### THOMAS PAINE.

### Author Hero.

Friday evening, January 28, the Liberals 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 he 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 recantation. His physician, Dr. Manley, who also joined the solicitors 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

the 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 piteously calling on Jesus Christ the savfor 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 be-

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 did 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 rescues from the poison shadows of a century the honorable name of America's greatpatriot, 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 campmeetings, 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

to be properly represented. Mr. J. P. Hearn, who has been official photographer of Cassadaga camp for many years, is arranging for a stercopticon 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

therefore of great importance to you

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 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

show them. Send Live. for the National Jubilee. W. H. BACH.

Stern duties need not speak sternly. He who stood firm before the thunder worshiped the "still, small voice."-

The passions, like heavy bodies down steep hills, once in motion, move themselves and know no ground but the bot-

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

# TRANCES IN REVIVAL.

#### America's Great Patriot and Spirits Seem to Participate It Has an Inning in Kansas. Mow Chung Died on Time. and Women Fall Unconscious.

PECULIAR HAPPENINGS AT SER-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 physiians, hysterical.

In fact, reputable physicians declare that the Rev. Mr. Hallock should dispense bromide of potassium or some ther 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 hysterieal. Mrs. Stansborough would laugh at exactly the wrong moment. She would be praying or singing when, at the

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 and body to the rhythm of her music. The women in the congrega-

most solemn moment, she would burst into the noisiest laughter. She declared

tion 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 sis-

ter tried to arouse her.
"Let her lie! let her lie!" 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 if 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

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 mellifluent. 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 super. Among these was Miss Lulu Blidenburgh, a tall, neryous 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 greet ing.
"I feel quite happy," she replied, with

a strange smile. Dr. Squire has ordered Miss Blydenburgh to attend no more revival meet-

ings. 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 nervous temperament is readily affected by word-paintings of gross cruelties, terrible tortures and mankind's mistakes. 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, And give the madam here your hand. 've had much worryin' with him Since his mother's burial, and seems sometimes his words'll make My heart, in spite of strivin', break,-Always askin' where she is, And longin' for his mother's kiss.

I ain't a tryin' to forget Priscilla's memory, you knowlest want to be resigned, and yet He of'en 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 clan.

And cry, "There's mammy comin', pap!"

She ust to sing some melerdy At night when gettin' him to sleep; He misses it and comes to me. And in my lonely arms will creep; "Sing to me like her," he says,

rill 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. Hood.

### PURGATORY.

MASSES BEQUESTS UPHELD-THE HEAVENLY SPIRITS SET THE KANSAS SUPREME COURT DE-CIDES FOR A CATHOLIC RITE-CHIEF JUSTICE DOSTER REN-DERS THE FIRST OPINION ON THE QUESTION EVER GIVEN IN THE STATE.—BELIEF OF THE ROMANISTS QUOTED - AMER-ICA'S BROAD TOLERATION.

Topeka, Jan. 8.-Mrs. Mary Brophy, devout Catholic widow, died in Tranklin county about ten years ago. the family some token of remembrance or money, and left the residue, about \$500, to Father James Collans, a grandson, to pay him for saying masses for the souls of herself and her 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. To-day 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 this world 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 (For if he had not heped of the dead. 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 loose from sin.' In the light of these beliefs, the act of Mary Brophy in making the bequest is reasonable and consistent, and should be upheld unless it be prohibited by some positive rule

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 deride 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 in terferes 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 avoided 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 a case of the kind has ever been deeided in Kansas, and it is of much interest to Catholics.-Kansas City Star.

#### Nature's Laws Set at Naught New York, Jan. 26.-Henry E. Cramp-

ton, 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 the insects into 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 vet 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 reor-

ganized. 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 puppe

#### MRS. LUTHER HONORED STRANGE NARRATIVE.

DATE FOR HIS DEMISE-PROM-ISED 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

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 Chungi 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. Mc-Lean, interpreter, who youches that this is the true version of the wonder that all Chinatown is talking about:

"It was at the beginning of the pres-ent 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 be come a great mandarin in another world—an honor beyond his fondest dreams and most cherished anticipa-

"Mow Chung was not ready, however. He told the spirits he had an aged father and many relatives in China whom he wished to write before obeying the summons hence. His strange visitors considered his requests and finally amounced that his tenure of life here would be extended as he be sought; 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 flight of time. No obligation of secrecy was placed upon Mow Chung and he promptly told all his friends how the fates hall 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 reminded of it last week by his putting his affairs in order and bidding them farewell. Even then they thought no more than an odd fancy that had taken possession of him, but made a note of the eventful day in order to

"Last Tuesday afternoon a number of Mow's most intimate friends, including Too Lung, formerly secretary of the Chinese benevolent society, called at his home, bringing chickens, ducks roast porkers, confections, wines-in fact, all the essentials of a Chinese banquet, which was soon in merry progress. Mow Chung did not share in the general jollity, but gravely offered food and drink to the spirits which he declared were hovering about him, but

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

Some one laughingly asked the time.

"They looked at Mow Chung, bending over him. He was dead?

An autopsy reveals no malcondition of any organ and medical men are fair-ly puzzled as to how Mow Chung's translation may be scientifically accounted for.

The foregoing reminds me of what the agent of the Otoes 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 must get ready to go with him at that time. Everything was done as he ordered and he sat cown, 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 every record ever made and replant the earth with a few tribes of Indians fresh to all experience as a new-born babe, and ere'n century has elapsed you shall have wonders told by scers and others of visions and meetings with spirits of ing-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. Oregon, Holt Co., Mo.

### 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 elevating paper. I have been an elder in the M. E. Church since I was 15 years old, and all through my minority I realized that I was bound by theolog-ical 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 immertal career. C. B. GRUBER.

#### 'America's Daughter of the Republic,"

On Sunday afternoon, January 16, 1898, a memorial in honor to "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.

At 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 seeing 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 re quest, 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 pat riotic effect upon the audience.

Prof. Lockwood's address was frequently punctured 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 he 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 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 South ern 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 fultered not. Often during the night in certain localities a rough platform of a few boards would be hastily thrown was to speak the following day, for at that time, in many places, no suitable 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, mount the platform and plant the flag upon it as her sole protector, and deliver such a stirring address to the multitudes that many modified their views and afterwards joined forces with the North. She was the true "Daughter of the Republic."

As soon as the rebellion was over, and peace established between the North and South, Mrs. Colby immediately turned her guns 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 hewed a pathway through the unexplored forest that the workers that followed her could walk with compara-

tive 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 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-only to return and hear this strangely fascinating woman, who would hit so hard and yet be so gentle -yet they would come back and bear her in spite of themselves. It was her strangely fascinating individuality that made 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 wet eye among his hearers, and now, when it is too 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 of this personal ly, 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; sh placed one hand on the writer's shoul-der and one upon the shoulder of one

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 scance came to a close.

### CHURCH TEACHINGS.

#### An Earnest Plea for the Safety of Childhood and Youth.

In my childhood and youth, I was firmly bound in the toils of the Christian superstition. The dicta 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 apd comprehend God, and was forced to seek light and spiritual wisdom within the narrow limits of a senseless creed. From it I learned the interesting and simple theological fact, that the "chief purpose" of my exist-ence 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 ny 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 any jealousy 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 con-

Having learned all the salient points bout God collectively and individually. was next instructed how to worship him. The instruction was very explicit. In addressing the throne of grace I was admonished not to confound 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 deific combine. the idea of the Son being begotten was to me a problem I could not understand, and I again applied to the min ister 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 begot-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 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

On the following Sunday I repaired to the Sunday-school. I felt condemned and humiliated. A fearful inroad had been made on my self-respect and mor al sense. I was about to give false and damaging evidence against myself. I was an incorrigible of the most pro nounced 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 pub lie 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 Chris tian 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?

A. "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 adul-

Oh, my shocking viteness! Gerate Gawd! what a starting point in life for

a boy eleven years old! Instead of 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-digging hyens.

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 catechismal 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 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 creed-bound fellow-mortals, and ask myself, what would I be now without the knowledge of continulty 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 Spirit-

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, marvelousness 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 becomes 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 peop 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, icalousy 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 pabulum 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

I know, from many years of observation, that the more profound lectures 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 he followed by tests. And tests draw the very ones we want to reach. I wasa test and phenomena-hunter myself once, years agone, 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, it least, and to whom is given everlastng credit. The item from the Times-Herald of this city, explains itself: "I believe that animals are immorsaid 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 develop-

ment 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

In answer to the query: "Does evolution give presumption of the pre-exist-ence of the soul?" he said:

"Not necessarily, although such a be-

lief would not be contrary to the doc-

trines of Christianity." In answer to another query Dr. Sprecher said that he did not believe the spirit life would be very different

from the life on earth.

# A DEBATE ON SPIRITUALISM.

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

ism 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.

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 result when we had the trial here of Madam Hilligoss? Europe rests upon the tricks of Eva Fay, and he acknowl- Who was on the witness-stand? Who testified for her? edges and I acknowledge, and thus we both agree, even Why, you hissing three or four women from the street, knave. So this Prof. Crookes and all your Wallaces and Now hiss, will you. I don't care for your hisses. You others were simply fooled by Ev Fay, and thus the whole are the kind that hissed in court, but you can't throw me science of Spiritualism in Europe rests upon a fraud, the off. These are the facts, and the facts stand on record in same as in this country.

was different from the ballot test I referred to.

forget that Home came out and denounced Spiritualism, same as Joe Smith and Brigham Young played their delars to any medium in this country or Europe whose phe- mons stand in the same position that the honest Spirit nomena he could not explain. So Home is a fraud, and ualists stand. They are deluded. Well, I thank God Fay is is a fraud. So your Crookes and Wallace got their that my people and the people of the other churches have religion from frauds.

#### PERSONALITIES.

As to his wife's being a medium, I never knew it until like the Christian people do? 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 guage. I know when I am using parliamentary language and a fraud and a knave or an ignorance the same. liar and a fraud and a knave, or an ignoramus, the same Now, then, Modern Spiritualism is a delusion, and es-

is a personality he has no right to indulge here.

Mr. Covert: del. 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 wouldn't have mentioned it, but I don't propose that he shall force upon us that his wife is a genuine medium.

I say these things are falsehoods, and I would like to have time to explain it. Every word is false. He can 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 gers, not the mediums; like to have time to explain it. Every word is false—all of the Most High God. of these things.

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: with Sister Woodworth. He brought up Sister Woodworth—a very good person, but innocent, who gets mesall 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 came filled with wild animals. But it says, the shepherd 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. devils worked them; and then he said that their mediums not be inhabited from generation to generation. That worked them. Therefore, their mediums are devils, acis God's word. The prophecy of God's people has been cording to the Bible and his interpretation of it. Well, fulfilled in letter in all ages of the past. that's just what I have been talking about. Why, of

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

here who wants their daughter elevated that way. To another that hasn't been thrown down. That is prophecy attention.

break the marriage relation, to go out and have sexual in-RESOLVED: That Modern Spiritual- tercourse with whoever you can, is the broad and real meaning of free love; and yet, by that process he proposes to clevate 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 We are crowding into four nights a ten weeks' discus 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.

