

MOSES HULL.

A Catalogue of His Principal Works.

For Sale at the Office of The Progressive Thinker.

Question Settled.

A careful comparison of Biblical and Modern Spiritualism with modern science. By Moses Hull. The author's aim, faithfully to compare the Bible with modern science and philosophy, has been accomplished. The adoption of Spiritualism to the wants of humanity; the moral tendency of the Bible Doctrine; the objectivity of the spiritual nature of man, and the objections offered to Spiritualism, are all considered in the light of the Bible, nature, science, and common sense, and expressed clearly and forcibly. No book of modern times has made so many converts to Modern Spiritualism as this. Price, bound in cloth, 41 cents; paper cover, 25 cents.

Highway, Byways and Hedges. By Moses Hull. This is a most interesting and instructive story of a man who wishes to question Spiritualism, or find error in the assumptions of Orthodoxy. Price, paper cover, 25 cents.

Highway, Byways and Hedges. By Moses Hull. This is a most interesting and instructive story of a man who wishes to question Spiritualism, or find error in the assumptions of Orthodoxy. Price, paper cover, 25 cents.

Highway, Byways and Hedges. By Moses Hull. This is a most interesting and instructive story of a man who wishes to question Spiritualism, or find error in the assumptions of Orthodoxy. Price, paper cover, 25 cents.

Highway, Byways and Hedges. By Moses Hull. This is a most interesting and instructive story of a man who wishes to question Spiritualism, or find error in the assumptions of Orthodoxy. Price, paper cover, 25 cents.

Highway, Byways and Hedges. By Moses Hull. This is a most interesting and instructive story of a man who wishes to question Spiritualism, or find error in the assumptions of Orthodoxy. Price, paper cover, 25 cents.

Highway, Byways and Hedges. By Moses Hull. This is a most interesting and instructive story of a man who wishes to question Spiritualism, or find error in the assumptions of Orthodoxy. Price, paper cover, 25 cents.

Highway, Byways and Hedges. By Moses Hull. This is a most interesting and instructive story of a man who wishes to question Spiritualism, or find error in the assumptions of Orthodoxy. Price, paper cover, 25 cents.

Highway, Byways and Hedges. By Moses Hull. This is a most interesting and instructive story of a man who wishes to question Spiritualism, or find error in the assumptions of Orthodoxy. Price, paper cover, 25 cents.

Highway, Byways and Hedges. By Moses Hull. This is a most interesting and instructive story of a man who wishes to question Spiritualism, or find error in the assumptions of Orthodoxy. Price, paper cover, 25 cents.

Highway, Byways and Hedges. By Moses Hull. This is a most interesting and instructive story of a man who wishes to question Spiritualism, or find error in the assumptions of Orthodoxy. Price, paper cover, 25 cents.

Highway, Byways and Hedges. By Moses Hull. This is a most interesting and instructive story of a man who wishes to question Spiritualism, or find error in the assumptions of Orthodoxy. Price, paper cover, 25 cents.



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

VOL. 9.

CHICAGO, DECEMBER 22, 1894.

SCINTILLATIONS

From the Pen of Mr. C. H. Mathews.

Touching on Various Matters of Interest.

NOVEL SOCIETY WEDDINGS.

A pair of novel "society" weddings occurred at Winchester, Indiana. "The Rev. Dr. Smith, well-known in religious circles," while preaching at Winchester, became infatuated with the wife of Fred Helm. Mr. Helm, oddly enough, fell in love with Mrs. Smith and the result was they traded wives. This caused a great sensation and necessitated Mr. Smith's retirement from the ministry. The judge of the circuit court of Anderson, Ind., granted Mrs. Smith a divorce, and now all is again lovely in the village of Winchester. The parties must have been "unusually yoked together," which, under our "Christian civilization," is not an uncommon occurrence. "What God hath joined together let no man put asunder."

DISFRANCHISE THE WOMEN.

The men who are managing the election machinery in Cleveland, Ohio, seem determined to disfranchise the women if possible. Last winter the Ohio legislature passed a law allowing women to vote for members of the legislature. Last Thursday, October 11, to the board of elections and asked to be allowed to register her name. She was refused for the reason that there were no blanks prepared for that purpose. The law says that all women of American birth, or who have been naturalized, shall be registered in a separate book from that used in registering men. The excuse the men make is that there will not be time for both sexes to register; so the women must wait. I hope the women of Cleveland will insist upon having their names registered at the general registry, which the law entitles them to, then they will be ready to vote for school directors in April next. Some one truthfully says: "All men are held and called tyrants, who possess perpetual power, in a State which once enjoyed freedom." These Cleveland tyrants, instead of encouraging the women and aiding them to exercise their rights under the law, seemed to be determined to throw obstacles in their way. We shall have no social reform until the women are allowed equal suffrage, the same as men. Why not?

REGULATING PRACTICE OF MEDICINE.

On Friday evening, October 12, was held a meeting of the Cleveland Medical Society. Dr. W. J. Scott shadowed forth one of the main objects of the society to be "for the purpose of obtaining laws for the regulation and protection of the medical profession." He said: "In order to accomplish anything we must get hold of the legislature. Last winter our bill was emasculated until it had no backbone and no teeth; and then it was defeated. A large sum of money was sent to Columbus for the purpose of defeating this bill. The cash was contributed by the quacks and midwives. I know what I am talking about. How was the bill defeated? By oysters, whisky and tobacco in part. It is hardly possible, however, that \$40,000 was spent for oyster suppers. Where did the rest of the money go to? Echo answers, 'where?'"

THE SALOON BUSINESS.

The Father Matthew "temperance" people of all creeds and denominations, had an immense parade in Chicago, in which it is said 15,000 people participated. Bishop Watterson, of Columbus, O., was chief orator. "Francis Archbishop Sattoli, Delegate Apostolic," sent a letter complimenting Bishop Watterson, and expressing "deep regret that so many Catholics are engaged in the saloon business, and hopes that this abuse may be mitigated, if not obliterated." Bishop Watterson concedes "that the saloon business is not an evil in itself. At any rate, the Catholic church does not excommunicate anyone merely because he is engaged in the liquor traffic. To suppose so is a mistake." He then censures Washington Hising, a prominent Democratic politician of Chicago, for "intentionally or unintentionally misleading the people" on this matter. He says: "The German Catholic of this country is a true son of his church, but is also a true patriot. He can be both an honest heart and defend his rights." All of which means that the German Catholic can drink as much beer as he pleases, without any danger of being excommunicated. This cunning bishop knows very well that to turn out of church all the beer-drinking Catholics would deplete the church to such an extent that there would hardly be a grape spot of it left. The bishop says: "The Catholic church, besides her other means of reaching the moral nature of her children, has one special way which no other religious organization has, of dealing with the individual consciences of those who do not withdraw themselves from her influence. I refer to the confessional and the sacrament of penance." He adds, however, that "if the traffic becomes so bold, so outrageous, so overmastering and defiant, as to be unable to be controlled in any other way than the legal wiping out of saloons, then the sooner they are wiped out the better." This shows considerable backbone on the part of one of the magistrates of the church, which is highly commendable. Now we shall see what we shall see.

