic. Chapter LXXXIII. The Medium's Work as a Mystic. Chapter LXXXIV. The Medium's Work as a Mystic. Chapter LXXXV. The Medium's Work as a Mystic. Chapter LXXXVI. The Medium's Work as a Mystic. Chapter LXXXVII

Forty Thousand GHOST LANDS to be GIVEN AWAY to Subscribers.

A New and Highly Important Feature in the Progress of Spiritualism and the Higher Enlightenment of the World.

If You are a Spiritualist Sit Not Idly Down When There Is So Much Work to be Done, but Get Everybody to Take The Progressive Thinker and be An Actor in the Divine Plan.

THE SPIRIT-WORLD. THIS IS THE BOOK.

What is it, and Where Will We Find It?

This is rather a metaphysical subject. To write upon it in a practical way, we shall be obliged to go back many generations and perhaps cycles of ages, and give the ideas that our earlier parents had of a spirit-world.

We do not get any very clear idea of a spirit-world from the Old Testament. We think from a study of the olden record that the people who lived in those early times, we will say after the reported flood, had an idea of a continued existence but as to location we find little to formulate a place where such a world might exist. All religions of which we have anything like a history, are silent upon that of location. Save perhaps some of the less civilized nations, who think that those who are acceptable to their gods, will in the "by and by" find extensive hunting grounds, well furnished with everything that could gladden and make happy the heart of its people. And this country is located by them in the far north, or beyond some mountain top, giving us no definite location or place.

Now, if the "Holy Scriptures" cannot or will not give us a location for a home for the soul, nor the savage people of antiquity give us an answer, where shall we look for the solution of this problem?

If heaven and hell are conditions of the mind, both in this life and in the future, as many affirm, that would not answer this question of locality. It is just as essential that the spirit shall have a home after it has taken its departure from this body, as it was that it should have a home while here in the body.

We are fully satisfied that the spirit must have some abiding place after it has cast off the mortal body and the environments that bind or attract it to this earth. We can conceive of no reason why it may not have a permanent home. We shall not pretend to classify or locate where the home of any particular soul shall be, yet we think we may give a very reasonable description of the home of the spirit, or of the spirit world. If the spirit has been encased in a very worldly physical form, one who has lived entirely on the earth-plane, with no aspirations to acquire a knowledge of a future life, and of divine things, then the home of that spirit will be near the scenes which they took pleasure in while in earth life.

The Indian would be drawn to the hunting grounds and battle fields where their greatest pleasures were found and enjoyed while here. The politician would find his home at the "smoke" or like places. The profane would always be found at the bar, or at the card table. The immoral would be drawn to the low dives in our cities. The miser would hover around where money is being hoarded up. But the good will always be drawn to the moral places, such as our schools of deep learning. Not so much to theological schools as to those where scientific and musical knowledge is being taught. We do not object altogether to theological schools if true theology could be taught. Yet we think those who were taught in these schools will be drawn for a time, and find much pleasure with their old associates.

The life to come, or the future life, is but a continued life. There will be no great change. Our likes and dislikes will be just the same then as now. We shall not have this old physical body with all its imperfections to draw us away from right thoughts and actions, and we may expect to make greater progress then, than we can make now, but the growth will be gradual, and our home will be near old scenes, until we are prepared by growth to take our place in an advanced condition. Then our homes will be changed. They will not be as near the earth as they may be now. What the final ending up of the human family will be, we cannot say. If we progress in the next life as we do in this, it would seem that there ought to be other deaths and births, as there would not be room in one life or sphere for us to make all the progress that is possible for us. Just imagine where we should find room to put our Thomas A. Edison, if he could live in this world, only one thousand years, and should continue to make the improvements in the use of electricity, for that term of years, that he has in the last twenty-five years? The world could not hold him. Neither does it seem that one existence in eternity could hold him, and many others of our bright workers and thinkers. Some may ask what will you do with them? We answer, the universe is large, and if the spirit-world is around us on every side, which it must be, if it has a location, there is plenty of room for all who will pass out from this sphere.

To make this statement appear plain, we will say that if the spirit form should occupy the same space that the physical form does, we should have room for them for millions of years to come. We will make a few figures to show how long it would take the present growth of the human family, to crowd the spiritual universe.

There are about 24,000 acres of land in a township. This part of the country has been settled up pretty well for about 100 years. We estimate that there are about 24 acres occupied by the dead in each township. Now if it takes over four years to fill up one acre in each township, it will take 100,000 years to fill the earth one or more feet in depth. And when we come to realize that it is about 95,000,000 of miles to the sun, we will see that the time to fill this universe with spirits, would be beyond the comprehension of man. But we will say that to occupy just five miles in height, it would take at least 2,500,000,000 souls to fill up just Milan township, and if we should go up the whole 95,000,000 of miles, we are lost in wonder.

You will see from this statement, that we have plenty of room for all spirits to develop, and as they outgrow earth and its surroundings, they can and will move on to other and brighter scenes, which they have been prepared to enjoy.

Now to summarily answer where is the spirit-world? We will say just where we have prepared ourselves to occupy. We shall gravitate to the place which we are prepared to enter.

(Continued on last column.)

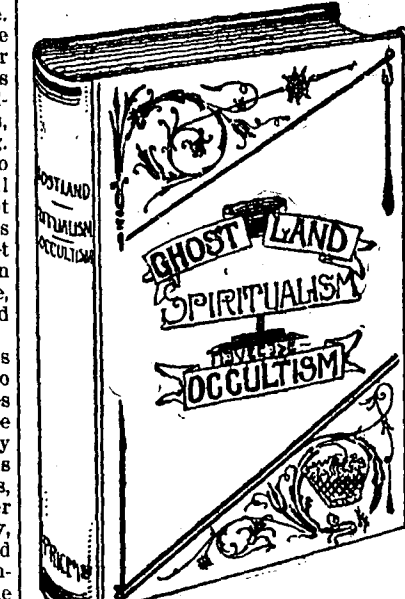
It Will Be Given to Every Yearly Subscriber to This Paper.



Free! Free! Ghost Land free to every forthcoming yearly subscriber.



Read carefully the Divine Plan. Aid us in carrying it out successfully by extending the circulation of The Progressive Thinker.



Ghost Land has sold as high as \$15. You can get it by subscribing for The Progressive Thinker.



Every Spiritualist should have The Progressive Thinker and Ghost Land, or he will be left in the rear of the Grand Army of Progress.



If you know a good thing when you see it, you will subscribe at once for The Progressive Thinker and thus obtain Ghost Land.



THE DIVINE PLAN FURTHER ELUCIDATED.

Sometime ago we devoted considerable space to the elucidation of the Divine Plan—a method whereby each one would in a great measure become a veritable Savior, aiding materially in redeeming the world from pauperism and crime, and advancing it intellectually and spiritually to a higher plane.

The Divine Plan is far-reaching in its benign results. It extends to the highest heaven and down to the lowest dens of poverty and degradation. It is, however, only brought systematically into requisition by those who have in a measure ceased to live exclusively for self, and who look outside of their own families (if their material means are ample for the purpose) for some one whose burden they can lighten and whose spiritual nature they can refine and advance to a higher plane. Having the power of wealth, they expend it judiciously in removing obstacles that obstruct the pathway of the sorrowing and unfortunate, and therefore carry out the Divine Plan in all the walks of life.