But that is the Spiritualists; how about the mediums? There is not an honorable medium in this country or Europe, morally speaking-connot be. What was the if we are both liars, that she was a liar and a fraud and a and one lady that was so affected had a child in court. the court here in Anderson. The mediums of this coun-Now, as to Charles Foster's test. It was like this: try are not of equal standing with the ministers of this You see this word "Albert" (showing a card with the country. What says the man who was a medium for word "Albert" in raised letters on it). He would take a twenty years? He says in all of his travels he never met card—he had a deck of cards, and slipped them up his a female medium but what was of doubtful character. sleeve, and then he would get a name, and by pressing his Now, then, these are the facts about mediums, and I arm on that—on these elevated letters, then he would slip make the distinction between mediums and Spiritualists. his sleeve up again—there was the name of your friend. I told you there were but very few, there are, in fact, me-That's the way Foster performed that trick. But that diums that are Spiritualists. All mediums are infidels, as a rule, or agnostics. They play these tricks, they know Now, he has told you about Home, but he seemed to they are playing these tricks upon the people, just the joined the Catholic church, and offered one thousand dol- ception upon the honest Mormons. The honest Morsense 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

he confesses it here. But he is a funny man—not even a My proposition is, that Modern Spiritualism is a delu-

as any other medium. And you lived in adultery with pecially when we go to the word of God. Why? Because her, according to the laws of this land, and he was forced it teaches that future knowledge belongs to the medium, to marry her according to the laws of Illinois, at Chicago. and thus they can tell the future; while God says in his word, "Secret things belong to God." Then it is a de-He says I am living in adultery with her. I say that lusion 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 I want to say I know parliamentary law, and I want to of the magicians of Egypt, which Brother Becker can say he introduced his wife, and I want to say I have a well expose, and you can well understand it. Why, they right to answer. He denied last night of being an infi- 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. opponent introduces. If he hadn't introduced his wife 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 talk about her mediumship, but when he accuses her of to eat up the fat cows; and we were told that that was the married man in the state of New Jersey. I didn't get 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

### 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 meliums do at the present time—let us take an illustration. Much ado over nothing! Now, I want you to begin Of Babylon the prophet said, of that mighty city: She shall not be in habited from generation to generation; the Arabian shall not pitch his tent there, the shepherd shall merized and falls into mesmeric trances; and, just like the not take his fold there, the wild beasts shall dwell in the Spiritualists, she thought she saw God and heaven, and 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 beshall 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 Last night he said God didn't work miracles—that the where the great site of the City of Babylon was. It shall

Jesus Christ, speaking of the temple, said, the time course, they are devils and devilish, and always have been shall come that not one stone shall be left upon another and always will be, for they were begotten in fraud, and that shall not be thrown down. When the Romans surcan only perpetuate their miserable system by conspiracy, rounded Jerusalem, when the Christian people went out. and by lies and frauds. That is the only way they can 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 tem is a delusion—a delusion in theory, a delusion in it—they believed there was gold and silver mixed in the philosophy, a delusion in phenomena, and its honest befoundations of it, and hence every stone was separated Now, as to free love. He said that was to elevate wo- one from another; and thus they took up the very founman. Great God! I want to see the father or mother dations of the Temple, and not one stone was left upon

foretelling the history of the future, and thus the prophecy from the highteous 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 Held at Anderson, Ind., October 5, 6, 7 and 8.

Retwoon Macac Hull the Veteran Chirituelist and Elder W. P. Covert the life to 38 the bread of life to 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 it 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 immorfality 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

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 old 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.

NÖ 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 itell 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 doved 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 rich man 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-loyers, 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 sun is 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 misebable old book of Davis' at any second-hand bookstore for fifty cents. Why, he is a false prophet himself. Datis 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 syslievers are deluded the same as the honest believers in the Book of Mormons are deceived. "Time." THE PARTITION OF CHINA.

The heathen Chinee! The heathen Chinee! 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 Chinee, 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 Chinee! 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 Chinee!

We'll rob him and shoot him and burn each small vil-

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 Chinee! ---Westminster Gazette.

#### THE OLD BLUE WRAPPER.

I can see the old blue wrapper that my mammy used to ETHICS OF MARRIAGE, With the braiding 'round the border and the bits of lace

For I've often dried my tears against that wrapper on her When my boyish heart was breaking and I wished to be

There was nothing half so homelike as that old blue dress

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 MISS JUDSON'S BOOKS.

As the hugs I got from mother when she wore that dress

I have seen old Neptune's color, as the blue waves bil-I have seen the velvet starlight in the azure tropic sky,

I have seen a maiden's glances that the light of heaven

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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

If life were but measured by man's mortal span-The future depended on gold, Then life would be partial in working and plan,

Lift one and the other let fall.

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.

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.

There'll be no little, tired-out boy to undress,

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 GHURGH MEMBERS.

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BENNY FOSTER AND HIS WIFE POSE AS MEDI-UMS, AND A PROMINENT CHICAGO SPIRIT-UALIST IS SWINDLED OUT OF \$500 AND VAL-UABLE JEWELRY-IMPS OF DARKNESS, UN-DER 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

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

#### 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 consured 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 littrum. 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 fore the board and friends and taking under false pretenses, from one of their patrons four hundred and fifty dollars in gold, be-

who holds up his victim on the street, and their action 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 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 scance. 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 lyn. Kent was the agent in charge of her money and into 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 Mrs. Annie H. Eastburn, and by her servant girl. Assistpertains to growth and improvement and the attainment ant District Attorney Caldwell said yesterday that from of knowledge, do not need the condition of darkness, nor all appearances Kent had taken about \$40,000 belonging facts, the word "molecule" does not appear; save, in a do such intelligences seek the dark seance for the purpose to his clients. Mrs. McCord had great confidence in of imparting instruction.

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 gated, and found that the taxes on the property had not short time, which usually takes years of patient waiting to been paid for several years. She had always given Kent that such influence is of molecular character, nor does he 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 search titles, collect the interest, and make such returns and spiritual side of life? How can he demonstrate an who has compassed all worlds and all knowledge and who as he chose. 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 record bearing what purported to be her signature, but ern physicist will be able to measure the potentiality of cases the absolute ignorance of the would-be mouthpiece which she declares is false. This satisfaction piece purlight with a yard stick.

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

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 swear, 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 WILL C. HODGE. the ranks of Spiritualism? 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 THOU

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 sacque.—New York | the subject. Twenty-one years ago, aided by the higher Sun, Jan. 15, 1898.

A CLERICAL MONSTER-REV. HICKMAN, OF KNOXVILLE, IN THE ROLE OF A MORAL LEPER—BETRAYS A BEAUTIFUL YOUNG GIRL AT MARYSVILLE, TENN., WHILE AS-SISTING AT A REVIVAL SERVICE—ONE OF THE MOST HORRIFYING STORIES OF A MAN'S MORAL OBLIQUITY.

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 sevand 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 while he was holding a revival in Maryville some months ago. No definite action was taken in the matter yester-

### MADE A CONFESSION,

city at once. This was satisfactory to the parents and primordial etheric character of nature's elements, and its friends of the young girl and Knoxville will have one less unit of computation is a molecular volume and not an vibration a sensation of the character of the hammer that citizen after to-day.

Some months ago Rev. Hickman went to Maryville to should be condemned by all Spiritualists and all decent- assist Rev. Ferrell, pastor of the church of that place, in form as only the phenomena promoted by the combinaminded persons. They not only should be thoroughly ad- holding a revival. Hickman stopped at the home of Rev. vertised by every Spiritualist and secular paper in the Ferrell and while there met the young lady in question, United States, but it is to be regretted that the case could 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 minis ters in this city for several years, and the announcement of this affair has caused considerable excitement among patronize them or allow them to conduct seances upon the church people of this city.—Chattanooga Times Semi-Weekly of Jan. 19, 1898.

> WILLIAM H. KENT ARRESTED-WOMAN CLI ENT 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 yes-Brooklyn, on a warrant issued by the Justice. He is a well-known member of Plymouth church, where he factors called "chemical elements." 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 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 had been so thoroughly demonstrated by him so many Mrs. McCord.

Mrs. McCord lives at 574 Washington avenue, Brookvestments, and it is alleged that he stole not only the amount of the mortgage, \$1,100, but other moneys, in- | ular co-relations, or postulate a single molecular fact. In cluding taxes and cash invested by Mrs. McCord's niece, the chapter devoted to "Chromo-Mentalism,"-whatever Kent, who was regarded as a man of irreproachable prob-It is humiliating to one who holds the cause and good ity, 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 the kind of demonstration Dr. Babbitt lays claim to. was surprised to find that some of her property was noted in the book of taxes in arrears and for sale. She investithe money to pay taxes, and her confidence in him was

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-Justice 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 between them as that existing between Galileo's telescope due to this that Kent succeeded in getting a considerable practice. It is said that the proceedings taken by Mrs. claim based upon such careless statement as that of Dr. McCord were begun only after pressure had been brought | Babbitt, will not wash with the application of logical to bear on Kent by the officials of Plymouth church,

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.

### MOLECULAR HYPOTHESIS OF NATURE,

And Dr. Babbitt's "Molecular Demonstra-

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 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 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 beeral of the good Baptist people of this city a few days ago fore 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 signally fails to account for the phenomena of change of palarity of combining elements, with its unchanged atoms, young girl, who said that he had accomplished her ruin 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, day, and early this morning Rev. Hickman appeared be- 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 hytheir patrons four hundred and fifty dollars in gold, be-sides sundry articles of jewelry, have placed themselves of the patrons of invisible "modes of motion," based upon the atom. It is in strict rhythm with the principles and data of spectrum analysis, and regards matter in its visible tion 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, is 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 presumptious, 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 terday by Policeman Maloney of Justice Brenner's court, the automatic character of cosmos, and the continuity of life based upon the potential reactions of those subtle

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 charged by a client, Mrs. Mary H. McCord, also a member | 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, vears ago, in an argument upon the pathology of color motion, based uponta 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 molecthat term implies—d chapter where one would suppose he would introduce his logical sequences and demonstrative quotation from Tyndall. is The sentence containing the word reads: "The brain of man itself is an assemblage of

The chapter, chapter 10 is devoted to the cure of menal disease by the application of color motion; and while he suggests spiritual influences, he does not demonstrate tell us that the action of color motion is of molecular such that she had never even asked to see the receipted | character. Where is the paragraph or sentence showing bills. She had also allowed him to secure mortgages, the molecular co-relations existing between the mental invisible spiritual relation, by his atomic theory. Where She investigated further, she says, and found that her are the atoms at, in thought, as a mode of mental motion. claim of \$1,100 against the O'Donoghue property had ap- projected from spirit life, to human consciousness on the parently been paid. There was a satisfaction piece on mortal plane? When this can be demonstrated, the mod-

molecules, arranged according to physical law." There

is nothing in the entire chapter indicating or suggesting

of these exalted intelligences. Everything goes how-ported to have been acknowledged before Kent as notary. However erudite Dr. Babbitt may be in the pathology

The O'Donoghues told her that the mortgage had been 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 bespiritual premise, and a molecular demonstration based on the atomic theory. There is about as much cogency between them as that existing between California (California) and the structure of th and Ptolemy's "primum mobile;" and any priority of

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

cury, 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. Pynchon'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 prod ucts 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 requirng matter and 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 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

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 masufacturer, for \$1.00. Address: investigation of blood structure, the molecular action of the glands of assimilation of the human, in a study of bone and fiber structure, of ganglious 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 organism; 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, predicates 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 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 called chemical process, is the real thing that is evolved strable truth. W. M. LOCKWOOD.