ADVERTISING RELIGION. The Y. M. C. A., of Cleveland, Ohio, have inaugurated a policy of advertising, says the Plaindealer. Within one month 20,000 annual prospectuses have been issued, 1,000 posters have been posted on fences, and 10,000 educational prospectuses have been circulated. The increase in membership for the month of September was 100 per cent. greater than in September of last year. This is attributed to the aggressive and comprehensive policy pursued. This beats the propaganda of the Romish church. The Christian Workers' Training School is another institution in Cleveland, which goes to show how industrious are these "good" people, who deride Spiritualists as frauds and humbugs. They collect the money from people outside the pale of the church and use it to spread erroneous religious doctrines. This school has only been running three years. They have had 100 in attendance; over fifty of them are out in the service as pastors, assistant pastors, evangelists and missionaries. Bible lessons, lectures, etc., will be given, and if I were to make a quotation of a verse of scripture from that same Bible, and send it to one of these pious scholars through the mails, I would run the risk of being arrested, fined and imprisoned. I mention these things to show what a glorious farce this whole Christian religious business has got to be as at present managed.

CONGRESSMAN LINTON. The opposition has been made by THE PROGRESSIVE THINKER and by Congressman Linton, of Michigan, against "appropriating" public money for religious purposes, has aroused public opinion to the necessity of this whole business. The Cleveland Plaindealer, of a recent date, says: "The report of the Commissioner of Indian Affairs for the fiscal year ending June 30, 1894, shows that a reduction of \$75,715 had been made in the expenditures for instruction to Indian children. The Philadelphia North American finds fault with this reduction because only about \$30,000 was taken from the Catholic Indian missions, and contends that the whole reduction should have been taken from the same source." The North American complains that appropriations have been withdrawn from Congressional and Presbyterian Indian schools. If that be so, it is just what ought to have been done long ago. The church should be separated from the State entirely, and this can only be done effectually by cutting off all such unlawful and unconstitutional appropriations of the people's money. The Plaindealer says: "If any church, no matter of what denomination, is willing to give a 'part of the money necessary to educate the Indians,' there is no economic reason why the Government should refuse to accept the assistance." That will do to blindfold the people with. So far no church has been found willing to give a "part of the money necessary" for the reason that they have had all that they wanted. Since the people have begun to kick against this wholesale system of stealing the public money, it may be that the churches having concluded that half a loaf is better than no bread, are inclined to compromise. Congressman Linton, of Michigan, in a speech in the House of Representatives, June 7, 1894, thought it time "to call a halt in the expenditure of the nation's money to enrich the coffers of any religious society." That is the true doctrine, and for that avowal Mr. Linton should be returned to Congress as long as he is willing to serve the people. Here are the figures showing the amount of money set apart for various religious bodies for Indian education for each of the years 1886 to 1893 inclusive. The total for eight years is \$3,737,951. Of this immense sum the Roman Catholics got \$2,366,416; leaving \$1,401,535 to be divided among fifteen other churches and schools. It is proper to state in this connection, that the Baptists, Methodists, Presbyterians, and the Protestant Episcopal churches have, in public utterances, decided not to ask for or accept any money from the Government for any such purpose. The Presbyterian General Assembly at Portland, Oregon, in May, 1892, "heartily approves all proper efforts to secure the constitutional prohibition of all appropriations of public money to sectarian schools, either by the State or by the general Government." The Presbyterian church at Allegheny, Pa., passed a similar resolution, May 31, 1892. Before voting for a representative, either State or National, find out how he stands on one of the most important issues now before the American people.

MISS FLORENCE MARRAT. Miss Florence Marrat, the novelist, and daughter of the famous Capt. Marrat, is to deliver a series of lectures in this country on "The Mistakes of Marriage," "The New Woman," and "Can the Dead Return?" Miss Marrat is evidently talented enough to recognize the fact that the American public is taking great interest in the latter question, "Can the Dead Return?" She will probably have among her audiences plenty of mediums, who can give her ocular demonstrations that the so-called dead can and do return and talk to their friends, and show their materialized forms as plainly and palpably as did Jesus the Christ of old, as detailed in the holy scriptures. I hope she may have large audiences.

GONE INSANE. "Miss Stella Snyder, of Wheeling, W. Va., a music teacher, has gone insane over the subject of religion. She is a very bright and intelligent young lady, and on every subject other than religion her mind is all right. She thinks she is a missionary sent to redeem the wicked city of Wheeling, which, she says, has been damned." Miss Snyder is not a Spiritualist, or her insanity could be easily accounted for! She has probably been attending some Methodist or United Brethren revival, had the horrors of a "hall of fire and brimstone" depicted to her as the punishment to be visited on sinners, and in that way has been unbalanced. I hope the poor girl has a big brother, who will give the preacher who has been instrumental in causing this calamity a sound thrashing. A few examples of that sort would have a good effect.

MAKING SACRIFICES. Several heathen peasants of the village of Staria, near Mentana, province of Viatic, have been arrested, and will shortly be tried at Sarapoli, on the charge of murdering and disemboweling a man whom they sacrificed to their god. This was the news at St. Petersburg, October 25th. These poor, deluded peasants had no doubt been reading the 22d chapter of Genesis, 2d verse, where "God did tempt Abraham, and said unto him: 'Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.' Of course these poor peasants had copies of the Bible given to them by the good, kind missionaries, and naturally thought if it was proper for Abraham to burn his only son Isaac to appease the angry and "jealous god," it would certainly be right for them to do so too, and they did so. Now, these poor, deluded Christians, "converted," no doubt, by the missionaries, will have to suffer the penalty of the law. Isn't it the missionaries' fault that they shall be burned on high, so long with death look grim. But when man learns he is a soul and that his clay alone is all that dies, he'll then rejoice with joy before unknown. Death then will seem no sadder thing than casting off the clay, To glide with guardian angels To the spirit-land away. May heaven haste the happy day When all shall comprehend That they themselves shall never die: Shall never have an end.

A SWINDLING CHURCH MEMBER. J. A. Francis, teller of the City Bank of Hartford, Conn., has confessed to embezzling \$23,089, by a series of false entries in his cash account. The guilty man is sixty-one years old, a prominent church member, and has been connected with the bank for thirty-five years. He lent the cash to friends, and no doubt was very liberal to the church. A MINISTER AND A PRETTY GIRL. Rev. L. G. Pettit, of the Methodist Church, of Cohoes, N. Y., disappeared early in October, and came to Cleveland, Ohio, accompanied by pretty Miss Mary Brown, a young lady with 100 hair tress. They found rooms at 208 Euclid avenue, and were known as Mr. and Mrs. Robinson. Rev. Pettit is twenty-seven years old, and has a wife in Cohoes, where he is pastor of St. James M. E. Church. Mrs. B., at whose place they had rooms, laughed at the way she had been taken in. They attended the Epworth Memorial Church, and the preacher took an active part in the services. The preacher's brother-in-law followed him to Cleveland and captured him and the girl. He was very much cast down in spirit, but agreed at once to go back to his flock, when he hoped, that matters might be "smoothed over." His name, he said, had been unjustly connected with Miss B., and he thought he might as well have "the game, as the name." The reverend gentils not alone. He has plenty of hypocritical company in the church.