The Progressive Thinker has instituted

THE DIVINE PLAN

in connection with its business affairs, and just so far as it is possible, consistent with sound business principles and safety, it has systematically arranged a method whereby a portion of the profits that accrue from its business

SHALL FLOW BACK

to its subscribers, rendering their burden in the part they play in sustaining the paper, so very light that they will hardly feel it, while otherwise they are enriched intellectually and refined spiritually.

The example so wisely set by The Progressive Thinker, and which is not now carried out by any of the orthodox churches or business men, will finally be adopted by the whole world. We, however, realize the stubborn fact, that we are thousands of years

AHEAD OF THE TIMES

in this respect, and we do not expect to see our example followed to any great extent.

THE DIVINE PLAN

is as broad as the universe itself, hence embraces every human being. Its ramifications extend in every conceivable direction, and are as varied as the exigencies of the case demand.

In conducting our business we have so arranged it that a certain share of the profits return to our subscribers in the form of literature—advanced thought, occult teachings, and instruction on various matters with which everyone should be familiar. This is only one of the

MULTIFARIOUS METHODS

of the Divine Plan, yet it is a mite cast forth that is pregnant with great results. If this Divine Plan which we have instituted could be carried out in its perfection, pauperism, ignorance and crime would cease on this earth as if by magic, and the millennial era would commence to dawn.

In sending out "Ghost Land," no little portion of the profits of this office has returned in

ONE UNCEASING CURRENT

to our subscribers, to aid them in the pursuit of knowledge, and to increase by one volume the size of the family library—a volume which without the Divine Plan being brought into requisition would cost each one \$1.50—the paper one year and "Ghost Land" costing each subscriber \$2.50. What a deep chasm there is between the two prices when the Divine Plan becomes a prominent factor in business affairs; each single subscriber has been getting the paper one year and the book for \$1.30, an actual saving in

ONE INVESTMENT

of one dollar and twenty cents. Of course, we have an object in view in carrying out this Divine Plan—to increase our usefulness by extending the circulation of The Progressive Thinker, and in so doing we are exerting an influence which tends to elevate the world to a higher plane spiritually and intellectually. While one person can do much in carrying out to its full fruition this Divine Plan, when others unite with him on

the same broad and comprehensive platform, its scope and usefulness can be greatly broadened.

One who is a careful observer, a philanthropist at heart, and who desires to see the Progressive Thinker in every home will assist in this

GREAT HUMANITARIAN WORK

for the next three months, enabling us to send to each forthcoming yearly subscriber the remarkable book, "Ghost Land," FREE! FREE! FREE! with the exception of the bare postage.

This will be done to the extent of 40,000 volumes. While he is willing to contribute thousands of dollars to aid in this humanitarian work, he expects to start

A Wonderful Spiritual Vibration.

thereby that will penetrate every Spiritualist home that is susceptible to refined and elevated influences, and induce its inmates to subscribe for The Progressive Thinker, and thus obtain "Ghost Land." This is an experiment with him, and if the 40,000 "Ghost Lands" offered are not taken within three months, he will be greatly disappointed, and think that many Spiritualists don't know a good thing when they see it.

AN EXPERIMENT.

We repeat that the sending out of "Ghost Land" in connection with The Progressive Thinker is an experiment only, and the plan of sending out a new book each year to subscribers can only be rendered permanent by a large increase in our list of subscribers. Keep that fact in view. If this plan could have been carried out at first, each of our permanent subscribers would now have a list of eight valuable books on occult, spiritual and other subjects. Commence now forming such a library, and thereby assist in rendering the Divine Plan permanent.

PLEASE BEAR IN MIND.

This office has never accepted a gift. The generous donation contributed by a friend of the cause, amounting to thousands of dollars, goes direct to our subscribers, and the only benefit expected therefrom by us is an increase in the circulation of The Progressive Thinker, and that is one of the main objects of the person who has stepped to the front with his pocket-book.

THE TERMS.

Read carefully the terms: Ghost Land is sent absolutely free to every forthcoming yearly subscriber, each one only paying the postage thereon, amounting to six 2-cent stamps; the paper one year and the book costing One Dollar and Twelve Cents.

TEN OR MORE SUBSCRIBERS.

The Progressive Thinker one year and Ghost Land, One Dollar each subscriber, and the paper and Ghost Land free to the one who gets up a club. The club must consist of ten subscribers, exclusive of the one who sends in the names. The names must be sent in at one time. Just think of this offer—a valuable book and The Progressive Thinker one year for One Dollar. 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? On these terms you are getting the book as an absolute gift, not even paying postage.

WHEN YOU SEND AN ORDER.

Be careful when you send an order for The Progressive Thinker to write the directions plainly on a single sheet of paper, to be filed away. If you have anything special to say to the editor do it on another sheet. We again repeat: Write the State, post-office and names in a plain, bold hand, for by so doing you will avoid mistakes being made.

REMEMBER THE TERMS.

This offer will continue during the months of February, March and April, providing the 40,000 volumes are not exhausted before that time. Each one must send in \$1 for the Progressive Thinker one year, and six 2-cent stamps to pay postage or expressage on "Ghost Land," or in other words remit one dollar and twelve cents to this office.

He Endorses Ghost Land.

To the Editor:—I received Ghost Land, and am intensely interested in it, for two reasons: My first is because I believe the lady who had charge of the editorial department is highly educated, truthful and eminently refined. I well remember her some thirty-four years ago; I used to go up into "Platt's Upper Hall," on Montgomery street, San Francisco, to hear this gifted pioneer speak upon the subject of Spiritualism. Another reason why I am interested in the book is, that several of the marvelous stories there related are confirmed by my own past experience.

GEO. F. LEIGHTON.

17 Dudley Street, Haverhill, Mass.

Now if ever is the time for Spiritualists

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

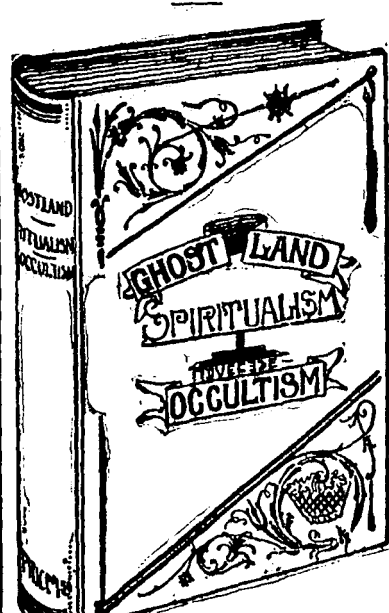
Of Spiritualists there are thousands

also mediums who take no Spiritualist paper. They know nothing of what is going on in our ranks, and contribute nothing to aid the cause. We attribute this to thoughtlessness on their part, rather than to a lazy lack of interest in the cause. We call their special attention to the conflict now waging. Even in Chicago we could give a list of fifty mediums who subscribe for no Spiritualist paper. In every city, in every town, in every rural district, each one who reads this notice should call on the mediums and Spiritualists who take no Spiritualist paper, and induce them to hand in a dollar for The Progressive Thinker, to aid it in the terrific struggle it is now waging against the members of the Anti-Spiritualist Association.

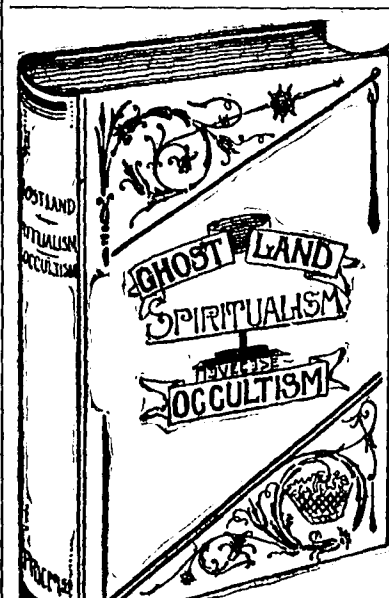
Whatever difference may appear in the fortunes of mankind, there is, nevertheless, a certain compensation of good and evil which makes them equal. Rochefoucauld.