### THROUGH PASSING YEARS.

Two quiv'ring lips—a falling tear. The child, Once gay, now weeps. A kiss-sweet peace returns A mother stooped to hide her tears, then smiled.

Two parting lips—two drooping eyes. The youth Forsaken, feels the loss of friends. A light Now comes—new life. Oh, Love, is this thy truth? Two pallid lips-two closed eyes. The man

Is freed from earthly cares. God's smile is now Eternal peace to him. This, then, God's plan. -Midland Monthly. AFTER HER DEATH.

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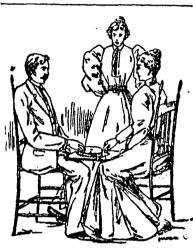
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SATURDAY, FEBRUARY 5, 1898.

A PERILOUS PRACTICE. A special telegram to the Chicago Record brings the following important

"Huntington, W. Va., Jan 16.-Word comes to-night from Hamlin, Lincoln county, of a distressing accident on Ten Mile creek, near there, this morning. The Rev. J. C. Enoch to-day closed a revival service in the Baptist church, and hundreds had gathered to see ten converts baptized in the creek. After several candidates had been immersed in the ley waters, Mrs. Henry Kirk, weighing 200 pounds, was led into the stream. As she was leaning backward upon the minister's arm his benumbed hands lost their grip. Mrs. Kirk apparently became unconscious from the cold waters and she sank. Several men rushed to the rescue, but during the excitement Mrs. Kirk drowned. Efforts o resuscitate her proved unavailing. The other three converts were not im-

Those who believe baptism is a saving ordinance, as is frequently maintained, leave Mrs. Kirk in a very unfortunate condition. She had set out in good faith, with a believing heart and honest intentions, to complete all the requirements of the gospel to insure her soul's salvation; but God, in an unfortunate moment, took the poor woman out of the hands of her spiritual guide for some mysterious purpose not revealed.

From the frequency of deaths followling this practice of immersion, particularly in the winter season, it is to be deplored that the custom has come down to our times. Churchmen generally suppose the rite originated with St. John the Baptist while preaching in the wilderness of Judea his converts confessing their sins. All the information

they have on the subject comes from the Bible, which the reader will allow us to suggest, is very poor authority on historical subjects. Baptisms were practiced among the Jews when proselytes were admitted into the Jewish church. It was an essential with them, as was circumcision. They doubtless brought both of those

customs with them, from whatever country they came; for they were common' to all the Semitic nations. The Phoenicians, at home and in all their numerous colonies had similar rites. There are indications that the Egyptians had an analogous ceremony, as it is known the Greeks and Romans had. "The object of the Roman lustrations," says Smith, in his Dictionary of Grecian and Roman Antiquities, to obtain the blessings of the gods upon the persons or things which were lustrated." Fields, flocks, herds, and growing crops were sprinkled with water in the name of the gods, and ships going out to sea were thus baptized and placed under heavenly protection, just as is now done in sprinkling the prow of a ship with wine when naming her. She is christened-made a Christian-by the act of anointing or sprink-

Said Tertullian, reputedly one of the Christian Fathers: "To heathens as well as Jews these baptisms were assoclated not in thought only, but in actual ceremonial usage, with ideas of religious purifications.

Preachers want it understood that baptism succeeded the vulgar practice of circumcision among the Jews; but it was no way connected with that brutal act, a practice common to all the nations of Semitic origin, doubtless-introduced as a preventive of that loathsome disease which afflicted the good David-a man after God's own heartso pathetically described by him in Psalms 38:1 to 11. By the 19th verse it would seem the "sweet singer of Israel" had very bitter enemies, who, probably, told of his naughty doings, but he squared accounts with them in his 109th Psalm, which see.

AN OLD CONTROVERSY REVIVED. The attempt of the churches, led on by the clergy, to amend the Constitution of the United States, so as to place God as sovereign ruler of the universe. Jesus Christ as king, and the Bible as the supreme law of the land therein, is, in substance, the revival of the "Bangorian Controversy," so-called from the name of the diocese in England, where It originated in 1717. Bishop Hoadley, of the diocese, preached before King George I., and maintained the supreme authority of Christ as king in his own kingdom; and denied that he had delegated his power, like temporal lawgivers during absence from their kingdom, to any persons, as his vicegerents or

deputies. It seems there is nothing new under the sun, and will not be, until Christians shall learn that man, on this morthi plane, has rights peculiar to his conition, which neither God, angels, devis nor churches should usurp.

The morning of life is like the dawn the day, full of purity, of imagery ind harmony.—Chateaubriand.

CHRISTIANITY TRIUMPHANT. If we can trust the following special

telegram to the Chronicle, of this city, there is one place in the wide world where the church is in its glory. It needs no God, no Jesus Christ, no Bible in the Constitution, so far as they are concerned; for they have all these in their hearts by special ordinance, and are governed by them in their daily walks of life. "Pray oftener and more earnestly," a creature of municipal law; pray in the morning before engaging in business, not for the love of God or fear of hell, but to escape fine and imprisonment. Oh, what a strange people these Christians be when clothed with power. But read the telegram:

"Atlanta, Ga., Jan. 20.-Georgia has achieved the distinction of possessing the most truly religious community in the United States, if not in the world. "The evidence to substantiate this

claim is at hand and the champion Godfearing community may be visited by any unbeliever who cares to take the trouble.

"The town officials of an unpretentious hamlet not many miles from this city recently decided that in view of the prevalence of evil in these degenerate days it behooved them as the official representatives of their fellow citizens to adopt precautious against contaminating influences which might corrupt their morals and keep them out of paradise.
"Therefore it was solemnly resolved

that the spiritual welfare of the community would be strengthened by an ordinance requiring all within its borders to pray oftener and more earn-

"An edict was forthwith issued commanding all citizens under penalty to pray each morning before entering upon the business of the day. Mer-chants will hereafter gather their clerks about them for early morning devotion before the measuring of dres goods or weighing of sugar begins and butchers and milkmen are expected to ask the Lord's blessing before weighting the scales or watering the milk.

"Whether the general observance of this heaven inspired ordinance will result in the closing of the churches as unnecessary luxuries in such an intensely religious community can only be determined by time."

#### CHRISTIAN SCIENTIST'S.

The papers all over the country abound in statements of deaths with all manner of diseases, by neglect to employ physicians, because patients and friends are christian scientists, and expect a cure to follow faith and prayer. They profess implicit confidence in the alleged words of Jesus, so they allow dear ones to go down to the grave, rather than show distrust in the Master. Here are two cases clipped from a late issue of the Kansas City Star:

"Mrs. Aggle Woods died at Webster City, Ia., last Saturday, a victim of faith cure, and neighbors denounce the treatment accorded her as outrageous. She was deprived of a physician's care. All the faith cure people did was to sitby her bedside and tell her she would not die, and that it was the Devil who was in her which made her think she would. She believed she was possessed of a devil until the end came.

"Miss Ida York, aged 21, died last week after an illness of three weeks. She refused to take medical treatment, saying she trusted in the Lord for re-

A Mrs. A. J. Baird, a leading christian scientist in Kansas City, Mo., was fined \$50 in the police court, for failing to report to the proper officers a case of diphtheria which came under her care. The child died on her hands. The case was appealed to the district court.

After hearing the witnesses on appeal, Judge Wofford sustained the lower court and said in rendering the verdict:

"I think a monstrous wrong has been done in the death of this child. I don't think the penalty is sufficient. If this woman is going to be turned loose on this community I am going to let a higher court do it. I would fine her \$1,000 if I had the power to do so under

### TOO MANY CHURCHES.

"Too many churches," is the acclaim which comes to the public ear from all quarters. The wealth of Christendom is being piled up in church structures, as was that of the ancients in heathen temples. Those temples were the homes of the gods; but they have been deserted, their ruins only remain to tell of their ancient greatness and glory. Those countries marked by the earlier civilizations, abound in those ruins where dwelt Baal, Osiris, Ieis, Bacchus, Apollo, Jupiter, etc. Gods and worshipers are dead, save as the former survive in modern religions. Another age will come, and the Gods of to-day will give place to another succession of divinities, as it will to another people.

The reason the churches are in excess comes from an excess of the priestly A young man with organizing ability, graduates from some theological institution with a smattering rudi mentary education, filled with zeal for his profession. He sets himself to work with the aid of a few friends, collects a small congregation; then he importunes his parishioners, as well the outside public, for money to erect a palatial ed lice which shall excel in grandeur all rivals. He begs money from every source, and makes promises only to be broken. When completed the structure is as useless to the world as are the de serted fanes now in decay at Palmyra, at Baalbec, at Karmack, at Rome, and at a thousand other places of lesser

note once sacred to the gods. The preventive of this great evil, the waste of a nation's wealth, is: Cease to manufacture priests, or persons aping them, in such gross profusion; then sci entific education, practical and useful will take the place of superstition which is only an incubus to humanity.

### WANTED A CHRISTIAN JURY.

Chris Merry, condemned by an orthodox jury, to die for the murder of his wife, when the jury were being impaneled for his trial, said he wanted to be tried by a Christian jury, and he was, and will swing from the gallows in consequence.

Opposition to the death penalty is not of Christian origin. They quote with approbation Gen. 9:6: "Whose sheddeth man's blood, by man shall his blood be shed." Spiritualists and Agnostics very generally oppose the death penalty, and would rarely consent to its execution save in extreme cases, perhaps never, if it were not for fear the pardoning power will release a dangerous convict, and send him adrift to repeat

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50.

### LIGHT SHINING IN DARKNESS.

Spiritualism Enlightening the World.

The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.—Matt. iv:16.

A notable fact connected with Spiritualism, and which should commend it to all seekers after truth and knowledge, is this, that it welcomes with open arms every advance of science, every gain of research, in whatsoever

The sharp contrast between Spiritualism and that which has been the ruling element of orthodox bastard Christianity, all along down the centuries, is all to the credit of Spiritualism. During all the ages the ruling powers of the church have been the bitter foe of science. the enemy of every scholar and scientist whose works did not sustain the teachings of the Bible as interpreted by priestly authority.

The great discoverers in science have been persecuted unto death, and the wrath of the church has pursued them beyond the grave, subjecting their bodies to indig-

nities and their souls to the tortures of hell. The reader who wishes to become thoroughly and correctly informed on the history of the church in its warfare against science, should consult Draper's "Conflict Between Religion and Science," Babbitt's "Religion," and especially the masterly and comprehensive work of Andrew D. White, "The Warfare of Science with Theology."

The dark story as related by these truthful writers, would seem to be sufficient to cause the cheek of any honest church man to blush with shame for what is called Christianity.

The same spirit of antagonism to every advance of science which does not seem to harmonize with the assumptions of theologians concerning Bible teachings, is manifest to-day, though the ecclesiastical tiger's claws have been drawn or clipped to a great extent. The old persecuting spirit crops out in various ways, overt and covert (not meaning any play on words). It is the spirit that unites "Christians" (?) to pray a Theodore Parker or an Ingersoll into the grave, etc. The outcropping of the same spirit is seen in the Anti-Spiritualist crusade against Spiritualism. It is the spirit that opposes freedom of thought, freedom of investigation, freedom of speech, freedom to find and accept the truth and all truth, wheresoever or by whom it may be found. It is the spirit that would dwarf the human intellect, stunt the soul, crib and cabin the powers of the human mind, and pare and file and chisel the proportions of all bearing the name of manhood until it should fit into the cramping, disfiguring molds of orthodoxy.