COMMITTED SUICIDE. Rev. Dr. William Thurney, also a Methodist clergyman, of Birmingham, Ala., committed suicide. A half-empty bottle of morphine was found in his room. The preacher, who was 72 years of age, married, four years ago, for his wife No. 3, a beautiful young woman, the day he was laid out in a coffin on the street. He became insanely jealous, and when she came home he seized and choked her to death. He was declared insane and sent to the asylum at Tuscaloosa. Six months ago he was discharged. When he learned that he was about to be prosecuted for wife-murder he took the morphine route to the other world. He was at one time very prominent in church affairs. This is only one more incident to show that the orthodox Christian religion doesn't make angels of men and does not turn out a man on the street for tailing a woman on the street. It often makes criminals of them. How will it meet the young wife whom he murdered?

THE REBELLIOUS DUNDY. The rebellious dundy Herald says: A country minister, in a certain Western town, took permanent leave of his congregation in the following pathetic manner: "Brothers and sisters, I come to say good-bye. I don't think God loves this church, because none of you ever die. I don't think you love each other, because I never marry any of you. I don't think you love me, because you have not paid my salary. Your donations are as moldy, fruit and wormy apples; and by their fruits ye shall know them." Brothers, I am going to a better place. I have been called to be a chaplain of a penitentiary. Where I go ye cannot come, but I go to prepare a place for you, and may the Lord have mercy on your souls. Good-bye."

NOT HAS, BUT IS. For man to say he has a soul, Is like a man to say he is. Has no soul, but is a soul, And has a "house of clay." Which house is but his transient home: Ere long he will be gone, And leave it cold and tenantless, To moulder and decay.

When I to say I have myself, 'Twould be a phrase as fit, As 'twould to say I have a soul, For I myself, am it. This clay with which I now am clad Is not me, as some suppose; Because when shed, 'twill lie as dead As do my worn-out clothes.

When I am gone, don't view my clay And think that I am dead; For what you'll see will not be me, But only what I've shed. If these right views were more impressed Upon the human mind, Man then would feel himself more blessed And more to faith inclined. But while he thinks himself must die, And that his soul, not him, Is all that shall be borne on high, So long will death look grim.

But when man learns he is a soul And that his clay alone Is all that dies, he'll then rejoice With joy before unknown. Death then will seem no sadder thing Than casting off the clay, To glide with guardian angels To the spirit-land away. May heaven haste the happy day When all shall comprehend That they themselves shall never die: Shall never have an end. For when that heavenly day shall come, All earthly tongues shall sing: "Oh, Grave, where is thy victory? Oh, Death, where is thy sting?" G. W. SEEVERS.

RELIGION AND CRIME. Spiritualism Represents the True Christianity. ROMAN AND PROTESTANT CHRISTIANITY SPURIOUS—BOTH FOUNDED IN FRAUD—THE BASE FORGERIES OF ROMAN PRIESTS. I read with much pleasure the contributions of Dr. Hudson, who reasons boldly and correctly from his premises, though his premises being erroneous, his conclusions are equally incorrect. Nevertheless, while we are seemingly in positive antagonism, there is a substantial agreement between us. Dr. H. claims that religion and Christianity lead to crime; which I hold to be exactly the reverse of the truth, in the correct use of language. It is in language that we differ. What he calls Christianity has the evil tendencies which he describes—there is no contradicting his facts. But, although the world calls it Christianity, it does not deserve that title. The proper meaning of Christianity is to be found only in the life and teachings of Jesus and the apostles; and when those are correctly reported, they are exactly parallel to the doctrines of modern Spiritualism. I am very well shown in Dr. Crowell's interesting volume comparing the ancient and modern Spiritualism. Modern Spiritualism is a renewal or uprising of the old Spiritualism of Jesus and the apostles; but that which has assumed to be Christianity for eighteen centuries, and has trampled on liberty, science, justice and humanity, is an injurious and daring fraud, which originated at Rome, and trampled out of existence the primitive Christianity of Jesus, the apostles and their followers. Dr. Hudson says "Christianity was begotten at Rome and born there." It established the papacy to conquer the world, and has been guilty of more crimes than any other organization or power that has ever afflicted humanity.

FRAUD AND FORGERY. No one knows this more thoroughly than myself, for I have investigated these questions far beyond the limits of our theological scholars and critical historians, and I shall in time establish the truth that the Christian (which means the Catholic) church was established in fraud and forgery, using to sustain its diabolical purpose, a New Testament which is largely fraudulent, and crammed with priestly forgeries. Protestantism rebelled against the papacy, but retained as divine the fraudulent gospels on which it was based; and has no reliable evidence to-day that the gospels and epistles were ever written or acknowledged by Matthew, Mark, Luke, John, Paul and Peter. The ablest biblical scholarship is quietly giving up such claims to authenticity, and so far as literary research and criticism are concerned, they appear as the anonymous productions of a credulous and superstitious age.

THE ENCYCLOPEDIA BRITANNICA and its ablest theologian, Davidson, express the opinion that the gospel of St. John was written by somebody about a hundred years after his death. I do not see, therefore, how the Testament can retain any standing among enlightened men, as anything more than the anonymous production of a superstitious age, in which all miraculous stories were accepted, no matter how ridiculous. In the appendix to my Bible I find, as a portion of sacred history, that Saint John was considered a martyr (though he was not killed), because at Rome he was thrown into boiling oil, to kill him, but it did him no harm, and he lived to an old age. The religious literature of that period abounds in more ridiculous stories than this. When it is generally acknowledged that the gospels are not authentic, the so-called Christian church must tumble down, having no authentic foundation—no other foundation than a literary fraud—a fact which is apparent now, when we look at the results of the most faithful, and complete investigation.

TRUE CHRISTIANITY RESURRECTED. When this occurs, true Christianity will have its resurrection. That resurrection is already apparent in modern Spiritualism, which has verified and repeated all that was done in Jerusalem, to the great satisfaction of the apostolic martyrs, who smile upon this resurrection of their faith. Then will appear the true history of the primitive Christianity, which was crushed by the Roman priesthood, as they have ever since made war upon it. It will be shown that the gospels and epistles, though mutilated and changed at Rome, were really written by their putative authors, and embodied in their faithful and simple history a pure and rational religion, liable to none of the objections which rational thinkers bring against the Roman frauds which have made it so repulsive to the best minds in all ages.

The plan of the Roman ring of priests was to corrupt the gospels and change their spirit by interpolations, and to organize a system of vindictive hate and ecclesiastical and political despotism, by the forged epistles ascribed to Saint Paul, which are so well adapted to the baser elements of humanity, that the Pauline Christianity has everywhere superseded the lovely religion of Jesus, the beauty of which is apparent, even in spite of the disgusting and obvious interpolations with which the gospels have been crammed. As one who understands the true character of Jesus and his brave, un-

selfish apostles, can in reading the New Testament point out the gross frauds—the interpolations, which are utterly inconsistent with their character.