HAVE YOU SEEN IT?

If Not, Subscribe for The Progressive Thinker for One Year.



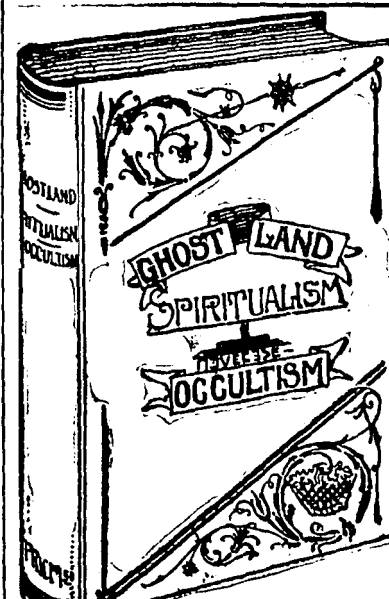
Ghost Land free to all yearly forthcoming subscribers.



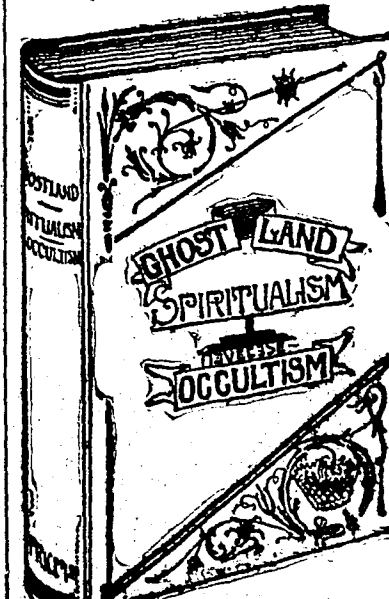
Forty thousand copies of Ghost Land are to be given away. First come first served.



Subscribe for The Progressive Thinker, and thus aid us in fully developing the Divine Plan.



Commence forming an Occult Library now by sending in a yearly subscription to The Progressive Thinker.



\$10,000 will be expended in sending out Ghost Land to forthcoming yearly subscribers.

If we have done well while here, the call will be, come up higher. We shall have but a few years to grovel near earth and its scenes. But if we have done evil, then we shall be held to the earth, for many long and weary years to do what has been left undone.

Avery, O. R. N. WILCOX.

STRANGE REVELATION.

The Spirit of a Man Appears to a Neighbor.

There are many things new, strange and startling written and related in these days concerning the occult and mysterious which are so well authenticated that people almost doubt their senses and wonder whether we are being ushered into a new era, which in the boyhood days we deemed among phenomena only to be related to those inspired seers and gifted oracles of a hoary antiquity.

What we are about to relate did not occur in a foreign country, nor in the misty past of ages ago, nor is it one of the improbable stories of the East India mahatmas exploits, which are always told as having been seen by "my wife's father's uncle, now dead," but it occurred right here in Sharon and not more than a few days ago. More than that it comes first-hand and from persons whose reliability and honesty has never been called into question.

It will be remembered that on December 22 the death of the late William C. McClain, of Prospect Heights, occurred, after a long and lingering illness with heart trouble, at the age of 67 years. The nature of his illness precluded lying down and for the most time he sat in an armchair in order to breathe the easier.

About a week or so prior to his death, while conversing with four of his friends, he all at once manifested great surprise and asked the attendants who the woman was that just came in and took her position on a lounge before them. He was informed that they saw nothing. Yes, there she is and there was no mistake about it. In a few moments, however, as he said, the figure or spirit manifestation faded from his view and he was greatly astonished that the others had not seen it. While they were yet discussing the apparition, another form appeared and floating or walking across the room, seemingly lay down on the lounge in question and took on, as he recognized it, the exact outline and feature of the late J. J. Wilson, who died Sunday, October 11, or about two months previous.

He made this known to those present and was positive he did not mistake of was the subject of an hallucination. This, coupled with the fact that he was well acquainted with Mr. Wilson while in the flesh, having met him almost daily for forty years, made the revelation all the more impressive and credible.

The vision lasted for some time and then, as its predecessor, dissolved into the elements as slowly as fades the twilight into darkness. Mr. McClain was on that day rather better than usual and no amount of argument would have persuaded him that he labored under a delusion.

It is proper here to state that he never was a believer in Spiritualism in the present acceptance of the term or the theory that the spirit of the dead may and do return to visit us. More than that his education and training all through life were such as to place a belief in spirit manifestations in the catalogue of evil and a thing not to be practiced under any circumstances whatsoever.

The conditions favorable to what we have related had not been made by the operations of what is known in psychology as mental celebration or mesmeric influences, for he had not been thinking of anything in the nature of what transpired. Up to that day he had not lost hope in his ultimate recovery, but from that time forward he realized that his stay would be but few days here on earth, a presentiment which was fulfilled speedily and to the letter.

S. S. GILBERT.

Pittsburgh, Pa.

BEAR IN MIND.

In sending remittances to this office, write your order on a single sheet of paper, to file away for future reference. If you have anything to say to the editor outside of that due on a separate sheet, it is not safe to send money in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can be no loss.

Write names and addresses as plain as ordinary print, and mistakes will be avoided.

A Library!

The Spiritualist who commences now to form a Spiritualist or Occult library, by subscribing for The Progressive Thinker and obtaining Ghost Land, is wise. If he reflect this offer, his neighbor will soon advance upon him, and he will seek over to borrow what he had not the enterprise to pay for. We think, in view of what we are doing, that The Progressive Thinker should visit every Spiritualist family in the United States. Commence now, we repeat, to form a Spiritualist or Occult library by subscribing for The Progressive Thinker.

Ghost Land! Ghost Land!

This book contains nearly 400 pages. It is printed on a fine quality of book paper, and is neatly and substantially bound, and will prove an ornament to any library. We desire to go to the circulation of The Progressive Thinker that a large share of the profits will now be used each year to our subscribers in a premium book, and as such will be a most useful and valuable addition to the Divine Plan. It is up to getting some one to unite with you when you send in your subscription, and this show an appreciation of our efforts.

.. GENERAL SURVEY.

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

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

Silas W. Edmunds has left the lecture field for the present and has taken up his abode in New Orleans. He writes: "I am devoting a portion of my spare moments in pursuing occult studies, and perchance not long hence, I shall contribute something on those lines, that my friends may know that while I am silent as an advocate upon the rostrum, I am still pursuing truth."

T. W. Wisner writes cheerfully of the revival of life and interest in Spiritualism at Caro, Mich., through the work of Mrs. Marion Carpenter. Many of the spiritualists are inclined to large and intelligent audiences at the opera house. The discourses gave much satisfaction, and brought fresh life to the languishing cause. Instead of a funeral discourse, the people heard a soul-stirring blast from the resurrection trumpet.

D. N. Sackett writes from Springfield, Mass.: "The Church of the Spirit would like to extend to Mrs. Conant and Mrs. Goff a vote of thanks for the very successful seance they gave as a benefit and help to the church, at my residence, Wednesday afternoon, January 10."

Ernest C. Nowlin writes of an incident of Spiritualistic experience. One evening, on going out of the house for a short time, he extinguished the light of the lamp. On his return, the lamp was found brightly burning. The doors were locked and windows fastened.