On the other hand Spiritualism stands in the forefront of progression, reaching eagerly out for every new-found truth of science, hailing every fresh advance gained by the research of scholars and scientists, welcoming every addition made to the knowledge of mankind. Spiritualism stands for the utmost and most perfect freedom of thought, in all lines, on all subjects, and by all men-and women.

To the everlasting honor and glory of Spiritualism be it said, Spiritualism has not, and never will have a Paul to declare—as the will and word of God: "Let your women keep silence in the churches; for it is not permitted unto them to speak-And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church."-I. Cor., xiv; 34, 35. "Let the women learn in silence with all subjection. But I suffer not a woman to teach."-I. Tim., ii:11, 12.-Words that have bound woman as with chains of hardened steel, during all the weary centuries since they were fulminated, and from which, with the aid of Spiritualism, she is now being freed.

By freeing the minds of men from the thralldom of By freeing the minds of men from the thraildom of burns up men, consumes women, de-theological dogmas, and from the fear of hell tortures tests life, it suborns witnesses, nurses hereafter, Spiritualism sets men free to search for truth perjury, defiles the jury box and stains and publish to the world the results of their thought and judicial ermine." and publish to the world the results of their thought and labor. More than that, Spiritualism has in many instances proved itself the forerunner of science.

Through the lips of inspired seers, the spirit world has foretold and indicated discoveries and inventions, years before their fulfillment on earth. Sensitive minds have he is the Devil. He is of a large, mushed previsions of things to come, and so have led the cular build, and it is almost impossible world in the grand outreach for progress.

Especially in the vast and wonderful field of psychic research has Spiritualism incited interest, provoked curiosity, piqued the active spirit of scientific investigation and inquiry, and even forced the skeptical and indifferent to think, examine, probe and learn facts beyond what they

had learned in all their philosophy.

It has been and will continue to be the leader, the prophet, the inspirer, the teacher, the guide, in all that pertains to the ethereal, the psychic, the spiritual realm

SPIRITUALISM ENLIGHTENING THE WORLD.

The theme is almost too grand for the thought of man—it is grand enough for one of the higher spheres to ade-

For an Abraham Lincoln to do justice to his thought, would require a sensitive Abraham Lincoln brain through which to voice his own ripe rich thought and wisdom. Niagara cannot pour down through a miniature cascade; the ocean cannot be compressed into a workman's dinnerpail; and if we receive the benefactions of high angelic intelligences, it must perforce come in such smallness of measure as we are capable of receiving.

The sublime truth of Spiritualism enlightening the

world is vividly denoted in this, that whereas the so-called Christian religion takes immortality on "faith," Spiritualism proves and demonstrates the fact as a matter of knowledge; whereas the ordinary "Christian" believer says, "I believe," the Spiritualist says, "I know;" whereas Christianity sums up its light in the "belief" in immortality, Spiritualism holds aloft the radiant light of knowledge, demonstrated not merely by old unreliable records, but by verifiable facts of the present day.

Spiritualism enlightening the world is also apparent in this, that it does not make religion a system of theological dogmas nor a belief in the same, but, as is well stated by Dr. E. D. Babbitt in his excellent book "Religion," it is "aspiration for the spiritual and the divine," thus lifting man out from the lifeless forms of the dead past, into the highest spiritual potencies of the living present and the unending future.

To Spiritualists is committed the grand work and privlege of holding up the torch of knowledge, and helping in this enlightening of the world; and every man has his measure of power, his influence, for receiving and giving forth the light that enlightens the world.

There are many ways and methods of working, and all may work. There is the quiet work of speaking in quiet way to friends and acquaintances, on opportunity, telling them what you know as fact concerning spiritual phenomena, etc.

The world has need of clearer knowledge of Spiritualism, its philosophy, its teachings, its facts in the way of phenomena. For this needed educational purpose, especial effort should be made to introduce spiritual literature and more especially the spiritual press, foremost among which is The Progressive Thinker, with its weekly wealth of discussions, essays, news and knowledge relating to Spiritualism. There is no more effective way of spreading light before inquiring minds, counteracting the attacks of enemies, and building up the cause, than by adding to the subscription list of The Progressive Thinker.

Now, while our enemies-blindly fighting against usare doing so much to excite interest and thereby forward our cause, let our friends put forth special effort. Thus will you have the satisfaction of knowing that you are factors in the grand and divine work of Spiritualism enlightening the world.

### BEAR IN MIND.

In sending remittances to this office, write your orders on a single sheet of paper, to file away for future reference, If you have anything to say to the ed-itor outside of that, do so 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

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

"THE DAMNED STUFF ALCOHOL."

The following black picture of alcohol is floating through the press, and is credited to that inimitable word painter, Col. R. G. Ingersoll. It is a portion of an address to the jury on the occasion of a trial wherein a manufacturer of intoxicants was involved, and the Colonel arraigned the demon of intemperance in his own peculiar way:

"I am aware that there is a prejudice against any man who manufactures alcohol. I believe from the time it issues from the coiled and poisonous worm in the distillery until it empties into the jaws of death, dishonor, and crime, it demoralizes everybody that touches it, from its source to where it ends. I do not believe anybody can contemplate the object without being prejudiced against the liquor crime. All we have to do, gentlemen, is to think of the wrecks on either bank of the stream of death, of the suicides, of the insanity, of the ignorance, of the destitution, of the little children tugging at the faded and withered breasts of weeping and despairing mothers, of wives asking for bread, of the men of genius it has wrecked, the men struggling with imaginary serpents, produced by this devilish thing, and when you think of the jails, of the almshouses, of the asylums, of the prisons, of the scaffold upon either bank, I do not wonder that every thoughtful man is prejudiced against this damned stuff called alcohol.

"Intemperance cuts down youth in its vigor, manhood in its strength, old age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affection, erases conjugal love, blots out filial attachment, blights parental hope, brings down mourning age in sorrow to the grave. It produces weakness, not strength; sickness, not health; death, not life. It makes wives widows; children orphans; fathers flends; and all of them paupers and beggars. It feeds rheumatism, invites cholera, imports pestilence and embraces consumption. It covers the land with idleness, misery, crime. It fills your jails, supplies your almshouses, and demands your asylums. It engenders controversies, fosters quarrels and cherishes riots. It crowds your penitentiaries and furnishes victims for your scaffolds. It is the blood of the gambler, the element of the burglar, the prop of the midnight incendiary. It countenances the liar, respects the thief, esteems the blasphemer. It violates obligation, reverences fraud, and honors infamy. It defames benevolence, hates love, scorns virtue and slanders innocence. Intemperance incites the father to butcher his helpless offspring, helps the hus-band to massacre his wife and the child to grind the parricidal ax. It

### CRAZY OVER RELIGION.

Columbus, Ind., Jan. 16,-Nathan B. Davis, a farmer near this city, has gone to keep him from killing himself and

everybody he sees.

Last night he broke his bindings and severely injured two of the seven attendants before he was subdued.

Davis attended a revival meeting at the Sandcreek Quaker church which

lasted all day and all night constantly for a week. Cases of this kind are so numerous at

this season of the year, when the harvest of the revivalist is ripe, that it seems a repetition of the old story to report them, There are probably fifty thousand lunatics made annually by sensational preaching, and yet the governments, state and hattonal, foster the wickedness, and exempt church property from taxation, because they are such powerful aids to morality! Accurate districts of the realtential continuous rate statistics of the penitentiaries will show how crime is increased by teaching a false system of religion; and the lunatic asylums will show how minds are wrecked. We commend these subjects to the consideration of Covert, Becker & Co.

PRIESTLY TYRANNY.

A New Haven man recently received the severe punishment of three months in jail for shooting a robin on Sunday. -News item. The killing of a robin was a moral

transgression deserving reprobation and punishment, though the offender had been instructed that God said: "Everything that liveth shall be meat

for you."-Gen. 9:3. The Divine ruler of the universe pever said any such thing, and it is a fibel on his character to ascribe such

hinguage to him.
The real offense for which the man suffers was shooting on Sunday, a day ninde sacred to the sun by the heathen emperor, Constantine. There is no reason in morals, in nature, or in revelation for the observance of Sunday as a sacred day; and no justification for laws favoring it, save without it the priest would lose his hold on the people, and be no longer able to enslave them in his interest.

### CHEAP ENOUGH.

A bill is before the Virginia legislature to empower justices of the peace to create colonels for life for \$1 each. If this bill becomes a law the opportunity of a life-time will be in everybddy's reach. We know lots and lots of colonels who assumed the title, hoping to pass for distinguished personages among strangers; but here is, or soon will be, a way by which they can get their titles legalized. It will be alnost as valuable as that of count, which some foreigners assume on com-ing to America, their object to exchange the title for a pretty girl with a

### TOO MUCH BIBLE.

Niles, Mich., Jan 17.-While sitting in her chair last evening with her Bible on her lap, which she was engaged in reading, Mrs. John Shepard, of Sturgis, fell over dead. The moral

### MASS MEETING

Of Spiritualists in Chicago.

To All Whom It May Concern:-In pursuance of instructions given to the incoming board of trustees of the National Spiritualists' Association, in regard to mass-meetings or conventions, at the last annual convention held in Washington, October 19, 20 and 21, the board of trustees, at its January meeting, empowered Mrs. Cora L. V. Richmond to arrange for and conduct a mass-meet ing in its interests to be held in the city of Chicago, sometime during February, FRANCIS B. WOODBURY,

Washington, D. C., Jan. 17, 1898. To the Spiritualists of Chicago and the

Northwest, Greeting:In accordance with the above, I here by call a mass-meeting to be held in Handel Hall, 40 Randolph street, in the city of Chicago, February 22, 25 and 24, in the interests of the National Spiritualists' Association.

All preliminary communications should be addressed to me, care of National Spiritualists' Association, 600 Penna. Ave. S. E., Washington, D. C. Mediums and speakers who can be present and take part in the exercises

will please send word to me at the above address. CORA L. V. RICHMOND.

### HEAVE HO! HEAVE HO!

And a Strong Pull All Together!

Sometimes we make opportunitiesat others they are made for us. The latter condition now confronts the Spiritualists of Illinois. The National As sociation has determined the time. Feb ruary 22, 23 and 24; the place, Handel Hall, Chicago; the character, a State mass-meeting. It only remains for you to be there and if not able to do so, then to make certain that your society or neighborhood is represented at the gathering. State and National questions call for careful consideration.

"There is a past which is gone for ever, but there is a future which is still

East St. Louis:-Dr. A. A. Hamilton says: "We have a very large number of Spiritualists, and they all say with one accord, let us have a State convention by all means, and in this city if possi-ble. It would do more to revive the cause than anything that could be done. Let invitation be to Spiritualists whether organized or not."

The N. S. A. has so made it, Doctor. Come over to Chicago this time, and the state convention can pull your latch string later.

GEO. B. WARNE.

#### To the Spiritualists of Illinois.

The National Association has called a mass-meeting for February 22, 23 and 24, at Handel Hall, in the city of Chicago. We urge that every Society, circle, neighborhood and town of Illinois make special effort to be well represented at that gathering. Plans for broadening of our state work will without doubt be determined upon. Now is the time for a strong effort and a move altogether. Act! Come! Officers of Illinois State Spiritualist Association, G. L. S. Jenifer, Dr. D. S. White, Geo. F. Perkins, C. C. Henderson, Georgia Gladys Cooley.