PSYCHOMETRY AND CHRISTIANITY. Psychometry, as taught by myself, enables my pupils to understand the true character of the founders of Christianity, and know how widely it differs from what appears in the fraudulent documents of the Roman priests. Their Christianity was the purest, noblest and most heroic practical religion the world has ever seen—the religion of direct inspiration, free from the superstitions of Palestine, of Egypt, of India and of Persia, parallel to the best thought of to-day. The Roman fraud is a libel upon their characters, and the followers of the Roman fraud attack fiercely everything like true religion. They delight especially to attack Thomas Paine, who had the fearless spirit of the apostles, and who well represented in his time the religion of the apostles, in actively and fearlessly "doing good" to mankind.

To resist the political power of the fraudulent papal Christianity and its Protestant half-brother, is the duty of American citizenship, which is well performed by THE PROGRESSIVE THINKER, and although many are prejudiced against the word Christianity, because it has been assumed by the superstitious and tyrannical organizations, I admire the world in its true and legitimate sense; for it really means fidelity to the teaching and inspiration of the higher world. That fidelity made Jesus a Christ, and the word Christ is appropriate to all who, like him, live and teach the heavenly life, and diffuse its power to elevate humanity.

CONFUCIUS AND JESUS—MORALITY AND CHRISTIANITY. That is religion; and religion differs from morality simply by being more than mere morality, as it adds thereto a spiritual enlightenment, leading us to a wiser life and bringing us into closer sympathy with the beneficial influences of the higher world, as Spiritualism differs from sepiasm.

Morality does not necessarily include religion; but true religion necessarily includes morality, and morality of a more generous, charming and devoted nature than the common idea of morals. Confucius might represent morality, but Jesus represented religion. Morality is represented by justice and honesty; but religion is just and honest, loving and spiritual. The moral man is loved; the religious man is loved; the religious man charms it into progress, and resists ancient superstitions.

JOS. RODES BUCHANAN. San Jose, Cal.

AT THE TURN OF THE ROAD.

The glory has passed from the golden-rod's plume, The purple-bud asters still linger in bloom; The birch is bright yellow, the sumachs are red, The maple like torches aflame overhead. But what if the joy of the summer is past, And winter's wild herald is blowing his blast? For me dull November is sweeter than May, For my love is its sunshine—she meets me to-day! Will she come? Will the ring-dove return to her nest? Will the needle swing back from the east or the west? At the stroke of the hour she will be at her gate; A friend may prove laggard—love never comes late.

Do I see her afar in the distance? Not yet. Too early! Too early! She could not forget! When I cross the old bridge where the brook overflows, She will flash full in sight at the turn of the road.

I pass the low wall where the ivy entwines: I tread the brown pathway that leads through the pines; I haste by the boulder that lies in the field, Where her promise at parting was lovingly sealed.

Will she come by the hillside or round through the wood? Will she wear her brown dress, or her mantle or hood? The minute draws near—but her watch may go wrong; My heart will be asking: What keeps her so long?

Why do I for a moment? More shame if I do! Why question? Why tremble? Are angels more true? She would come to the lover who calls her his own.

Though she trod in the track of a whirlwind cyclone!—I crossed the old bridge ere the minute had passed, I looked; lo! my love stood before me at last! Her eyes, how they sparkled, her cheeks, how they glowed, As we met face to face at the turn of the road! DR. HOLMES.

selfish apostles, can in reading the New Testament point out the gross frauds—the interpolations, which are utterly inconsistent with their character.

PSYCHOMETRY AND CHRISTIANITY. Psychometry, as taught by myself, enables my pupils to understand the true character of the founders of Christianity, and know how widely it differs from what appears in the fraudulent documents of the Roman priests. Their Christianity was the purest, noblest and most heroic practical religion the world has ever seen—the religion of direct inspiration, free from the superstitions of Palestine, of Egypt, of India and of Persia, parallel to the best thought of to-day. The Roman fraud is a libel upon their characters, and the followers of the Roman fraud attack fiercely everything like true religion. They delight especially to attack Thomas Paine, who had the fearless spirit of the apostles, and who well represented in his time the religion of the apostles, in actively and fearlessly "doing good" to mankind.

To resist the political power of the fraudulent papal Christianity and its Protestant half-brother, is the duty of American citizenship, which is well performed by THE PROGRESSIVE THINKER, and although many are prejudiced against the word Christianity, because it has been assumed by the superstitious and tyrannical organizations, I admire the world in its true and legitimate sense; for it really means fidelity to the teaching and inspiration of the higher world. That fidelity made Jesus a Christ, and the word Christ is appropriate to all who, like him, live and teach the heavenly life, and diffuse its power to elevate humanity.

CONFUCIUS AND JESUS—MORALITY AND CHRISTIANITY. That is religion; and religion differs from morality simply by being more than mere morality, as it adds thereto a spiritual enlightenment, leading us to a wiser life and bringing us into closer sympathy with the beneficial influences of the higher world, as Spiritualism differs from sepiasm.

Morality does not necessarily include religion; but true religion necessarily includes morality, and morality of a more generous, charming and devoted nature than the common idea of morals. Confucius might represent morality, but Jesus represented religion. Morality is represented by justice and honesty; but religion is just and honest, loving and spiritual. The moral man is loved; the religious man is loved; the religious man charms it into progress, and resists ancient superstitions.

JOS. RODES BUCHANAN. San Jose, Cal.

AT THE TURN OF THE ROAD.

The glory has passed from the golden-rod's plume, The purple-bud asters still linger in bloom; The birch is bright yellow, the sumachs are red, The maple like torches aflame overhead. But what if the joy of the summer is past, And winter's wild herald is blowing his blast? For me dull November is sweeter than May, For my love is its sunshine—she meets me to-day! Will she come? Will the ring-dove return to her nest? Will the needle swing back from the east or the west? At the stroke of the hour she will be at her gate; A friend may prove laggard—love never comes late.

Do I see her afar in the distance? Not yet. Too early! Too early! She could not forget! When I cross the old bridge where the brook overflows, She will flash full in sight at the turn of the road.

I pass the low wall where the ivy entwines: I tread the brown pathway that leads through the pines; I haste by the boulder that lies in the field, Where her promise at parting was lovingly sealed.

Will she come by the hillside or round through the wood? Will she wear her brown dress, or her mantle or hood? The minute draws near—but her watch may go wrong; My heart will be asking: What keeps her so long?

Why do I for a moment? More shame if I do! Why question? Why tremble? Are angels more true? She would come to the lover who calls her his own.

Though she trod in the track of a whirlwind cyclone!—I crossed the old bridge ere the minute had passed, I looked; lo! my love stood before me at last! Her eyes, how they sparkled, her cheeks, how they glowed, As we met face to face at the turn of the road! DR. HOLMES.

selfish apostles, can in reading the New Testament point out the gross frauds—the interpolations, which are utterly inconsistent with their character.

PSYCHOMETRY AND CHRISTIANITY. Psychometry, as taught by myself, enables my pupils to understand the true character of the founders of Christianity, and know how widely it differs from what appears in the fraudulent documents of the Roman priests. Their Christianity was the purest, noblest and most heroic practical religion the world has ever seen—the religion of direct inspiration, free from the superstitions of Palestine, of Egypt, of India and of Persia, parallel to the best thought of to-day. The Roman fraud is a libel upon their characters, and the followers of the Roman fraud attack fiercely everything like true religion. They delight especially to attack Thomas Paine, who had the fearless spirit of the apostles, and who well represented in his time the religion of the apostles, in actively and fearlessly "doing good" to mankind.