William Richmond, of Washington, D. C., lately visited his home and friends in Chicago.

G. H. Brooks is to be in Waterloo, Iowa, for February and March, and he hopes he will be able to reach several places near by, while he is working for the society.

Mrs. Isa Wilson-Kayser is now at Michigan City, Ind. She will answer calls to lecture and give tests anywhere in that vicinity. Address her there at No. 417 Spring street.

The Lafayette (Ind.) Spiritual Society has Mrs. Ida Hill as lecturer, from Decatur, Ill., also Mrs. Frances Rudick, for platform tests by independent slate-writing.

Simon Emery writes: "Some eight or ten years ago my wife went into the country to visit her folks and left me to keep house all alone. This was quite late in the fall, so I had to light the lamp some little time before I went to bed. One evening while I was sitting in my kitchen reading my paper by the light of the lamp, all at once a loud drumming commenced on the back part of our cook stove. It was as loud and sounded the same as it would had a person taken a stove iron in each hand and drummed as loud as he could. This rattling continued one hour. Once during the rattling one of the covers of the stove was lifted from its place and slammed back. My hair went up and I started on this remarkable occurrence. 'Good God! do you want to scare a fellow to death? I never heard anything like it before or since. There was no chance for fraud, deception or tricks in this, for there was no one in the house but myself. I would like to ask Elder Covert, if a spirit did not produce these raps, what did? Since then my dear, good companion has passed over the river to her eternal home, and I have had communications from her at various times and in various ways."

John W. Ring writes from Galveston, Tex.: "Please state in your paper that we are moving on quite successfully. Our lyceum is becoming a very important feature, and we are much pleased with the Lyceum, published by Mr. Tom Clifford, of Cleveland, O."

J. C. Decker writes from Washington, Pa.: "We have struggled against great disadvantages for two months, holding meetings in the house of Sister Snyder, having with us the well-known lecturer and test medium, Mrs. E. J. Demorest. We are glad to tell you that we have finally organized and elected our officers, also procured a new and commodious hall. We hope to have occasionally with us talent from abroad, and I wish to say to the honest mediums of the various phases that Washington, Pa., being a new field, and 'city of orthodoxy,' being situated 32 miles distant from Pittsburgh and Wheeling, daily meetings would be very beneficial for building up the cause of truth. Any good speaker and test medium will be cared for at Hotel Allison, by our good Brother J. C. Morrow, the proprietor, free of expense while ministering to this new society. Send out your best thoughts. We need them. Any such desiring to communicate further, can address the president, J. C. Decker."

W. F. Peck, who has been lecturing for the Howard Hall Society, St. Louis, Mo., during January, is now on a tour of engagements in the Middle West. He also solicits correspondence with societies that desire to engage a speaker for all or greater part of the season of 1896-97. The accomplishment of good and permanent work on the spiritual platform demands more extended engagements and settling of speakers for longer terms than the average. After acquainted with the needs of the people and minister to them pastorally as well as by public discourse. Mr. Peck's address is 3005 Magazine street, St. Louis, Mo.

D. Camomile writes from Salt Lake City, Utah: "Dr. Ravlin is with us, and his lectures are having a telling effect on this priest-ridden city. He is knocking the props from under their Christian hell, he is drawing vicarious atonements, etc. He is doing very well, and he is doing all he can among the Spiritualists. He is doing all at present, but I think there will be an awakening here before he gets through with this spiritually dead city."

A. Bishop Wellstood writes from Brooklyn, N. Y.: "This society held its regular semi-monthly musical and dance on Friday, January 21. We held our regular Sunday evening meeting at Central Hall, January 23, all the seats occupied by members. Mrs. S. J. Weller, presiding. A strong address was made by the pastor, Ira Moore Courlis, the youngest medium in this philosophy in Brooklyn, and drawing provided meetings every week. This young man was a resident of Chicago."

Wm. H. Moyer writes from Seattle, Wash.: "The active Spiritualists of Seattle, after many vicissitudes, have once more gathered together, and have now organized a society known as the 'Church of the Soul.' This time the good people have rallied about Mrs. Thomas, one of the foremost spiritualists in the State, and at her home on the evening of the 12th inst., organized under the above name and elected Mrs. Esther Thomas as pastor of the church for one year. For the present meetings will be held as now, at Pettit hall, on First Avenue, near Madison street. At the preliminary meeting Dr. Casaday presided, and W. H. Moyer acted as secretary. It was determined that the officers of the church should be a president, secretary and treasurer. It was further decided that the society should ultimately be incorporated under the laws of the N. S. A. In the election of officers, Dr. G. Casaday was elected president; Mrs. M. R. Risley, secretary, and W. H. Moyer,

writing inspirational songs and music for the largest music firm in the West, and coming East he developed his powers as a platform speaker and test medium, and is creating quite a stir among the residents of this quiet city, and they are filling the hall every Sunday, some people may think like a mushroom to die in a night, but more resembling the oak, solid and pure to the core, ever protecting the weaker, with a good word for everyone. Your bright and truthful articles are enjoyed in this city, ever holding up this grand truth."

Will C. Hodge, inspirational speaker, has closed his labors at Lakeside Hall, and is now open for engagements in any locality and on reasonable terms. Would be pleased to hear from parties contemplating grove meetings, and from camp associations for the season of 1896. Will answer calls for funerals. Address 98 Ogden avenue, Chicago, Ill.

A new camp-meeting is talked of at Silver Lake, near Perry, N. Y. Many persons interested will place address J. W. Dennis, 120 Normal avenue, Buffalo, N. Y.

J. W. Van Dyke writes from Denver, Colo.: "Mrs. M. A. Gridley, one of the veteran workers, is assisting Mrs. Beall in carrying on a public meeting. Mrs. Lyman, we understand, has a call from California, and will soon leave here to accept it. Many new faces are seen at the meetings and many of the old ones are settling down to practical work to learn their own powers. Mrs. Adeline Eldred, of Chicago, is teaching large classes in psychometry and soul growth. Prof. Geo. Walrond's occult lectures are quite popular and he continually draws good audiences as he always has something new to attract and interest an audience, and he has a happy way of making people feel happy and free. I have some large classes formed for the study of practical and esoteric astrology, and we all feel that an educational year is upon us."

Secretary writes from Winchester, Ind.: "Mr. and Mrs. Jessup have just left us after a few days of most excellent work here among the Spiritualists and others. Mrs. Jessup is a fine trumpet medium, and the intelligence and truthfulness of her communications received through her mediumship has caused many to begin to claw the moss from their eyes, and theological teachings from their brains."

Dr. Marcotte writes: "With pleasure do I announce that we have moved into our finely equipped Oriental Spiritual Chateau at 3125 Indiana avenue, Chicago. We have the finest seance and treating rooms in Chicago. Our seance rooms are large and comfortable, and comfortably seated for twenty-five people. All Spiritualists and investigators visiting Chicago, and all Chicago followers should not fail to call on us. All callers will be pleasantly entertained."

F. S. Boosinger writes from Gillespie, Ill.: "There are a few of us here who wish to secure the services of a lecturer or medium, should one have occasion to be traveling on the Big Four railroad between St. Louis, Mo., and Hatfield, Ill. We have to make the expense as small as possible on account of our number."

Sylvester A. West writes: "In mentioning my work to the public last week through the 'General Survey,' you gave the address as Rock Point, Mo., which is incorrect. (Should be Rock Port). Of course it was a 'point' overlooked by yourself and for this reason I call your attention to the error and ask that you correct it. I shall go to Hamburg, Iowa, to lecture and give tests."