### Practical Co-Operation.

The First Church of Spiritualists, Buffalo, N. Y., has inaugurated a movement to practically apply the principle of co-operation in Spiritualistic work. That enterprising society is exerting every effort to complete its temple, and to raise the mortgage of \$8,000 that is now upon its property. The officers of the church have extended an invitation to the Spiritualists of the United States to aid them in their work, by contributing some useful or ornamental article to be sold at a fair to be held March 24, 25 and 26 next. If each person interested in Spiritualism will send even one trifle as an offering, it will show their interest in the good work, and

prove the efficacy of co-operation. The fair will be under the efficient management of Mrs. J. H. Matteson and daughter, Mrs. Nellie Whitcomb, whose names are a guarantee to every Spiritualist, of square dealing and in be sent directly to them, 248 North Division street, Buffalo, and they will promptly receipt for the same. Isolated Spiritualists who have no opportunity to attend meetings, hence are not often called upon to contribute for the support of the cause, can find a most worthy object to which to donate their mites in this Buffalo Fair. Members of Spiritualist societies can easily make up a small box of salable articles without much expense to themselves, by cooperating their efforts, and send their united offerings by express to the Managers of the fair. We hope all Spiritualists will heed the call of our Buffalo friends, and send their boxes to Mrs. Matteson on or before the first o March. This is co-operation practically applied, and we trust that every Spiritualist will take an interest in the mat-

### Mrs. Richmond's Lecture.

To the Editor:-Mrs. Richmond's lecture in The Progressive Thinker of January 29 is worth more than a year's subscription. Its purity of diction, beauty of language, clearness of reasoning, and elevated tone is so much above Brother Covert's development that he can no more enjoy it than can the proverbial pig appreciate the luxuriously finished and finely furnished parlor. We pity him.

Other lectures from her, equally good, will follow.

G. M. DEAN.

MRS. CELIA HUGHES.

Waukon, Iowa.

The Spiritualists of Chicago were presented a short time ago, with several articles in the dally papers, containing an account of the "arrest and exposure" of the above-named medium. She had her trial last week, and the prosecution made a complete failurenothing whatever was established against her and her mediumship, and of course she was acquitted. The arrest and prosecution was only the spite work of the personal enemies of Mrs. Hughes, and she has lost nothing by the severe ordeal through which she passed, but on the contrary she has gained many friends.

"Social Upbuilding, Including to-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M.D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale

#### AN ANGEL LEADING THE WAY.

"Oh, please don't tramp on the pretty blue flowers," Said an innocent child one day, As I walked with her in the glad spring hours, Through a flower-enameled way. Violets gay in our pathway lay, But I heeded not their light, Nor the lovely bloom, nor the sweet perfume, They were yielding us day and night.

I carelessly trod on the gifts of God, And sighed as I passed along, Oh, dreary and old, how weary and cold Is earth to my heart of song! I had counted the joys of the past, and wept O'er the graves of departed years, Till shadows dark to my heart had crept, And earth was a vale of tears.

Oh, weary world! oh, dreary world! I cried as I passed along, Where are the flowers, and the sunny bowers You pictured to me in song? Down, down in the grave of my youth and love, Their ashes repose to-day, But tell me, oh, Earth, and ye skies above,

My beautiful, where are they? They are gone, all gone, and I tread alone,

A weary and darkened way; Oh, lovely world; oh, fair, bright world! Why did you pass away? Tell me, oh, winds and ye answering waves, Where their radiant spirits fled, Whose forms we laid in the cold dark graves,

In the homes of the voiceless dead? Ye answer me not, from cave or grot, By winds, or the rolling tide; I only know it was long ago
They lived, and loved, and died. Thus I sighed in my grief and pride, Unheeding the sunny hours

And the lovely bloom, and the sweet perfume, Of the delicate star-eyed flowers. I carelessly trod on the gifts of God. And sighed as I passed along, Oh, weary world! oh, desolate world! Thou art cold to my heart of song. "Oh, please don't tramp on the pretty blue flowers,"

Said the innocent child once more, With a voice whose pleading, mysterious power, Seemed born of some heart's deep lore. I stepped aside from the flowery path, When lo! from her eyes of blue, A light I have dreamed that an angel's hath,

Shone tearfully struggling through. Then I saw her stoop, and with tender hand, Lift up from its lowly bed, A flower that was lying, half-buried in sand, Crushed down by my careless tread. "Ah, poor little flowerie," she pityingly said,

And laid the bruised form in her hand, Then tenderly raising its low drooping head, Her tears washed it free from the sand; And the timid thing with its eyes of spring, Looked up and seemingly smiled, While a sunbeam bright, from the founts of light, Kissed the brow of the innocent child.

Then I saw where I trod were the gifts of God In daily munificence spread: Only each hour, like the timid flower, They were crushed by my careless tread. Twas a beautiful lesson the dear child taught, In her innocent, artless way, And one that came with a lesson fraught, To live in my heart alway.

For a vision bright to my mortal sight, Like a ship from over the sea, Dawned on my gaze thro' a golden haze, And showed me her destiny. She stood before me a woman grown, All lovely in face and form, But motherless, out on the cold world thrown In a blinding, pittiless storm-

A storm of fate more merciless far Than a tempest of rain or sleet; For her heart saw only one waning star, While snares were beneath her feet. Then I saw her roaming the streets at night, So weary, and sad, and lone, That I heard in the hush of the still starlight, Her desolate heart make moan.

Then I knew she had loved and had been betrayed, But I read in her eyes of blue, A look of innocent trust that said, "To love and to God I am true." And I seemed to hear in the ether clear, The rush of a viewless throng, And heard a sound from the deep profound,

Repeating her childish song. It rose with the chimes of the midnight hour, And said to the hearts at strife: "Oh, please don't tramp on the pretty blue flowers,

In the paths of human life." Then I saw her turn with a pleading eye, To the crowds in the city street, Seeming to ask of each passer-by, A rest for her weary feet.

And I saw a woman in raiment white Gently her footsteps stay, And I knew she was safe from the storm that night, For an angel was leading the way. The vision faded; we wandered on, The dream of the years went by, But we met no more on the sunny shore,

The innocent child and I. But oft since then I have felt the power Of her words in my heart astir; And I never look on a blue-eyed flower, But I tenderly think of her. And whenever the eyes of an innocent child Look lovingly into my own,

My heart by that scene is again beguiled, And I list to the Angel-tone. Belvidere Seminary, N. J. BELLE BUSH.

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

"The Priest, the Woman and the Confessional." This book, by the well-known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many

wrecked lives. Price, by mail, \$1. For sale at this office. "Karezza. Ethics of Marriage." By Alice B. Stock-

ham, M. D. Price, \$1. For sale at this office. "The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily recommended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at

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

# rury mousand 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.

We Find It?

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

rents had of a spirit-world.

We do not get any very clear idea of a spirit-world from the Old Testament. Net 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 every-thing 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 peo ple of antiquity give us an answer where shall we look for the solution of this problem?

If heaven and hell are conditions o 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

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 par-ticular soul shall be, yet we think we may give a very reasonable description of the home of the spirit, or the spirit world. If the spirit has been en-cased in a very worldly physical form, one who has lived entirely on the earthplane, 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. 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 Tammany, 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

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, 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 pow. What the final ending up of the human family will be, we can not 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 make the improvements in the use 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, at 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 the spirit-world? where we have prepared ourselves to occupy. We shall gravitate to the place which we are prepared to enter. (Continued on last column.)

THIS IS HHE BOOK.

What is it, and Where Will It Will Be Given to Every Yearly Subscriber to This Paper.



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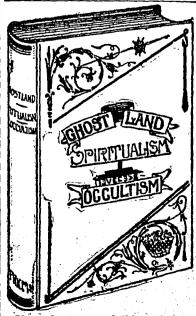
Read carefully the Divine Plan. Aid us in carrying it out successfully by extending the circulation of The Progressive Thinker.



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 Gran Army of Progress.



If you know a good thing when you see it, you will subscribe at once for The Progressive Thinker and thus ob-



# THE DIVINE PLAN

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

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 are ample for the purpose) for some one whose burden they can brighten and whose spiritual nature they can refine and advance to a higher plane. Having the power of wealth, they expend it judiciously in removing oball the walks of life.

The Progressive Thinker has instituted

### THE DIVINE PLAN

in connection with its business affairs, and just so far as i 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 intellectially 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 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 preg-disreputable. Every Spiritualist and every medium in nant with great results. If this Divine Plan which we this broad land should send in a dollar for The Progresshave instituted could be carried out in its perfection, pau-live Thinker, to aid it in the great war it is now waging perism, ignorance and crime would cease on this earth as against the attacks of the Anti-Spiritualist Association. f by magic, and the millennial era would commence to Every reader of this paper should act as our agent and

awn.

See every other Spiritualist within their reach, and have In sending out "Ghost Land," no little portion of the them subscribe for The Progressive Thinker to assist in 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 sav-

### 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 ciation. 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. the world to a higher plane spiritually and intellectually. Whatever difference may appear in the fortunes of s10,000 will be expended in sending While one person can do much in carrying out to its full mankind, there is, nevertheless, a certain compensation of out Ghost Land to forthcoming years? fruition this Divine Plan, when others unite with him on good and evil which makes them equal. Rochefoucauld, subscribers.

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 deals to be a subscribed and think that many Spiritualists deals to be subscribed. ed, 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 Dol-

#### 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 brought systematically into requisition by those who have these terms, and thus make permanent our Divine Plan in a measure ceased to live exclusively for self, and who of giving a valuable book with each yearly subscription? look outside of their own families (if their material means 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 stacles that obstruct the pathway of the sorrowing and Thinker to write the directions plainly on a single sheet unfortunate, and therefore carry out the Divine Plan in of paper, to be filed away. If you have anything special Thinker to write the directions plainly on a single sheet 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

### 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 two 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 Chost 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 Mont. gomery 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 GEO. F. LEIGHTÓN. past experience. 17 Dudley Street, Haverhill, Mass.

ow 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 11that they can tumble off their sins on to the Savior, and hence it makes no difference to them if their acts are

### Spiritualists there are thousands also mediums who take no Spiritualist paper. They know nothing of what is going on in our ranks, and

the struggle. Roll in the dollars.

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 Asso

Whatever difference may appear in the fortunes of



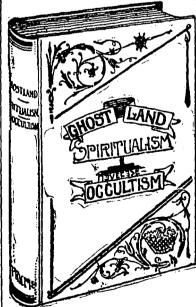
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FORTY THOUSAND copies of Ghost Land are to be given away. First



Subscript for The Progressive Think-er, 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.



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

Progressive Thinker

For One Year.

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. WILLOOK.

### 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 authoriticated that people almost doubt their senses and wonder whether we are being ushered into a new era, which in our boyhood days we deemed among phenomena only to be revealed 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 mahatma 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-handed and from persons whose reliability and honesty

has never been called into question. It will be remembered that on De-cember 22 the death of the late William C. McClain, of Prospect Heights, oc-curred, after a long and lingering ill-ness 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 reathe 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 atendants 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 the view and he was greatly astonished that the others had not seen it. While they were yet discussing the appari-tion, another form apeared and floating or walking across the room, seemingly ay down on the lounge in question and ook on, as he recognized it, the exact outline and feature of the late J. S. 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 or 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 cred-

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 acceptation of the term or the theory that the spirits 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 cerebration or mea meric 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 recoverable to the contract t ery, 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 orders on a single sheet of paper, to file away for future reference, If you have anything to say to the ed-itor outside of that, do so 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 he no loss.