To resist the political power of the fraudulent papal Christianity and its Protestant half-brother, is the duty of American citizenship, which is well performed by THE PROGRESSIVE THINKER, and although many are prejudiced against the word Christianity, because it has been assumed by the superstitious and tyrannical organizations, I admire the world in its true and legitimate sense; for it really means fidelity to the teaching and inspiration of the higher world. That fidelity made Jesus a Christ, and the word Christ is appropriate to all who, like him, live and teach the heavenly life, and diffuse its power to elevate humanity.

CONFUCIUS AND JESUS—MORALITY AND CHRISTIANITY. That is religion; and religion differs from morality simply by being more than mere morality, as it adds thereto a spiritual enlightenment, leading us to a wiser life and bringing us into closer sympathy with the beneficial influences of the higher world, as Spiritualism differs from sepiasm.

Morality does not necessarily include religion; but true religion necessarily includes morality, and morality of a more generous, charming and devoted nature than the common idea of morals. Confucius might represent morality, but Jesus represented religion. Morality is represented by justice and honesty; but religion is just and honest, loving and spiritual. The moral man is loved; the religious man is loved; the religious man charms it into progress, and resists ancient superstitions.

JOS. RODES BUCHANAN. San Jose, Cal.

AT THE TURN OF THE ROAD. The glory has passed from the golden-rod's plume, The purple-bud asters still linger in bloom; The birch is bright yellow, the sumachs are red, The maple like torches aflame overhead. But what if the joy of the summer is past, And winter's wild herald is blowing his blast? For me dull November is sweeter than May, For my love is its sunshine—she meets me to-day! Will she come? Will the ring-dove return to her nest? Will the needle swing back from the east or the west? At the stroke of the hour she will be at her gate; A friend may prove laggard—love never comes late.

Do I see her afar in the distance? Not yet. Too early! Too early! She could not forget! When I cross the old bridge where the brook overflows, She will flash full in sight at the turn of the road.

I pass the low wall where the ivy entwines: I tread the brown pathway that leads through the pines; I haste by the boulder that lies in the field, Where her promise at parting was lovingly sealed.



The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

We have sent to us a great many testimonials of spirit cure through different mediums. We can only rule, only publish such as advertisements for which our regular rates are charged.

The prominent medium and author, Mrs. M. Klein, of Van Wert, Ohio, writes: "Accept my congratulations on your new departure. I think it is one of the signs of the true progress of Spiritualism, and the new book a beginning of a new and grand epoch in the union needful for the success of this cause. Your evolution to your present grand proportions of home and office is pleasing, and I think a great deal of this success is due to your good wife, who is indeed a helpmeet to you in the office."

H. H. Fross makes the suggestion that land be purchased at a new point of view, to form a camp for the Chicago people and surrounding country. The present camps are so poorly supported that it seems a doubtful undertaking to add another to the list.

Mrs. T. P. C. writes from Oakland, Cal.: "The Oakland Spiritual Society has just closed a successful engagement for the past three months with Mr. Simpson, of San Francisco, a very talented speaker. The friends of the society desire to return him their sincere thanks, and wish him every success in his grand work. We have also had Mrs. Drew, of San Francisco, who also volunteered her services and gave some positive proofs of spirit return, assisted by other mediums. Mrs. Cowell, having just finished an engagement in San Jose, will be with us again this month. A grand time is expected during the holidays, as already some very fine talent is engaged. We have very fair audiences, and hope soon to increase our membership."

A. J. Sweetser writes that the Sioux City Spiritual Society has had several opportunities to prove the genuineness of the medium, Mr. O. A. Smith, whom he recommends as a good, honest, and honest worker. Mr. Smith's phases are trance and business test, also magnetic healing, and he would like engagements in that vicinity. His address is 315 Sixth street, Sioux City, Iowa.

Mrs. S. M. Sanford writes that the Spiritualists of South Grand Rapids, Mich., have organized a society under the name of the South Side Spiritual Society. The officers elected are: Geo. H. Ferry, president; Mrs. Sarah L. Dalton, vice-president; Mrs. S. M. Sanford, recording secretary; Mrs. Mary W. Brown, corresponding secretary; Harry Dalton, treasurer; Mrs. Emma Blake, Mrs. Henderson, Mrs. Scott, Mrs. Payne, Mrs. Fern Scott, board of directors; Edward Fox, Harry Dalton, committee on speakers. It is intended to organize a Ladies' Auxiliary. The prospects are bright.

Dr. Geo. W. Carpenter will lecture at Forester's Hall, Riverside, Cal., every Sunday at 2:30 P. M., sharp. Among his subjects is that of "Miracles of the Old Testament, as Looked at by Science."

John L. Moore writes: "It will be several weeks before my subscription expires, but as I want to try and learn what becomes of my nonentity after I get away from this place of pleasure and happiness, I think it sensible to take time by the forelock, so I send you an express order for \$1.50—\$1.00 for a continuance of the paper and 50 cents for the book. My wife thinks it very, very strange that I take your paper, when so many thousands of Spiritualists will not spend one cent to further the cause that they pretend to love. Talking to a lady Baptist a few days ago about the much-swallowed Jonah, I being in my young days a sailor on a whaling vessel, I told her a whale could not swallow a man, except the sperm whale, and before the poor fellow could take up his home inside the whale would make mince-meat of him. She answered: 'God created a big fish for that special purpose.' Then I said: 'This is saying that God did not create all things in the so-called beginning.' This was a stumper."

T. Clifford writes from Cleveland, Ohio: "Mrs. H. S. Lake, under the auspices of the People's Alliance, occupies the platform at Army and Navy Hall every Sunday evening. Her lectures are of the highest order, and the character of the thought expressed is commanding the attention of the most advanced thinkers in Cleveland. In refutation of a rumor that the Alliance had engaged the services of Mrs. Kate Robinson, the speaker and platform test medium, I desire to give circulation to the fact that Mrs. Lake is under engagement with the Alliance for the entire year, which will not end until July 1, 1895, and the trustees of the society, as well as the membership at large, are so highly pleased with the character of her lectures that they have no desire for a change. The trustees of the Alliance are with her heart and soul in her work of reform."

Anderson Scott writes: "Inclosed you will find one dollar (\$1.00), for which please extend my subscription for THE PROGRESSIVE THINKER for another year. May your life be long spared to wield the pen in behalf of the truth of Spiritualism and universal freedom of thought and liberty of conscience for all humanity. THE PROGRESSIVE THINKER has done more to enlighten my mind in regard to spiritual truth, and free me from the darkness and thralldom of a mythical-religious training, than any publication I have ever read. To be short, let me say that I am rejoicing in the light and liberty of the gospel of Spiritualism, and am 'happy all the day.' And to THE PROGRESSIVE THINKER must be given the credit for the bringing of one more forlorn soul out of darkness into light. May heaven's angels ever guide, guard and bless you, and aid you in your efforts to enlighten and better humanity." The above is significant, and shows what THE PROGRESSIVE THINKER is doing in thousands of families.