B. V. Cushman writes from New York City: "At the New England survey given by our recently organized Ladies' Aid Society, on Wednesday, January 19, there was an abundance of good things, not only for the supper itself but in the entertainment that followed it. We were favored with readings by Mr. and Mrs. Hattie Mellick, and by H. T. Tuttle and Prof. Throckmorton; an original poem by our vice-president, Mrs. H. W. Farnsworth; a duet by Mr. Harry and Mrs. Marianne McBride, beautifully rendered, and singing by our own ever popular Mrs. J. H. Tuttle. Mrs. Brigham fittingly closed the evening by one of her most beautiful improvisations. The accompanists were Mrs. Chas. P. McCarty and Miss Belden."

Mr. P. Ryan writes from Atlanta, Ga.: "Mrs. Prior is doing some wonderful work here, and having many of our most learned people interested in the cause. Frank Smith writes: 'I would not be without The Progressive Thinker for ten dollars a year. People judge Elder Covert too harshly. How can a man fight without ammunition or a syllable of truth to sustain his position? A man in his position is to be pitied.'

J. G. Burrows writes: "Every American should take The Progressive Thinker. No man or woman who loves liberty and our glorious free America can afford to be without it. Long live to you and your paper. May you ever champion the cause of liberty and justice in the future as you have so fearlessly and ably done in the past."

G. W. Kates writes from Rochester, N. Y.: "The young people's spiritual institute continues to meet with encouragement. The organization has progressed sufficiently to warrant the early organization of the National Institute, which will be effected at once. Localities desiring institutes, should apply for a charter and get a representation upon the National board of officers. The Y. P. S. I. is enlisting an active contingent of members in New York and Pennsylvania to lecture and organize Young People's Spiritual Institutes. Mr. Bowtell has been appointed as special organizer of the Y. P. S. I. Address him at 13 Isabel street, Binghamton, N. Y."

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Mrs. J. A. Chapman, of Norwich, Conn., writes: "Sunday, January 30, Miss Lizette Harlow, of Haydensville, Mass., France and inspirational lecturer, closed a very successful two months' engagement with the First Spiritual Union, of Norwich, Conn. She is a young, bright and promising speaker, winning the hearts of the people by her pleasant social presence, and the grand presentation of our spiritual philosophy voiced through her instrumentality by a class of well-instructed and well-versed students as based upon the immutable principles of Nature. She speaks eloquently under inspiration, but the especial feature of her work is answering questions in an entranced condition. This phase is truly phenomenal, and attracts large audiences. The afternoon of the closing Sunday we devoted to a Thomas Paine memorial. A fine picture of him, draped with the American

flag stood upon an easel, and a photograph of Mrs. A. H. Colby-Luther graced the speaker's stand. Many expressions of sympathy were voiced that Miss Harlow's engagement was filled, and all wished her success in the work she is so well qualified to perform."

G. W. Kates, supreme organizer of the Y. P. S. I. desires to hear from active workers everywhere. An organizer is desired in each state. The Y. P. S. I. is an active auxiliary society for members only. Address: G. W. Kates, 234 Monroe avenue, Rochester, N. Y., where they are serving the local society."

A. M. Blegen writes: "The debate on Spiritualism is most interesting. Ingersoll's lectures are always instructive and interesting. Give us more of them. Mrs. Annie Besant's lectures, which your paper contained some time ago, were indeed a rare treat."

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.

Hon. F. E. Ladd. A Christian friend challenges me to produce the names of ten men, living or dead, who are recognized as authorities in any department of literature, art, science, logic or philosophy who are not Christians or do not or did not believe in the Bible as the inspired word of God.

He also challenges me to produce names of any institution of learning not founded and managed by Christians. Can you give me the required facts? Especially do I want the names of three physicians and three lawyers.

A. The wording of the challenge excludes debate most ingeniously, for there are few men of the past generation that were not reared under church influence. That they escaped therefrom, is noteworthy, and of greater moment in evidence, than it would be if they had not been subject to dogmatic faith.

What we know of men in the prime of life; what they then believe and teach is all that concerns us in this question. The word Christian is given a broad and unwarranted meaning. A child reared in a church-going family is called a Christian, whatever may be his belief; and the street boys who go to Sunday-school occasionally are Christians! The Guitones and all the murderers in the land are Christians, slipping through the hangman's noose into heaven.

If not attending church, and not believing in a single doctrine taught by the gospel ministry, places a man beyond the danger of being called a Christian, there might be a list of names produced of most eminent men, burdensome to read, who give Christianity no higher place than they do Mohammedanism. Ingersoll was piously reared, and his reaction against his early education, is an example of what is continually occurring.

Judge Edmunds, Judge Ladd, and Gov. N. P. Talmadge were eminent jurists and lawyers.

Abraham Lincoln never belonged to any church, nor did B. F. Wade.

It may be stated without fear of confutation that there is not an eminent scientist in the world to-day, who accepts the doctrines of Christianity.

Huxley, Darwin, Wallace, Faraday, Spencer, how laughable for the churches to claim them! There is not a little four-cornered preacher in the world who has not run amuck at them in sermons bristling with Bible texts, and left them dead on the field of combat!

Gerald Massey, the "poet of the people," did not have church influence in his early history, except as he saw its blasting effects. Wm. and Mary Howitt, Florence Marryat, and a host of other literary celebrities are wide of church teachings.

Girard College was founded by Stephen Girard, with the expressed condition that no minister of the gospel should be employed as a teacher, or be allowed to speak in its halls. He wisely saw the danger of sectarian influence. A suit at law has been recently commenced by the heirs against the trustees, who have flagrantly violated this clause of the will of this great philanthropist. They have been harassed by the ministers for the privilege of giving religious instruction to the pupils, until they have yielded. The gospel minister has more cheek than the reporter, and thrusts himself into all places without asking to be welcomed, and remains when the instinct of a gentleman would cause him to depart with the blush of shame.

It must not be overlooked that infidels regard the public schools as good enough, and the best means of instruction. They have no dogmas to instill, and rely on the demonstrable teachings of science; whereas each little sect has some quirk of theology, that they desire instilled into the minds of children, and have to have special schools and universities. There is not one in this country founded for the good of mankind, every one is established to extend some special form of sectarian doctrine. There are no Catholic or Protestant mathematics, or physics, or astronomy, nor Universalist nor Unitarian, nor Presbyterian; there unfortunately is a Catholic, a Presbyterian, a Unitarian, and some thousand of other renditions of theology, on which eternal salvation is said to depend. Each of these is earnest to propagate its doctrines, and the more inconsequential and doubtful these are the more intense the zeal. Each must have its "institution of learning" to turn out, not men, but Presbyterians, Universalists, Catholics, etc. The infidel and the Spiritualist hold that the public school, free from sectarian influence, is the most commendable "institution of learning," and do not care to detract from its usefulness.

M. E. A. Q. (1) Why are so many mediums controlled by Indians?

(2) We are repeatedly told that mediums should live exceptionally good and pure lives. Why, then, are so many disreputable, and at the same time able to give correct tests?

Enquirer, Wichita: (3) Should not moral character be developed before mediumship is sought?

A. (1) It is claimed that the Indian spirits have more strength to control than others because they are nearer to earth, and probably have more leisure and inclination. However this may be, the peculiar phase is passing away. There are less and less Indian controls, and higher and more strictly spiritual intelligences communicate. This is most desirable, and the passing away of the Indians in capacity of a doctor is also to be congratulated. It was a strange freak of human nature to give implicit trust and confidence to a spirit Indian doctor, who would be the last to be consulted when he held the medicine bag in the primeval forest.