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

# A Library!

The Spiritualist who commences now to form a Spiritualist or Occult library by subscribing for The Progressive Thinker and obtaining Chost Land, is wise. If he reject this offer, his neigh-bor will soon advance ahead of him, and he will sneak 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 Pro-gressive 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 so income the disculation of The Progressive Thinker that a large share of the profits will flow back each year to our subscribers in a premium book of the profits will salve and merit, thus brings in the profit will be equilitied the fivine Plan. All the by setting some one to unite with the triple and table and in your subscribe that table show an appreciation of our stores. This book contains nearly 400 pages,

## .. GENERAL SURVEY ..

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

i alone responsible for any assertions for the largest music firm in the West, or statements he may make. The editor and coming East he developed his diametrically opposed to his belief, yet day, (some people may think) like a 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, of Detroit, who gave two fine lectures 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 soulstirring blast from the resurrection

D. N. Sackett writes from Springfield, Mass.: "The Church of the Spirit would like to extend to Mrs. Concannon and Mrs. Goff a vote of thanks for the very successful seance they gave as residence, Wednesday afternoon, Jan-

Ernest C. Nowlin writes of an incident of Spiritualistic experience. One ways has something new to attract and evening, on going out of the house for interest an audience, and he has a hapa short time, he extinguished the light by way of making people feel happy of the lamp. On his return, the lamp and free. I have some large classes 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-Kayner 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. India Hill as lecturer, from Decatur, Ill., also Mrs. Frances Ruddick, for platform tests by independent slate-writing.

Simon Emery writes: "Some eight or 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 be pleasantly entertained." lamp some little time before I went to 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. of our number." This rapping continued one hour. Once during the rapping one of the covers of the stove was lifted from its place and slammed back My hair went up straight on end. I made this remark: 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 varitimes 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. I am 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 cause. the various phases that Washington, Pa., being a new field, and 'city of orthodoxy,' being situated 32 miles equidistant from Pittsburgh and Wheeling, easily accessible, would be a fine field 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 open for a few engagements in the Middle West. He solicits correspondence with socleties that desire to engage a speaker for all or greater part of the season of 1898--9. The accomplishment of good and permanent work on the spiritual platform demands more extended engagements and settling of speakers for longer terms that they may become better 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,

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 hells, devils, vicarious atonements, etc. He is drawing very intelligent audiences, who go away thinking about his convincing arguments. He is doing all he can among the Spiritualists in a quiet way 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 Arlington Hall, January 23, all the seats occupied, our president, Mrs. S. J. Weiler, presiding. A strong address was made by the pastor, Ira Moore Courlis, the youngest medium in this philosophy in Brooklyn, and drawing prowded meetings every week. This tiday was elected president; Mrs. L. Thomas Paine memorial. A fine picture of him, draped with the American of Jamestown, N. Y. They visited Os-

CONTRIBUTORS:-Each contributor | writing inspirational songs and music allows this freedom of expression, beleving that the cause of truth can be medium, and is creating quite a stir best subserved thereby. Many of the among the residents of this quiet city, entiments uttered in an article may be and they are filling the hall every Sunthat is no reason why they should be mushroom to die in a night, but more suppressed. No one person has the resembling the oak, solid and pure to whole truth, hence kindly feelings the core ever protecting the reselvent with a good word for everyone. Your bright and truthful articles are enjoyed

> 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 1898. Will answer calls for funerals Address 98 Ogden avenue, Chicago, Ill.

in this city, ever holding up this grand

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

L. W. Van Dyke writes from Denver, Colo.: "Mrs. M. A. Gridley, one of the veteran workers, is assisting Mrs. Bedell 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 in the meetings and many of the old ones are settling down to practical work to learn their own powers. Mrs. Adaline Eldred, of Chicago, is teaching a benefit and help to the church, at my 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 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. Mr. Jessup is a fine trumpet medium, and the intelligence and truthfulness of the communications received through his 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 airy, seating comfortably seventy-five people. All Spirten years ago my wife went into the itualists and investigators visiting Chicago, and all Chicago followers should not fail to call on us. All callers will

F. S. Boosinger writes from Gillespie One evening while I was sitting | Ill.: "There are a few of us here who in my kitchen reading my paper by the wish to secure the services of a leclight of the lamp, all at once a loud turer or medium, should one have occasion to be traveling on the Big Four railroad between St. Louis, Mo., and Litchfield, Ill. We have to make the expense as small as possible on account

Sylvester A. West writes: "In mentioning my work to the public last week through the 'General Survey,' you gave the address as Rock Point, Straight on end. I made this remark:
'Good God! do you want to scare a fellow to death?' I never heard anything low to death?' I never heard anything overlooked by yourself and for this to convention should be addressed to low to death?' I never heard anything overlooked by yourself and for this to convention should be addressed to libed suits against the National Spiritreason I call your attention to the error and ask that it be corrected. I shall soon go to Hamburg, Iowa, to lecture and give tests." B. V. Cushman writes from New

York City: "At the New England supper 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. Herbert Mellish; recitations by Dr. J. H. Tuttle and Prof. Throckmorton; an original poem by our vice-president, Mrs. H. W. Farnsworth; a duet by Mr. Harry and Mrs. Marian McBride, beautifully rendered, and singing by our own everpopular Mrs. J. H. Tuttle. Mrs. Brigham fittingly closed the evening by one of her most beautiful improvisations. The accompanists were Mrs. Chas P. McCarthy and Miss Braden.

H. P. Bryan writes from Atlanta Ga.: "Mrs. Prior is doing some wonderful work here, and having many of our most learned people interested in the

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. Burrow writes: "Every American freeman should take The Progressive Thinker. No man or woman who loves liberty and our glorious free America can afford to be without it. Long life 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 encouragement. The organization has progressed sufficiently to warrant the early organ-ization 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 whose 'rally songs' will ere long call the people to seek the truths of life, which they shall so liberally proclaim. Send to me for helps."

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 inspirational speakers 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 Pettis hall, on First Avenue, near Mad-ison street. At the preliminary meeting Dr. Castiday presided, and W. H. Moyer acted as secretary. It was determined that the officers of the church should be a president, secretary and trensurer. It was further decided that the society should ultimately be incorporated under the laws of the N. S. A.

treasurer, all to serve for one year from the date of their election. The society will hold a business meeting once each month, and the monthly dues of members will be 25 cents each.'

G. W. Kates and wife held successful meetings in Troy, N. Y., under the auspices of the First Spiritualist Society January 16, 18, 20, 21 and 23. The hall was crowded at the Sunday meetings. The lectures and tests are reported as of an able and convincing character. Their address is 234 Monroe avenue, Rochester, N. Y., where they are serv ing 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."

Hattie Weldon, of Caro, Mich., writes: "Mrs. Marian Carpenter, of Detroit, gave two fine lectures at the opera house at this place, the evenings of January 18 and 19. The tests, or de-scriptions, as Mrs. Carpenter calls them, were nearly all responded to at once, and one that was not recognized at that time, concerning some paper, proved to be true. It should have been given to the gentleman sitting next the one to whom the test was given, and as gentleman of honor and truth, he claimed the test as belonging to him, although he is no believer in Spiritualism, and it was all true.

Mrs. C. H. Horine writes: "The ever rising questions of life and laws of spirit realm, of spirit communion, and work on our earth plane are being most lucidly answered by the afternoon and evening discourses of Mrs. Georgia Cooley, of the First Society of the South Side, along with many convincing messages. The society is delighted to hear of the coming convention on the 21st, in Chicago, and hopefully expect it to result in a state organization. The Hull-Covert debate is with us. Thanks to Brother Francis for presenting to the public so much valuable information in defense of our glorious

C. E. Winans, the materializing medi um, is again located at No. 918 Fourth avenue S., Minneapolis, Minn., and will hold seances on Monday and Friday evenings of each week. Parties from outside of the cities can find accommodation on these evenings. All mail should be addressed to the above num-

Mrs. Marian Carpenter, of Detroit, lectured before a fine audience at Bay City, Mich., January 26. Her lecture tests gave the best of satisfaction. The lecture was in interest of the Ladies' Auxiliary of the First Spiritual Society here. It gave an excellent supper in connection with the lecture. which reflected great credit upon the energetic working ones of the auxiliary. Prof. P. O. Hudson rendered beautiful and appropriate songs for the occasion. The Mid-Winter Convention of the

Michigan State Spiritual Association will be held on February 11, 12 and 13, 1898, in Withington Guard Hall, 220, 222 Cortland street West, Jackson, Mich. The following mediums and speakers will participate: Hon, E. W. Barber, of Jackson; Mrs. Marion Carpenter, Mrs. Nellie Baade, of Detroit; Mrs. Anna L. Robinson, of Port Huron; Giles B. Stebbins, Detroit; Mrs. E. C. Woodruff, of Grand Haven; A. B. Spinney, M. D., Reed City; Mrs. Eva Payne Hopkins, Owosso: Mrs. Martha E. Root Bay City. Mediums of the various phases will be present and hold test meetings after the regular services. Music will be in charge of Mr. Rath, musical director. Hotel accommoda tions will be furnished at the following rates: Hibbard House, \$2 per day-two persons in room;\$1.50 per day each; Stowell House, \$1.50 per day; Ruhl House, \$1.25 per day—two persons in room, \$1 per day each. Committee Andrew J. Watson, president of Jackson Progressive Spiritual Society, Mechanic street, South, Jackson, Mich.

Tom Clifford writes from Cleveland. O.: "Mrs. Annie E. Thomas, platform test medium and lecturer, of Newport, Ky., has just closed an engagement of four Sundays with the Progressive Thought Society in this city, and her announcement last Sunday that other engagements rendered her departure imperative was received with regret by Spiritualists and investigators alike While in Cleveland she was favored with unusually large audiences, which is ample evidence of the public's appreciation of her ability as a platform test medium, and, contrary to custom, the daily press published lengthy reports of her seances. Many of her tests were given to utter strangers and skeptics, and were so convincing that even the chronic scoffer at mediumship was si-

lenced.' T. D. Kayner writes from Michigan City, Ind.: "Mrs. Kayner received a call for ten days in this city by the lake, and we have held seven meetings here, and have awakened quite a good deal of interest in the place, although like many other cities, the Spiritualists seem to be in an apathetic condition in Michigan City. We meet so many people in this pioneer or missionary that have no conception of what Spiritualists know and teach, that at times I ask myself how it can possibly be when there is so much being written and spoken every day, around and near them. But there has been given to them a false idea of what Spiritualism really is, so that they have held aloof when they might have had the evidence sooner if they had sought for it. We have had people attend our meetings here that have never attended a meeting of the kind before, and after the talk and tests given by the teachers they have come forward and spoken to us and have said that they should attend more of them, for if that was Spiritualism, they would like to know more

E. J. Bowtell served the First Spiritual church of Rochester, N. Y., Sundays January 16 and 23, during the absence of Mr. and Mrs. Kates. He will accept engagements 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.. dress him at 13 Isbell street, Binghamton, N. Y.