Bishop A. Beals, who is lecturing at Grand Rapids, Mich., writes: "The beautiful story you inserted in your paper, entitled 'Genius or Medium,' is delightful, and sends a thrill of joy into one's soul to know there are hearts and minds in this world moved by the noble impulses to do acts of such generous kindness to aid and develop fellow-mortals. The story had a fascination in it that strengthens my faith in man and the redemption of the world. I had a full house Sunday and a revival of interest is manifest."

"Farmer" Riley writes: "I have just arrived in Detroit, and find the interest in Spiritualism at fever heat, caused in a measure by the course the editor of the Detroit Sunday Tribune has taken. Many of the old Spiritualists are suspicious that the investigation is not going to be impartial. Mrs. Minnie Carpenter went to Lansing yesterday to lecture before the Spiritual Society there. Mrs. Carpenter's services are being sought after a great deal of late, and may the demand increase, as she is worthy of the confidence of the people." Mr. Riley holds a number of seances in Detroit and then goes to Port Huron.

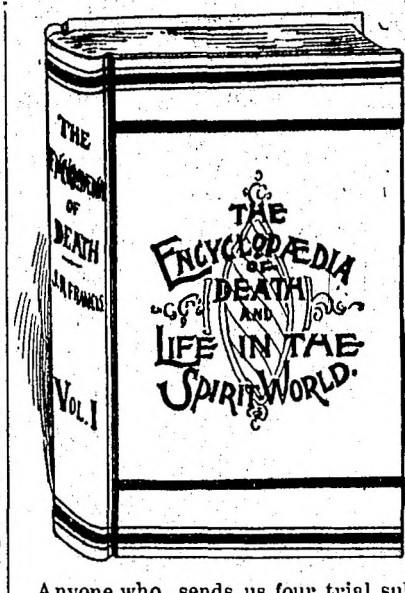
Justice writes from Milwaukee, Wis.: "The First Society have had Will C. Hodge for speaker, presenting his hearers with lectures which held the closest attention of everybody present. He gave entire satisfaction here, and will be engaged again as soon as possible. He is a great thinker and well able to teach the truths contained in our grand philosophy. It is to be deplored that this great and conscientious teacher is not constantly employed. His heart and soul are in the work, and I feel confident that he will be in great demand all over the country in the near future. After the lectures, Mrs. Carrie A. Nick, who has proved such a faithful worker and excellent test medium, and who is endorsed by good genuine and honest trance test and business medium by the Peoria Progressive Society, of Peoria, Ill., and the First Society of Spiritualists of this city, also took part; her control entertained the audience in his inimitable manner, giving tests, all of which were recognized. The First Society is still taking the lead in giving the different phases of the phenomena and philosophy of Spiritualism. As the separation of the chaff cleanses the wheat, so should all tricksters be eliminated for the chance of gulling the public. It is time that we purify our ranks in this direction, and for this purpose this society has a committee. We be the fraud, trickster or pretender who comes within reach of its members. They believe in driving away the parasites, so that honest people can come in. The sooner every society adopts a strict system with regard to this matter the better for our grand cause. Mrs. Isa Wilson Kaynor served the society last Sunday and gave great satisfaction. Rev. Geo. H. Brooks commences with the society Sunday, December 10th, and meetings will be held regularly hereafter."

G. A. Carr, of Detroit, Mich., writes: "The First National Spiritual Society of Detroit, Mich., resumed public meetings the fore part of October, with Mrs. Minnie Carpenter, regular speaker or pastor for the year. Our meetings have been phenomenal, audiences increasing Sunday by Sunday from 100 to about 400. We have one of the finest halls (Schwanke's) Music Hall in the city, with a seating capacity of 500. We have just organized a lyceum and elected an array of officers, with Mrs. Eva Pfuntner, an able local inspirational speaker and medium, as conductor. Under the wise direction of her and her guides we feel assured of good success. Many thanks are extended to the Spiritualistic Ladies' Aid Society, which kindly donated us funds to start our lyceum and thereby enabled us to sooner interest the young minds. This Aid Society is doing a great work, as it has a seance or circle every Wednesday afternoon, after the routine business of the weekly meetings. Many of our best local mediums are members and very kindly donate their services. From this source many are started to investigate Spiritualistic phenomena. Mrs. Pfuntner is doing a good work by holding independent meetings at 82 Gratiot avenue every Sunday evening. Many other independent meetings are held here, and we are, so to speak, having a Spiritualistic revival here, with many mediums of national reputation, any medium here in the near future; among them is the famous materializing medium, former James Riley of Marcellus, Wis. He was here last September and gave several seances, which were not only convincing but were absolute facts of spirit return, and although he is expected within a fortnight, many of us can scarcely wait the lapse of time. Mr. Carpenter has some engagements near home, Mrs. Pfuntner occupying our rostrum in his absence."

O. J. H. writes from Nottingham, Ind.: "We are holding a series of circles at our residence, with Mrs. Tiffany of Montpelier, Ind., as medium, and are having all that could be desired in the way of spirit-communion. Mrs. Tiffany is a medium of wonderful power, and her control is giving the people that attend our circles positive evidence of the presence of their spirit-friends. The means of communication is the trumpet, and most of the sitters are skeptics, but the interest taken plainly indicates that the people are thinking."

Geo. H. Brooks, the lecturer and psychometrist writes: "Will you kindly note in your next issue that I go from Bay City, Mich., to Milwaukee, Wis. My address there will be 603 Grand avenue. My two weeks' stay among old friends in Bay City has been very pleasant. I will respond to funerals and weddings, and all letters and telegrams should be sent to 603 Grand avenue, Milwaukee, Wis."

W. E. Leonard, attorney-at-law, at Port Huron, Mich., was the first to welcome our New Departure by sending in several new subscribers the first part of October. What was commenced then has assumed large proportions now, Bro. Leonard.



Anyone who sends us four trial subscribers can have the Encyclopedia of Death, and Life in the Spirit-World, sent to him for 50 cents. Every Spiritualist will want the various volumes of this Encyclopedia. Your library will not be complete without it.

Mrs. T. J. Van Wommer writes from Grand Rapids, Mich.: "Mrs. De Wolf of Chicago, inspirational speaker and lecturer, is to be with us for a month or more, beginning Dec. 16. Our society is new but very successful."

The Riverside Press, Cal., speaks as follows of Dr. Carpenter, now lecturing there: "Dr. Carpenter spoke to a small sized audience in Forester's Hall Sunday afternoon on 'The River of the Water of Life.' He advanced some new theories as to the seat of the soul. Christ had been from the time he was 12 years of age until he was 30 learning the science of the soul. Most of the religions of to-day were built upon a false theory. The animal part of man was considered and the soul, he said, we are taught that man is by nature depraved. The idea of the sins of the father being visited upon the son was preposterous. It was a depraved doctrine taught by the religions of the world. Every man stood on his own bottom—was responsible alone for his acts. This teaching through the ages had brought us to the condition in which we are found to-day, a nation of drunkards, prostitutes and murderers. 'I saw a pure river of the water of life proceeding from the throne of God' meant from the throne of God in man. Man was a city set upon a hill, and all knowledge flowed from him. The little pineal gland located in the head is the seat of the soul of man. Science knew not of what was this gland. The speaker knew. Under this throne was the tree of life which bore the twelve kinds of fruit. Spiritualism is the ancient religion learned and taught by Christ. It teaches the common brotherhood of man. He did not believe in a place of future punishment."