(2 and 3) Unfortunately, impressibility or psychic sensitiveness, does not depend on moral character, although in a great measure the character of the communicating intelligences is determined by the medium's moral standing.

Moral conduct and a pure life are desirable in a medium, because this character attracts spiritual beings of like or superior excellence. The tendency of true mediumship is to purify and uplift, though that depends on the character of the spirits who influence, for the medium not only becomes the channel through which the spirit's thoughts flow, but is more or less identified with the control, and exalted or debased thereby. For the one public medium who is disreputable, there are a thousand in private life, with the purest and most worthy character.

It is not necessary for moral character to be developed before mediumship is sought, for the two may be cultivated together, each receiving valuable aid from the other.

Who makes quick use of the moment is a genius of principle.—Lavater.

IS HUMAN PROGRESS PERMANENT?

The Conservative and Destructive Forces Analyzed.

When we see around us so many illustrations of the wonderful power of the human mind to grapple with and subdue the untamed forces of nature and bring them into the arena where they can be appropriated to the pleasure and profit of life, the answer of all who love their neighbor is: no good is eventually lost, but may manifest its life in various forms.

"The future can only be judged by the past," and that has shown us nations and races which have attained to a high state of culture, and then their glory passed away. Some internal defect or external force severed the bonds that united them as an organized body and compelled dissolution, proving the fact that only truth is immortal.

The route by which human life has ascended to its present elevation has been very circuitous, passing spirally around the mountain of truth rather than by direct ascent, coming almost to the location in the road which in the long-ago was occupied, but a little higher. Life never was, nor never will again be, in exactly the same position as at present; it must be moving onward, nearer to that fountain which is the source of all light and life. Nations may become old and incapable of performing the mission for which they were intended, "but the people are ever youthful." When this condition exists, divine law replaces them with those more suitable to carry forward its work. Antiquarians may delve into the ruins of buried cities, bringing to the light of the present day remnants of civilization which in material grandeur far eclipse any now existing; but the destruction of those ancient civilizations does not prove race retrogression. They had fulfilled their mission, arrived to the limit of their capacity as the conservators of advancing truth, and they must retire that the new and more vigorous growth may have room to expand.

When the immortal Declaration of Independence announced to the world that "all are created free and equal, with right to life, liberty and the pursuit of happiness," it was not intended merely as a night-star to guide the traveler, but as the dawning of that day when righteousness and justice should walk hand in hand and none suffer hunger or cold. Those through whose instrumentality that truth was announced may not themselves have fully understood its import. Even in our own country at the present time it has not been fulfilled.

The centripetal and centrifugal forces operate just as truly in the spiritual as in the material world, maintaining a just balance, and while preventing the confusion which would be incident to an unsettled state, are ever urging onward. Every discovery of those laws which formerly were unknown, and the knowledge of which has enabled the human soul to grapple more resolutely with undeveloped forces, and to subdue the earth, were given when, through a course of preliminary training, the race had arrived to that state of culture where it could appreciate those advanced ideas and wisely use them for still greater progress. The conservatism that would not recognize the new moon because of profound respect for the old, could not have developed and utilized the mighty power of steam nor of the electrical force, both of which have been of inestimable value in promoting human progress.

Every advance made in the improvement of the material forces, or in the moral and spiritual life of the race, is a prophet crying in the wilderness and pointing to a still better way. To those few inspired souls who have been privileged to stand where the coming light is seen, past achievements are unsatisfactory. To them there is a perpetual dawn of the morning.

As our ideal advances, those conditions which conflict with that ideal become more and more unsatisfactory. Many times the wrath of man has been made to rebound to the glory of the infinite mind, and the recorded instances in human history, when, through the lifting up of the moral tone of society, the mandate has gone forth that there should be a legal change granting to the soul that liberty for expansion which was denied under the old order; and if it did not come by the law of peaceful evolution, then it would come through revolution. Nations at times in the past have sown to the wind and reaped the whirlwind; isolated the divine law and suffered. Let those who think that the commotions which are shaking the old creation are the portents of the final collapse, allow their fears. Change is written on all things. It is one of the divine laws, the abrogation of which would mean utter desolation and death.

The permanency of any organization, whether religious or political, depends upon the amount of what might be termed the recuperative power that is inherent in its structure. If that is vigorous, it will be able to successfully resist the encroachments of that condition which is death and dissolution. The foundation upon which our Republic is anchored has not changed since its establishment. But the forces that are evolving from out of the conditions then existing a more exalted destiny for our country are urging her onward, so that it is not the same country as measured by the standard of human liberty which was in vogue in the time of our forefathers. Whatever of truth was then practically demonstrated in the nation's life has been retained and will be forever a blessed inheritance. Some of the false conditions that existed have passed through the fiery furnace and been consumed. Others will follow, and in the fullness of time will be evolved a civilization the grandeur and glory of which the finite mind represented even by the most enlightened statesmanship of the present day cannot comprehend in its fullness.

With religious thought its perpetuity is conditional, depending upon the extent it is free from the shackles of dogmatic theology. The everlasting gospel, working for human redemption on all the lines of life, is the power of God unto salvation from the errors that are incident to the soul's undeveloped state. But creeds and ceremonial forms are the death-damp and mould which are indicative of an unhealthy condition of the organization that uses them as props to sustain its structure. To be spiritual minded in life, and the stronger determination to be united in that life, the more firmly entrenched on the rock of ages will be the individual character, or the association which has thus been established.

The true scientist, one whose supreme object in striving for a surer hold upon the hidden forces of life that greater good to his fellow-beings may be rendered by the knowledge thus gained, must be one who is spiritually minded. Coming into such close communion with the great first cause, the soul with reverence and humility recognizes the fact that materialistic interpretations cannot solve life's problems nor account for the wonderful manifestations of power that he is privileged to witness. The allegorical conflict between the archangel and the dragon is a truthful description of the conflict and triumph by which the standard of life has been advanced to the present ideal. The darkness of ignorance can only be dispelled by letting in the light of truth; and its permanency is assured until superseded by and absorbed in a greater manifestation of the infinite spirit.

HAMILTON DE GRAY.

Shakers, Albany Co., N. Y.

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SALIENT QUESTIONS.

Light Wanted on Knotty Biblical Problems.

To the Editor:—After reading the tirade of invective denunciation of mediums, by Elder Covert, I feel impelled to have a say, and will gladly allow my pen to speak for me. I hope it will come under the eye of the aforesaid Covert. I would like to ask him a few questions, as he assumes to be a well versed man in wisdom and a knowledge of spiritual things. And as he has made theology a life study and stock in trade, and I have not, I feel it but the duty of the one who wears the ivory of heaven, that stands in Christ's stead, and believes the Bible to be the word and language of God to his earth children, and so teaches, to give an intelligent reason for the hope that he entertains, to expound the Scriptures, and feed the hungry multitude with the crumbs that fall from his master's table.

Reading the Bible, and studying its mysteries, and trying to reconcile contradictions, well nigh made an infidel of me. And only for the truth that has been given me, through my investigation of the claims of Spiritualism, no doubt to-day I would be a confirmed materialist.

To the best of my ability, for thirty years, I was a consistent member of the Methodist Church. But my pathway to the better land was always more or less obscure. Doubts beset me on every hand, and the only evidence I had of the truth was hearsay, and even the hearsay had been handed down through the centuries, until so twisted and warped that it was not good testimony for a crossing the great divide.