Mrs. J. A. Chapman, of Norwich, Conn., writes: "Sunday, January 30, Miss Lizzie Harlow, of Haydenville, Mass., trance 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 a class of intelligences who deal with Spiritualism 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 In the election of officers, Dr. G. Cas- of the closing Sunday we devoted to a

flag stood upon an easel, and a photograph of Mys. A. H. Colby-Luther graced the speaker's stand. Many ex-pressions of regret 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 actlve workers eyerywhere. 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, Rechester, N. Y.

Hatfield Pettibone, who gives phe nomenal seances in full light, has removed to McLennan building, Flat 20 corner of 31st street and Calumet ave

Lyman C. Howe writes from Milwau-

kee, Wis.: "I am delightfully situated here in the very pleasant home of J. C. Bump, and all the family are social and agreeable. One educated dog is interesting, too. He sits up, stands, walks, talks (dog talk, of course), plays the piano, says his prayers, and can beat any gambler in a trick with cards. No 'exposer of Spiritualism' can perform the trick as Fritz does, and he makes no mistakes. In this respect he beats the mediums. Last night-the 25thwas to have been the masquerade party in the interests of the exchequer of Unity Society, but the blizzard vetoed it and it was adjourned one week; so the maskers are expected to be on hand next Tuesday evening. The blizzard and drifts, stopping cars last Sunday, reduced our audience nearly one half, but we had a respectable number, and the best in quality. Prof Duncan's discourse in the forenoon was fine. He is building up the Ethical Society. Many Spiritualists go to hear him, and occasionally an Ethical ventures into the Spiritual meetings in the evening. The Progressive Thinker is popular here."

Dr. A. Hasenclever writes: "The Mutual Society of the Spirit of Truth will give Friday, February 4, at 8 p. m., at the residence of Dr. A. Hasenclever, 678 W. Madison street, an ice cream social, followed by spirit tests from the mediums present, and as there will be a large number of them there, the society will promise everybody a good time. The charges will be only 25 cents so as to give everybody a chance to help this new movement in this grand cause of spiritual truth."

A subscriber writes: "The Present Crisis of Spiritualism, as written by J. S. Loveland, January 22, contains words of warning, and it behooves all true Spiritualists to set forth a declaration of principles to bring about equity and justice to humanity, and to pro nounce against all kinds of schools of vice, such as saloons, that are damning the people, and causing poverty, crime and distress, and are cursing the unborn. We hear very little about these evils from the Spiritualists. Are they by voice, pen and vote trying to better the condition of humanity?"

Dr. B. O'Dell writes: "The Paw Paw (Mich.) Valley Spiritual Society is still alive. We have been favored with lectures by Dr. A. B. Spinney and Mrs. Marion Carpenter at different times during the winter, and we are expecting a rare treat during the month of March by having Lyman C. Howe. I heartily endorse the article written by D. R. Higbee, M. D., entitled 'The Moral Renovator.' I believe that every young person should read it, and fol low the teachings that are set forth therein, for if there is ever a reformation it will have to begin with the fathers and mothers before the children are born."

F. Thomas writes: "In the month of April, 1897,, Prof. Hagaman came to Horton, Mich., and held two meetings, claiming to expose Spiritualism, in the People's church. He exhibited a few rope tricks which were poor at the best. He called all of our mediums some of the vilest names. And now what has libed suits against the National Spiritualists' Association and several leading Spiritual papers, for calling him names. He wants \$100,000. It is strange that a man can't stand his own 'doctoring. Now from the same pulpit in which he so strongly denounced Spiritualism in 1897, our speaker Mrs. Emily P. Beebe. is giving lectures every two weeks, and Spiritualism is firmly rooted in Hor-

Mrs. G. Partridge has given her weekly Friday evening circles at 98 Ogden avenue, the name of "The Psychic Circle." The attendance is increasing. Her psychometric readings at the last meeting were eminently sat-

is factory to all. G. B. R. writes: "Theo. Price has just finished his engagement here in Baltimore. Md., in a very gratifying manner, in that he has turned the tide of test-seeking to that of the spiritual philosophy. This city has been overrun with test hunters, and that is the reason Spiritualism has not been growing here. The managers of the spiritual so ciety, no doubt, have come to the conclusion that the best way to overcome this evil was to surmount it, and the credit is due Mr. Price for this success and we trust it will continue. His philosophy is very good, and with the tests which follow his lectures, makes him a very desirable person for societies."

Mrs, E. M. Dole, psychometrist and prophetic medium, of Chicago, is now visiting California. Mrs. Dole has a host of friends in Chicago who will wish her a pleasant visit to the land of

Moses Hull can be addressed at Lima, Ohio, during the next five weeks. He has an engagement there. Geo. H. Brooks fust completed a very

successful engagement at South Bend, Ind. He now goes to Waterloo, Iowa for two months. While there he will respond to calls to attend funerals and give week-day lectures. Address him at 418 Mulberry street.

Mrs. L. N. Clamon writes from Evansville, Ind.10"My work of three weeks in Louisville, Ky., was a grand success. will be here at the spiritual temple over Sunday, then I go to South Bend to work through the month of February for the, First, Spiritual Society. For March I go to Louisville again, with April and May still open. My home address in Ohicago is 4019 Cottage Grove avenue.'

Isaac Perrydof the National Military Home, Kansas, writes: "I wish some good lecturer and test medium would correspond with me with a view of coming here. 51 will belp any man or woman who may prove himself or herself to be a good friedium and worker. Those seeking employment in spiritual work should correspond with me at once. No drones or tricksters need an-

Mrs. Frances Buddick would like to make engagements for March, April and May, to serve Spiritualist societies. Independent slate-writing and psychometric readings given from platform. Skeptics called from audience. Address her at Franklin, Tenn.

Mrs. P. C. Williams writes: "Spiritualism in Oswego, N. Y., and vicinity has received a new impetus from the well-directed efforts of our State mis-

wego, N. Y., during the week ending January 22, and there organized a so-ciety of twenty members. From there they went to the village of Hannibal, eleven miles from Oswego, where another society was formed of twentyfive members. Meetings were held in different localities and the earnestness of our brother with the help of his efficient co-worker (Mrs. Sprague, a fine test medium), created an enthusiasm never equaled in this community. They will probably visit Ogdensburg, Watertown, and other northern towns during the month of February. They have an engagement for the months of March and April in Philadelphia, Pa. These workers are deserving of encourage-ment not only in a spiritual sense, but financially."

J. M. White writes: "On Sunday night, January 23, the spiritual society of Lincoln, Neb., met in G. A. R. hall, to listen to a lecture by the guides of Mrs. Dr. Mitchell, followed by psychometric tests by Mrs. Bean, the president of the society, clairvoyant readings and musical improvisations by Miss Edith Edwards, and also some readings by Mrs. Mitchell. This ciety holds open meetings and the hall was well filled. When at Nebraska City, Neb., Dr. Davis received a telegram calling him home and he has been unable to rejoin me since. My own address is Alvo, Neb., and letters marked Box 97 will reach me, as a friend here will then get them and forward them to me. I am open to engagements in this state or Council Bluffs, Iowa, and would like to correspond with campmeeting associations in regard to engagements for 1898, as test medium."

### "ALIVE, OR DEAD?"

That is the Vital Question.

To the Editor:-There have appeared in the columns of the world's educator, The Progressive Thinker, two or three important articles, each of which should be well considered,

I refer first, to "Alive or Dead?" a startling and suggestive inquiry, at least. This article is the second coming from the able and practical Geo. B. Warne's pen.

These articles are a part of the demstration, the source of which was at a meeting of the I.S. S. A. board of directors, at which the writer was present. Many methods of arousing the sleepy Spiritualists from their trances were discussed, and Mr. Warne concluded to throw a "feeler" and see if there was

We find a limited number of yawns and hope we have heard some rubbing their eyes open. beginning and the ending of said

article brings out two important questions for discussion: "Are the ninety and nine fallen from the window-ledge of Possibility into a

dreamless do-nothingness?" "Principles, not personalities, are involved in the issue. The last we all know is true, and

there is no possibility for debate upon such a question. Another article to which I refer is

from the veteran Jas. Freeman, also full of the right kind of suggestions. Another or pair of articles comes from the headquarters of the N. S. A., Washington, D. C., notifying us that a request is made of us to the effect that the trumpet has sounded from the fort and we must interpret the bugle notes. All of which I am in harmony with, if Principles, not personalities are to be considered."

The board of directors of the I. S. S. A. will heartily welcome any movement that will assist this almost abandoned cause of organization.

The present board is an executive body which has held the charters (renewing once to suit the cynics), ordination blanks and all legal papers and seal, for some six years, or nearly; going to about \$50 expense in printing matter, and at present is out of debt. The reason of not being in debt is because a few paid the bills with their own money and exertions.

This board holds the power to grant charters, for \$3, to any society in the state. It issues ordination papers to those whom they see fit, as a body representing the state.

There was a time when a large number of the outside societies had the privilege of criticizing at least, as also the liberty to assist in maintaining the organization by financial methods.

I have not heard of any coming for-ward in this manner, but the present limited number have kept the executive part alive at least.

All of the present officers would not object, I venture to state, to being either assisted or relieved entirely from the thankless and by no means remunerative positions. So we say come on, if even at this late day you are waking up to the fact

that organization is necessary. I, for one, and representing our chartered society, welcome a revival movement, for I happen to know something about keeping up a revival annually and daily.

I suggest that a few meetings be held by the Spiritualists alone, with doors closed, for the purpose of discussing a few vital points and problems that pertain to the growth of organized Spiritualism.

Let us choke down for once, the appetite for a "crowd," and a personal advertisement, and reason with one another on the issues of the hour, and a wholesome effect upon the public as well as ourselves will be apparent. G. F. PERKINS.

587 N. Clark street, Chicago.

Colby-Luther. To the friends of the Progressive

Thinker and others interested:—I gladly return to express my great joy and satisfaction at so soon being permitted to send a greeting from my heart that I trust to being accepted as directly from an old friend and teacher. Don't fancy me unable to come so soon after my going out. It isn't soon to me, for how long have I been exiled from the work I loved so well, and which I long to be once more up and doing, and with no old body now to keep me in fear of breaking down and having to be laid by for a new building up. But it was too worn out to longer hold the spirit in its grasp, and I was more than rejoiced when the parting could no longer be deferred and release was a certainty; and when, after the last gasp of weariness and pain, what a world of beauty and loveliness opened to me! What change from my wornout conditions to the higher, better, clearer atmosphere of my new surroundings. Would that I might describe them truly, but language is at present denied me, with which to depict the perfect rest, peace harmony, delight, each apparent to my new-born sense. Also how many recognized and were waiting to welcome my soul's advance, its ushering into the new kingdom of eternal love, of divine joy. I felt satisfied and more, and wept, not for sorrow, but for pure delight that, having fulfilled my mis- ture. Scholarly, masterly, trenchant, sion on earth, however poorly, I was Price 25 cents. For sale aththis office,

actually in the enjoyment of the new, divine life. Then I rested, sleeping peacefully, calmly, perfectly, so that when I woke after a long time, it was to feel healed and renewed in every

way. Already it comes to me that I have nuch to learn, a great deal to overcome on the new lines which stretch out be fore me and are so fascinating in their outlook. But let me not tire you be youd patience. Suffice it that I strengthened and satisfied with the glimpses thus far obtained, and hope soon to be in working order, that I may still battle for the great cause of progressive Spiritualism, which no opposition can affect a hair's breadth, will send it booming upward and forward far out of the enemy's reach.