Mrs. Lora Holton-Hursen can be addressed at Rome, Georgia, General Delivery, for engagements, until further notice. Open dates for next season's camp-meetings, as platform, musical, test medium.

Dr. P. S. George writes from Lincoln, Neb.: "The hard times have not crippled us spiritually here. Brother and Sister Kates have been earnestly and successfully laboring for both our local and State Associations, holding meetings every Sunday for our local society, and during the week in smaller towns adjacent to Lincoln during the week. I was with them all last week at Seward and David City, Neb., and to say the people were highly pleased is putting it very mildly. Large audiences greeted them at both these places. At Seward they informed us that no Spiritualist meetings had ever been held in the town before, and after hearing these never-tiring workers for the cause they wanted to have them remain in that midst a week longer; so for the next week we have been awakened from their slumbers. They said if what Brother and Sister Kates advocated was Spiritualism they wanted more of it. There seems to be an investigation all along the line of that which they call modern Spiritualism. The time seems to be at hand for the grand enlightenment of this spiritual knowledge."

Mrs. H. Porrie-Hueyette writes from Kansas City, Mo.: "Mrs. Mary Powell is a trumpet and independent slate-writing medium of this city. I have attended many of her seances and have been highly pleased. Every person in the room was greeted by some relative or friend who gave the name and related incidents about their earth-life which the friend or relative knew. Other spirits came and requested the circle singing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages were also heard in the trumpet, such as French, Spanish, Hebrew, Italian, Norwegian, German, and Swede. On one occasion a French lady was addressed in her native tongue by a sister who departed from this life twenty years ago. After conversing about ten minutes she was requested to sing some favorite song, which the voice in the trumpet took up and sang in a clear, distinct, harmonious voice, that every one heard as plainly as their own. Various languages

THE PROGRESSIVE THINKER

OUR TRANSATLANTIC ELEGANT MAGAZINE.

IMPORTANT EXTRACTS FROM LONDON SPIRITUALIST PAPERS.

BOTTOM FACTS.

The Spiritualists of England Are Trying to Get at Them.

And in So Doing Expose Their Mediums.

ALLEGED EXPOSURE OF MRS. MELLON—CONFLICTING STATEMENTS, AS USUAL—MEDIUM IN THE ARMS OF MR. HENRY—MEDIUM CLAIMS SHE WAS ABSORBED BY THE SPIRIT FORM—EFFORTS TO GET AT TRUTH.

Light, of London, England, says: "In Light, of November 17, we reported a remarkable seance with Mrs. Mellon, held at the residence of Dr. McCarthy, in Sydney, when Mrs. Mellon was supposed to be 'materialized' by the medium outside the cabinet, a materialized form standing alongside at the same time, in view of the whole circle. We give this on the authority of a special representative of the Sydney Sunday Times, the correctness of whose statement was attested by the Rev. George Walters. On the same authority, it is now our duty to publish the description of a very different scene, which is reported to have occurred on October 12, at Mrs. Mellon's residence, Waverley Road, Woolahra. We had hoped and believed that the reputation of Mrs. Mellon as a medium for materializations was without reproach, and we are inclined to hope so still, as the evidence against her is not altogether clear and conclusive. But if it should be placed beyond dispute that she has been really cheating, she must expect from us the same condemnation as others who have been guilty of similar wicked and heartless deceptions. The following is an abridgement of the 'special representative's' report:

"The room in which the seance took place was one of a suite of two, connected by folding doors, these being left fully open, thus practically constituting one room, although the company, with one exception, were seated in that in which the cabinet was placed, and which consisted, as usual, of a pair of curtains suspended from a rod across one corner. Nearly a score of persons were present, in addition to the medium, and including Mr. and Mrs. A. G. D. Edwards, of Darling Point, Mr. and Mrs. Wilson (from Melbourne), five other ladies, Messrs. J. B. Mellon, T. S. Henry, C. L. Wallis, Hetherington, Eumale, Joubert, and two representatives of the Sydney Times. The company was seated in two rows, those in front forming a semi-circle extending across the room, and the others in the rear across the room, the position of each sitter being indicated by Mrs. Mellon. The medium then entered the cabinet, and the gas was extinguished in the room occupied by the sitters, and turned low in the other room, Mr. Mellon taking the seat nearest the gasolier, for the purpose of regulating the light. 'Some other forms having appeared for a time and then vanished,' 'Cissie' was seen in front of the cabinet. The whole figure, excepting the little black face, was enveloped in white drapery, and she came forward with a brisk, confident movement, kissing her hands to the sitters. She was handed a box of chocolate creams, by someone, and commenced rattling them. Several of the sitters asked her to shake hands, or give them some chocolates, when all at once Mr. Henry, who was sitting in one of the front seats, moved forward. I at first thought that he was merely attempting to shake hands with 'Cissie,' but suddenly I heard a cry like 'Oh!' repeated two or three times, and then a sound as of a struggle. Several of the sitters left their seats, and asked what was the matter. I heard Mr. Henry ask for a light. Then Mr. Mellon asked if he should turn up the gas. Someone replied 'No,' and then the gas went right out. Mr. Henry then again called out: 'Strike a light,' upon which several matches were struck, and the gas was eventually lighted. I then noticed that Mrs. Mellon was still held by Mr. Henry, and that on the floor was a fancy slipper and some other small articles, including something like a piece of black silk, but these were removed by some one too quickly for me to see what they were. Before a light was obtained one of the ladies said: 'Mr. Mellon, protect your wife,' and Mr. Mellon went forward and caught hold of Mr. Henry, amidst a scene of general confusion. In the meantime, Mr. Royhouse had gone to the cabinet, and in reply to Mr. Henry stated that he had seen a black mask and false whiskers, and had hold of the latter. A pair of lady's stockings were also taken out on a side-table. The whole scene occurred in much less time than it takes to describe, but it was terminated by Mrs. Mellon retiring into the cabinet.