I knew I was right and proper to do good, but I always felt like a man who had been lost, and had now found the right road, but to his dismay, discovered he had no money with which to pay his toll.

For fifteen years or more I was chief mourner at the altar, or mourner's bench, as it was then called. I would mourn and weep, and would mourn at home, till my face wore the expression of a Presbyterian minister out of a job. Whenever the church saw fit to work off a refreshing, I was the next guest that went under the orthodox hen. I was told that I had lost my soul, and hell would be my portion if I did not find it, and the only way to find it was to come to Jesus Christ. I was told that I did not know of anything I had done that I should be so severely punished; but still I thought I might receive had not yet taught me that preachers were only men, and could lie, and live as immoral as the average. But with years came experience, and experience gave me education, and how they preachers, as I felt the spirit, and first of all, I would not trust them. This is what I want to do with Anderson's "Intellectual Mistake." If he has not made a mistake, and answered another man's call, and is the genuine article, called of God to scatter the seed of truth, he can and should enlighten me on the questions that I shall put. He claims to be a messenger for the Father God, and is beseeching the people in Christ's stead to be reconciled to God. It is but his duty to give me a lift. Although his God has done some dirty work, he has never done anything seriously mean to me, and if he has, I like all good Spiritualists, can and do freely forgive him!

And if these parasites, who feast and fatten on the credulous of a credulous public, will make their road as plain and pleasant to the city of indolence and music, as is the road I am traveling, I promise to come over occasionally and help them and their God against the mighty.

While in my days of mourning, I was badly scared of hell; I was not badly misled on going to heaven and make the chances of what I might win. But as there rested some uncertainty, as to when I should take my departure, I took the chances and called on Jesus. But as he was not visible, I have my doubts, even to this day, that he was there, or ever had been there; and if my sins were forgiven, I have never received a statement of the fact; therefore I am ruined and undone.

The Bible tells us there was a beginning. Then there must have been a time when this universe was no vast, illimitable ocean of silent, meaningless nothingness, and there didn't anything exist that now exists. Will this Anderson magazine of unique antique wisdom enlighten us as to the whereabouts of the throne? And how was God entertaining himself all those eons before this conception and miraculous consummation of taking nothing and making a great deal of something?

You claim that your God made us, and put us in this world. Now, if he is all-knowing, and all-wise, he certainly should have known our intellectual capacity. Then why does he shroud his word in mystery, mixing falsely with truth? And was he fated to work the puzzle, and separate the good from the evil, must take up our abode in an eternal darkness. Don't you think that we read in Gen. 1:27: "God created man, male and female created he them." Now, this language is plain enough, and shows clearly that the man and the woman were twins; landed here the same day.

After this God put the man in the garden, and the injunction not to eat the fruit of a certain tree, was given to the man—there was no woman there. It was after the man had given names to all the cattle, the fowls of the air, and the beasts of the field, that God noticed there was not help for the man. It was after all this that God operated upon the man. The result was a girl, another woman. Now, the question is: What became of the first woman? and what was the cause of her getting lost out?

Now, if it is unlawful for a man to take his daughter to wife, why did God allow Adam to take his daughter to wife? and thus become his own mother-in-law? bringing out such family confusion as Eve, being both mother and half-sister to her own children? while he was husband and mother to his wife, and grandfather to the children?

God told Adam, "In the day thou eatest thereof thou shalt surely die." What was the cause of God not living up to his contract? Satan told the woman that they should not surely die, and his words proved true, for Adam lived several hundred years after this, and had lots of fun. But we have not been able to tell what ever became of poor Eve.

What did God get the skins that he tanned into this unfortunate couple with?

If God was so good, and made this pair in his own likeness and image, why did he lead them into temptation, by planting this accursed tree in the garden, and then calling their attention to it?

And they, being like God, how was it possible for them to eat this little garden drama brought up and death into the world, and the blood of Jesus

has such a purifying effect as to cleanse us of all sin, making us as pure as the virgin Eve, why is it that evil is still in the world, and misery and death still runs riot?

Christians don't seem to last any longer than do the Spiritualists. We are told that this God is above all, and holds dominion over hell, heaven and the earth; and that the laws of this a Christian land, are founded upon his laws. Why is it, that if a man is sentenced to death, and you preachers tell him that his sins are forgiven, that the sheriff hangs him? Did the sheriff ignore the law of God, or did the preacher tell him a lie? Now, should you be told for defamation of character, and sentenced to a prison to do time, and you should call on the Lord, and he should forgive you, as you know he would, and in the face of all this you are forced to do time, and have the key turned on you, don't you think that you might forget the blood that you were washed in, and whisper some naughty things?

If God loved the world better than he did his own son, and had that son murdered that he might save a race that he had sworn to destroy, why is it, that he still suffers a devil of his own make, to roam at large, defying him, and destroying his children? Why does he make evil? He says he makes evil, and he makes good.

If God is not a man that he should lie, why was it that he perverted in the Adam case, and in the case of the flood? Why did he say that he would not repent, and repeated that he had never made man, and repeated that he had threatened Nineveh, and made Jonah preach a lie? Why did he put lying spirits in the mouths of the prophets, that they might deceive the people? Thus, like you Antis, trying to destroy the genuine with fraud.

If Jesus was the beloved son of God, why did he (God) let Mary, the holy and chaste medium that brought him into the world, so fall from her exalted position as the mother of God, as to conceive by a sinful man, and bear other children, in other men who did not believe in their elder brother? And like you Antis, wanted him to do his work in public.

Now, I would like to ask the elder what bearing on the question at issue between himself and Moses Hars, has all this denouncing of mediums as liars, drunkards, lewd, and free-lovers? If he will read the Bible he will find that his God winked at these things.

God promised his children a land of corn and wine, and the Bible tells us when he gladdened the heart of man. While the Bible teaches these things, is it a greater sin for a medium to drink than it is for a preacher? Your God taught deception and fraud, by deceiving Jeremiah, and causing him to prophesy a lie. And he was so wrought up over it, that he cursed the day that he was born, and the man that carried the news to his father. The Bible tells us all men are liars.

Abraham the righteous, and David the man after God's own heart, were free-lovers. Solomon, the wisest man that ever lived (until the birth of Christ), had 1,000 women, and was a pretty fair sample of one-sided free-love.

God told the children of Israel, when they went to war, and among the captives they saw a beautiful woman, and had a desire unto her, they might make her a wife. And if they found no delight in her, they might turn her loose, and if the story of the immaculate conception is true, as the preachers tell us, then God himself was a free-lover. And yet it remains for Covert to denounce mediums as lewd, liars and free-lovers.

I would not have it understood that I ignore the existence of a God, or Great Good. An intelligence above all, who is the Father of Forces through which all things that exist, do exist. And who is immutable, and whose instructions and law to his children are found in Nature; and in Nature we ever see our Father's face.

When we live in harmony with nature, we merit and do receive the blessing of this mighty force. And for violation of these laws, we are punished. And thus we bring about our own happy or unhappy condition.

But I do not believe that this great Master Spirit ever wrote one line with his finger, or spoke one audible word to man.

His voice is as silent as the grave, save in his Great Book, the Bible of Nature.

I believe that the gods of the Bible were spirits that once lived upon this earth in the mortal, and that the God of the Hebrews was a very unhappy, vindictive, cruel spirit, that wanted to round up for real or imaginary wrongs done him while in earth life.

Lexington, Ky. S. F. GRAY.

Taken to Gates of Heaven.