A word of special greeting would I tender to him who assisted in the last rites over my poor remains, and whose soul-cheering words and magnetic presence helped to strengthen my newborn spirit to become absolutely free from its old environment.

AMELIA COLBY-LUTHER.

Lucy Boardman, Medium.

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the Phelons, is just issued. The May Arena says: "The gist of such books as Dr. Phelon's "Three Sevens," and other works descriptive of or alluding to the various occult societies, which seem to have existed for ages, has never, until recently, been said so openly plainly that 'he who runs may read.' 'Cloth \$1.25, postpaid. For sale at this office. "The Religion of the Future." By S.

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# QUESTIONS \* ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

HUDSON TUTTLE.

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

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! 'Fhe Guiteaus 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 beyoud 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 jurist 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 ac-

cepts the doctrines of Christianity. Huxley, Darwin, Wallace, Faraday, Spencer, how laughable for the churches to claim them! There is not a little four-corner's 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

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 of a gentleman would cause him to depart with the blush

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 sectarianian influence, is the most commendable "institution of learning," and do not care to detract from its useful-

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: (8) 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 stand-

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

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

### IS HUMAN PROGRESS PERMANENT?

The Conservative and Destructive Forces Light Wanted on Knotty 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 nigh 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 way to the better land was always 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 and warped that it was not good testithey must retire that the new and more vigorous growth | mony for a cross-roads court,

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 | mourn at church, and I would mourn 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 force 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 pro-

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 resound 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 the moral tone of society, the mandate has gone forth ing, I promise to come over occasion-that there should be a legal change granting to the soul ally and help them and their God they have yielded. The gospel minister has more check that liberty for expansion which was denied under the against the mighty.

While in my days of mourning, I was than the reporter, and thrusts himself into all places with- old order; and, if it did not come by the law of peaceful out asking to be welcomed, and remains when the instinct | 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, allay 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 form 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 name of the beasts of the field, that God noticed there was no helpfuleet for the man. It was after all this that God association which has thus been established.

The true scientist, one whose supreme object in striv ing 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 take his daughter to wife, all God great first cause, the soul with reverence and humility allow Adam to take his sughter to minded. Coming into such close communion with the 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 GRAW.

Shakers, Albany Co., N. Y.

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### SALIENT QUESTIONS.

Biblical Problems.

To the Editor:-After leading the tirade of invective defaultation of mediums, by Elder Covert, threel impelled to have a say, and of the will kindly allow me space, I will speak my piece. I hope it will come under the eye of the aforesaid Covers. Divould like to ask him a few questions, its he assumes to be well versed 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 is but the duty of one who wears the livery of heaven, and 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 mukitude with the crumbs that fall from his master's

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 investiga-tion of the claims of Spiritualism, no doubt to-day I would be a confirmed

materialist. To the best of my ability, for thirtyfive years I was a consistent member of the Methodist Church. But my pathmore 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

I knew it 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 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 nestegg 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, and let him purge me of my sin. I didn't know of anything I had done that I should be so severely punished; but still I thought I might rience 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 now I try the preachers, as I to the spirits,

I try the preachers, as I to the spirits, and first know that they are genuine, before trusting them. This is what I want to do with Anderson's "intellectual missit." If he has not made a mistake, and answered another man's call, and is the genuine article, called of God to scatter the glad tidings, he can and should enlighten me on the questions that I shall put. He claims to be an ambassador for this Hebrew 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 mean to me, and if he has, I, like all good Spiritanlists, can and do freely forgive him!

And if these parasites, who feast and fatten at the expense 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 travel-

badly scared of hell: I was not badly mashed on going to beaven and take the chances of wearing misfit wings. 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 re-ceived 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 one vast, illimitable ocean of silent, meaningless nothingness, and there didn't anything exists that now exists. Will this An derson magazine of unique antique wisdom enlighten us as to the whereabouts of the throne? And how was God entertaining himself all those cons before this gigantic conception 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 falsehood with truth? And we, failing 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 is rather a high price for a dead duck? 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 ho woman there. It was after the man had given names operated upon the man. The result was girl, another woman. Now, the queswoman? and what was the cause of

her getting lost out? I Now, if it is unlawful forth man to wife? and thus Become his own mother-in-law? bringing bout such family confusion as Ever being both mother and half-sister to her own children? while he was hysband and mother to his wife, and grandfather to

God told Adam, "In the day thou estest 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 five. Where did God get the skins that he clothed 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

And they, being like God, bow was it possible for them to sin? If this little carden drams brought sin 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 rlot?

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 nim 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 tried 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

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 toam at large, defying him, and de-stroying 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 prevaricated in the Adam case, and in the case of the flood? Why did he say that he would not repent, and repented that he had ever made man, and repented 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 lestroy the genuine with fraud.

If Jesus was the beloved son of God, why did he (God)let Mary, the holy and chosen 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 sin, children 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 Hull, has all this denouncing of mediums as liars, drunkards, lewd, and free-lovers? If ne will read his Bible he will find that his God winked at all these things.

God promised his children a land of orn and wine, and the Bible tells us wine gladdeneth the heart of man. When the Bible teaches these things, is t 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 Jeremiah was so wrought up over it, that he cursed the lay 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 Covert), had 1,000 women in his harem-a pretty fair sample of one-sided freeoye. 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 de-light 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 de-nounce mediums as lewd, liars and

I would not have it understood that I ignore the existence of a God, or Great s the Father of Force 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 hap-

py 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

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

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. S. F. GRAY.

Lexington, Ky.

Taken to Qates 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 suposed to be a cataleptic fit, brought on by unusual excitement. She has now entirely recovered and declares she was not in a fit, but in a trance, during which she was wafted 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.

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#### BOOK REVIEWS.

The Scientific Skeleton. By Samuel Blodgett, the author and publisher. Frafton, 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 unreasonable 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 mate alistic 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.

Case of Partial Dematerialization of the Body of a Medium. Investigation and Discussion by Mons. A. Aksa-kof, Scientist, Philosopher and Literateur, 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 investiga-

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Three Journeys Around the World, or Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt and other Oriental Countries. By J. M. Peebles, A. M., Ph. D.

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 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 worldbecause it would be just like him.

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study and personal observation. There is wealth of spiritual thought in these 454 large pages, worth vastly more to any reader than the \$1.50 which is the price of the volume.

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[Obituaries to the extent of ten lines

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The Church of Unity. Services 7:45 p. m., every Sunday, at Flynn's hall, northeast corner North avenue and Robey street. Reached by the 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 3 and 7:30 p. m., at Handel Hall, 40

Randolph street, room 418. First Spiritual Temple, No. 11 Ada street. Services at 3 and 8 p. m. Mrs. Lucille DeLoux pastor, assisted by Chas. E. De Ricard.
The Spiritualist Church Students of

Nature, meets every Sunday evening at 7:30 at Norman Hall, 235 and 237 Milwaukee avenue. Mrs. M. Summers, Spirit Home Temple of Truth. Con-

ference at 10:30 a. m.; short talks and tests at 7:30 p. m. No. 618 Thirty-sec-ond street. C. E. de Ricard, pastor. The Beacon Light Spiritual Church, 617 N. Clark street. Meetings Sunday evenings at 7:30 and Thursdays at 2:30 . m. Conducted by Geo. F. Perkins. Spiritualists' Sunday-school, every Sunday morning, at 10:30 sharp, room

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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 Progressive Spiritual Church, G. V. Cordingley, pastor, meets in Handel Hall, No. 40 Randolph street, room 409, between State and Wabash. (Take elevator.) Services at 2:30 and 7:30

The First Society of the South Side, at Unity Hall, 77 Thirty-first street. Conference meeting at 2:30 p. m., lowed by spirit messages by Mrs. Georgia Gladys Cooley, of California. Mrs. Cooley also lectures and gives messages at 7:30 p. m. Spiritual Endeavor Society meets at

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

No. 46 South Ada street at 8 p. m. Universal Spiritual Society, Hopkins'.

hali, No. 528 West Sixty-third street, Englewood (over postoffice). W. T. Parker, pastor. Conference at 3 p. m. Lecture and spirit messages at 7:30. Christian Spiritual Society holds meetings in Hygeia hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m.

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COHOLS, N. Y., May 23, 1897.

Dr. Vanderveer, a noted specialist of Albany and my family physician have both made a careful examination of my case. On examination the doctors found the prostate gland had become enlarged and quite hard. They say they can do nothing more for me that will relieve me, and that I will have to use a catheter, at times, as long as 1 live. Have been confined to my house since October 27, 1898.

Commend to my nouse since October 21, 1894.

After a careful examination of my case, just made by my home physician, he says: "The urine is all right, clear and of a proper color, and I find no sign of sediment in it. From the weak, had condition you were in when Drs. Peebles & Burroughs commenced treating you, it is simply wonderful, marvelous, that they have brought you to where you are to-day." My family physician, during a number of years, has been a brother officer with me in the Presbyterian Church here, whose membership numbers some eix hundred. I write this to show you that I believe him to be a conscientious, Christian man.

I feel that I am quite well. I am now out doors a great deal.

Drs. Peebles & Burroughs, Indianapolis, Ind.
Dear Birs:—Your letter and diagnosis is received and I will say that it is quite correct. I have been under treatment by Dr. Mills, of this city, a long time and he advised me to write you.

Jan. 6, 1899.

Baratoga, N. Y.

Drs. Peebles & Burronghe, Endianapolis, Ind.

Dear Sirs:—Your favor of recent date is received and in reply will say that gour former communications were received. My brother is a practicing physician in this city; he, as well as myself, was well pleased with your diagnosis of my case. Respect fully yours.

Jan. 9, 1898.

Crestline, Kas.

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Gentlemen:-In reply to your favor of the 10th inst. permit me to say your diagnosis is all, and even more than I expected. It is correct in every particular. Respectfully, L. P. BAYLIFF, Jau. 14, 1898. Wapakoneta, Ohio.

Drs. Peebles & Burroughs, Indianapolis, Ind.
Sirs:—I received your diagnosis of my case and it
was perfect in every way, Truly yours,
Entry Ulrion,
Jan. 18, 1538. Peoria, 1li.

Drs. Peebles & Burroughs, Indianapolis, Ind.
Dear Doctors:—I received your diagnosis of my
case and it was perfect in every respect. Respect
fully yours.

Mrs. O. R. Blakeley,
Yorkshire, N. Y.

Drs. Peebles & Burroughs, Indianapolis, Ind.
Dear Sirs.—I must say that your diagnosis was correct in every detail.
MRs. M. V. RHODES,
Jan. 18, 1898.

Fairfield, Mich.

Drs. Peebles & Burroughs. Indianapolis. Ind.
Dear Sirs:—The diagnosis you send of my case was
literally correct. I thank you very heartlip for the
same. and will recommend you to all needing assistance in the medical line. Respectfully,
HABOLD RACE,
Jan. 17, 1898. Port Hope, Ont., Can.

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\*\*CDear Sirs:-Your diagnosis of my case was entirely correct. Yours truly,

Jan. 18, 1898.

\*\*Jacksonville, Ore.\*\*

Drs. Peebles & Burroughs, Indianapolis. Ind.
Dear Sirs;—Your diagnosis of my case is correct
Respectfully,
MES. J. P. BARGERN,
Jan. 18, 1898.
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