"A general discussion then took place, during which various statements were made by Mrs. Mellon's friends in explanation of the occurrence from a spiritualistic point of view, and Mr. Mellon undertook that the test seance so long contemplated should be held, under strict test conditions, within the next few days, such conditions to be fixed by the Sydney Times representative. It was agreed that it should take place at the Sydney Times office, on Wednesday, the 17th inst., at which it was understood that all those present on Friday would be at liberty to attend. "As a result of the correspondence, and in accordance with the conditions agreed upon, that the medium should be placed in a wire-netting cage, the proprietors of the Sydney Times had a cage specially constructed, about three feet square, and six feet in height, made of timber and wire netting, fitted with a door, a patent padlock, and two wooden buttons. This cage was placed in the corner of the room chosen for the seance, and in front of it was hung a pair of heavy curtains, the gas jet on the opposite side of the room was fitted with an orange-tinted shade, that being the color of light said to be most favorable to the development of the phenomena. "The medium having submitted herself to a thorough search, and the ladies appointed to discharge that duty having reported that she had no properties of any description upon her person, she entered the cage and seated herself in a chair placed therein. The position of the sitters was settled by mutual arrangement. The door of the cage was locked and sealed in several places, and the key was given to Mr. H. M. Evans. The curtains were drawn in front of the cage, the gas was turned down, and the company commenced to sing. After several airs had been sung, three smart raps were heard. Resort was had to the alphabet, and the letters 'Q' and 'U' spelled out. In reply to an inquiry if the word were 'quick,' affirmative raps were given. Dr. McCarthy at once drew aside the curtain, and had the light turned up, when the medium was seen in an apparently prostrate condition. The door was at once opened, and Mrs. McCarthy and Plockburn went into the cabinet and reported that Mrs. Mellon had fainted. She was taken out and restoratives were applied, but it was very evident that her condition precluded the possibility of a continuance of the seance that evening, and the room was speedily vacated by all but the invalid and those in attendance upon her. The doctors afterward certified that they found her almost pulseless, bleeding from the mouth, semi-conscious, and apparently quite insensible. "Mrs. Mellon's explanation is that while the black girl Cissie was responding to an appeal by Mr. Henry to give him some chocolate he seized the materialized form. Mrs. Mellon states that she then fell from the chair in the cabinet, that those in the room heard her, and thought she had fainted, but she states that she seemed to shoot into the form of Cissie, the consequence being that Mr. Henry, instead of catching Cissie, held her by the arm. When the matches were struck the drapery on her shoulders was dissipated in the atmosphere. She was subsequently released, when she moved into the cabinet, where two ladies followed her, and found her so weak that she was unable to stand. "Mrs. Mellon has sworn an affirmation before a magistrate, in which she says: 'Having read Mr. Henry's statements, I deny them in toto, with all the force of which I am capable. I fell in a heap of my seat when Mr. Henry grasped the form, and then found my left wrist grasped in his. I seemed to shoot into and absorb the form. I and Spiritualists understand that the phenomena of my wrist suddenly feeling itself into that of the form grasped by Mr. Henry would be explained in the same way as the passage of matter through matter, as described by John H. Zoller, late Professor of Astronomy in the University of Leipzig. I cannot reconcile Mr. Henry's action with his past experiences and protestations in regard to spiritualistic manifestations through me. Henry being a tall, muscular man, bent upon exposing me, had ample opportunity to take any mask, beard, shawl, or other article, and to prevent me from concealing them, as he said I did. I wore no such old-fashioned appendage as the bustle in which he accuses me. I concealed these articles. My dress was made very narrow, and fitted close to my figure. From the rough and vindictive manner, and the determination at all hazards to expose, in which Henry carried out his intention, and from his evidently preconceived intention, even though he came laden with floral offerings to me that evening, it would be absurd to suppose that he would have missed taking his final proof of fraud in the articles which he states were on my person. Henry failing to produce these material proofs, and on my part, declare that when my material adviser permits I shall be prepared to give, and shall, with God's help, give proof of my well-known materializing capacity by sitting, after a previous searching, in a locked and sealed wire or iron cage, in the presence of reliable and representative witnesses, non-Spiritualists included."

At a subsequent meeting of leading Spiritualists, a number of those present at the interrupted Mellon seance drew up and signed the following statement: "We were present at a seance held at Mrs. Mellon's house, Woolahra, on Friday night, October 12, 1894. We were sitting in the front row of the circle, and consequently had the best opportunity for observing. At the time that Mr. Henry grasped the form, we all distinctly heard the thud or sound of a fall, as if the medium had fallen off her chair. This corroborates Mrs. Mellon's statement that she was not on her knees when Mr. Henry grasped the form, but was suddenly drawn forward off her chair. We saw neither the false beard nor the shawl, nor the mask, but only the empty black bag that had been used before the seance, to dust the musical box. Neither the shawl, beard nor mask was produced subsequently, but only a small bag, or common dustier. When the light was turned up, all of us, without exception, saw Mrs. Mellon's face, and we all of us emphatically declare that we saw no mask on it."

Awarded Highest Honors—World's Fair.

DR. PRICE'S

CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

OUR ENGLISH COUSINS. A CRITICAL ANALYSIS

They Propose to Drive Impostors Out of the Field.

They Bring to Their Aid Electricity.

AN INGENUOUS CONTRIVANCE—HOW IT JUDGED THE BOGUS MEDIUM—HE WOULD NOT BE SEARCHED.

Mr. T. J. Murray, of 55 Northbourne street, Gatehead-on-Tyne, describes in "The Two Worlds" an ingenious contrivance, by means of which he detected a fraud on the part of one John Huggins, who pretended to be a medium for materializations. The seance was held in Mr. Murray's own house. The circle consisted of about twenty sitters, the majority being Spiritualists. Mr. Murray says:

"Mr. Huggins placed two special friends next the cabinet—Mr. Annum and Mrs. Gollyth, of Gatehead. A very faint red light was used. Forms came out frequently, and one of two got about two yards from the cabinet, the others just outside the curtains. They were all enveloped in white drapery, and apparently about the same height. No small forms were shown. Attempts were made to recognize the forms; Mr. Annum and one or two others imagining a resemblance to some of their departed friends. Permission was given to some sitters, myself included, to feel the drapery, and I and others are positively certain that it was the hand of the medium we felt underneath his coat-sleeve, which was also in evidence when Lady(?) spirit was out. After an hour's sitting the medium, apparently much exhausted, was led into another room. In his absence we discussed the matter, several thinking the phenomena were genuine, but the majority were of the opposite opinion. I then entered into a full explanation of the test to which the medium (unknown to anyone but two or three friends) had been subjected. Beneath the carpet a large flat board was placed. This board was kept slightly raised from the floor by means of springs. An electric contact was attached, and the wires laid under the carpet to a battery and galvanometer. The medium's chair was placed on this board, and the electrical arrangements were such that on the board being left with no other weight upon it but the chair, an electric current flowed through the galvanometer, causing a continual deflection of its needle. On someone sitting on the chair or standing by it within the cabinet, the board was pressed down, thus separating the electric contacts and arresting the flow of current through the galvanometer. The arrangement was balanced so as to act with the weight of only a few pounds, and so long as the medium remained in the cabinet the needle of the galvanometer remained undisturbed. Now as to the results. I sat with the galvanometer under continual observation, and found that each time a form emerged from the cabinet the needle was deflected, and remained so deflected until the form had returned, proving conclusively that the medium had left his chair and the cabinet on each occasion. A more clearly proved case of fraud could not be conceived, and every one of the sitters was satisfied thoroughly, before leaving, of the absolute reliability of the electrical detector. Mr. Huggins offered to be searched before the seance, but his offer was not taken advantage of. After all was over, however, someone proposed to search him, but he doggedly refused to be searched. On a move being made to secure the door and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators. Have nothing to do with any materializing medium who will not allow tests to be applied to prove that he or she is in the cabinet behind the forms, and force a search he bolted, and we saw no more of him. . . . Personally I could have no ill feeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine, not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists and investigators.