Miss Ida Sharp, the twenty-year old daughter of a well-known resident of Stockton, N. J., says a press dispatch, was carried out of a stirring religious meeting a few nights ago in what was supposed to be a cataleptic fit, brought on by unusual excitement. She has now entirely recovered, and declares she was not in a trance, but in a trance, during which she was wanted to the pearly gates, where she beheld Christ, who placed a wreath upon her brow.

She beheld the glories of the celestial city, she said, and recognized departed friends there, particularly an intimate acquaintance of her mother who died some years ago.

She says everything seemed very real until she was suddenly brought back to earth by a sharp pain. This was caused by an electric battery in the hands of Dr. Martindale, who had been called to attend her after her removal from the church.

Miss Sharp related her experience at a meeting in Delancey church and produced a decided sensation.

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The Scientific Skeleton. By Samuel Blodgett, the author and publisher. Grifton, North Dakota.

The author has observed that the old theological notions concerning the creation, as given in Genesis, are dying out and are being superseded in the name of science, by a materialistic philosophy in many respects as bigoted and unreasonably as its predecessor. The aim of this author is to show that the new cosmology of "science" is as irrational as the old Bible myth of the creation of Adam and Eve. The author reasons on scientific lines, and accepting the verified evidence of spiritual phenomena, shows clearly the harmony of science and a future life, thus revolutionizing ordinary materialistic thought concerning the order of the universe.

Mr. Blodgett is not unknown to the readers of *The Progressive Thinker*, and this work of his is worthy a place by the side of other masterly writings of Spiritualist philosophers.

A Case of Partial Dematerialization of the Body of a Medium. Investigation and Discussion by Mons. A. Akasof, Scientist, Philosopher and Literature, Ex-Minister of Russia. Translated from the French by Tracy Gould, LL.B., Counsellor at Law, Member of the New York Bar. Banner of Light Publishing Co., Boston.

This is a good book to place in the hands of inquirers, skeptics and investigators. It includes detailed accounts of some very remarkable spirit manifestations, under the scrutiny of scientific men, and is illustrated with diagrams which explain and render clear the manner and conduct of the seances and experiments. The accounts here fully detailed would dissipate the nonsense of many of those who believe with Covert that mediums are all frauds and their "tests" are all tricks. Some of the brightest and most skilled scientists in the world were engaged in these wonderful seances, as investigators.

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Years ago, when the writer of this notice was younger in Spiritualism than he is now, he chanced upon the reading of a book whose title was "Seers of the Ages." The tone, the spirit and the information contained therein made him place a high estimate on the book and its author. Since then he has followed the author more or less closely on several journeys around the world, and besides has taken note of the author-traveler's inherent capacity to give and to take the roughest kind of knockdown blows in the field of polemics and criticism. Age has not diminished the author's capacity to travel, and put up a stout stand-up fight by way of defense or attack, when he thinks the occasion demands it. No reader need be astonished if he hear, at any time, that J. M. Peebles has started on a fourth journey around the world—because it would be just like him.

Every journey is made useful to the world, by the author's habits of observation; the peoples, their customs, and especially their religious cults, are studied at first hand, and the results of his study are set forth with a freshness and clearness that give interest and instruction. Especially is this volume of interest to Spiritualists, not only from the fact that the author is well-known as a Spiritualist, but he takes much note of those things in his travels, that are related to Spiritualism. The aroma of Spiritualism characterizes the pages, and the reader will find much instruction in the philosophy and phenomena, set forth in an exceedingly interesting manner. There is much valuable information concerning the religions of the world, gained by study and personal observation.

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

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Sunday Spiritualist Meetings in Chicago.

The Lake View Spiritual Union has resumed its regular 8 o'clock Sunday afternoon meetings at Hillinger's Hall, corner Sheffield and Belmont avenues. Meetings will be conducted by Mr. and Mrs. Carl A. Wickland, assisted by Mr. Walter Finch, from England, and a true worker in the cause of Spiritualism.

The Church of Unity. Services 7:45 p. m., every Sunday, at Flynn's hall, northwest corner North Avenue and Robey street. Robey street, between Milwaukee avenue, North Avenue and Robey street cars; Humboldt and Logan Square branches of the Metropolitan elevated to Robey street. Max Hoffman, pastor.

The Band of Harmony meets on the first and third Thursday of each month at 8 and 7:30 p. m., at Handel Hall, 40 Randolph street, room 418.

First Spiritualist Temple, No. 11 Ada street. Services at 8 and 9 p. m. Mrs. Lucille DeLoux pastor, assisted by Chas. E. DeRicard.

The Spiritualist Church Students of Nature, meets every Sunday evening at 7:30 at Norman Hall, 235 and 237 Milwaukee avenue. Mrs. M. Summers, pastor.

Spirit Home Temple of Truth. Conference at 10:30 A. M.; and talks and tests at 7:30 p. m., at 618 Third-second street. C. B. DeRicard, pastor.

The Beacon Light Spiritual Church, 617 N. Clark street. Meetings Sunday evenings at 7:30 and Thursdays at 2:30 p. m. Conducted by Geo. F. Perkins.

Spiritualists' Sunday-school, every Sunday morning, at 10:30 sharp, room 518 Handel Hall building, 40 Randolph street.

Liberal Spiritualists, No. 107 South Paulina street, corner of West Madison street. At 7:30. Dr. and Mrs. Noyes, assisted by able speakers and mediums.

Church of the Spirit Communism, Arlington Hall, northwest corner 31st and Indiana avenue. Dr. Arthur Leclercq and demonstrates magnetic healing and hypnosis.

Irene M. Dobson, lecturer and test medium, will hold meetings every Sunday at 3 p. m., at her parlors, 3517 Indiana avenue, for investigators of Spiritualism; also will hold meetings every Sunday at 8 p. m., at Newman Hall, 63d street and Stewart avenue.

The Progress Church, 617 N. Clark street, corner of West Madison street. At 7:30. Dr. and Mrs. Noyes, assisted by able speakers and mediums.

Spiritual Endeavor Society meets at No. 1 South Hoyne avenue, near Lake street, at 8 p. m. Sarah E. Brownell, pastor.

West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m.

Universal Spiritual Society, Hopkins' hall, No. 528 West Sixty-third street, Englewood (over postoffice). W. T. Parker, pastor. Conference at 3 p. m.

Christian Spiritual Society holds meetings in Hygiene hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services every Sunday evening at 7:30 o'clock.

All prominent speakers, who come to Chicago to lecture, can make arrangements for the Marcotte Family's Oriental Spiritual Parlors. Call or address Dr. Robert E. Marcotte, 3125 Indiana avenue, Chicago.

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

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

Valuable Books and Pamphlets.

We have on hand a limited number of copies of the various writings and lectures of Mrs. Maria M. King, whose name ranks high in the list of Spiritualist authors, for proficiency in philosophic thought. Her elucidations of various questions pertaining to the science and philosophy of Spiritualism, as well as the related field of natural science, are truly remarkable for their depth and clearness. These books and pamphlets constitute of themselves a noble Spiritual library, of sufficient intrinsic value to worthily engage the study and thought of the wisest students in spiritual science.

Although slightly shop-worn, they are in good condition, and we offer them at reduced rates, as follows:

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"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15c.

"Right Living." By Susan H. Wilson. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. "Right and Antiquity Man." By Rudson Tuttle. An excellent philosophy, written in English edition, nicely bound in cloth. \$1. For sale at this office.

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In further proof of the accuracy of their diagnosis we again quote from recent letters. These are but a few of the thousands of unobtainable testimonials and unqualified appreciation of their diagnostic ability:

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