



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

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## FRAUD, OR NO FRAUD, IS THE QUESTION

A Pro and Con Airing of a Mooted Subject of Interest to All Spiritualists.

In *The Progressive Thinker*, No. 431, is a communication over the signature, Will C. Hodge, in which he makes sweeping charges, statements and assertions against all Spiritualists, that are slanderous, unwarranted, and will not stand the test of inspection. Because a man has free access to the columns of a large and influential paper like *The Progressive Thinker*, in which to have the productions of his pen proclaimed and sent broadcast throughout the land, and thrust into the faces of defenceless people is no reason that he should take undue advantage of the situation and publicly insult and defame the character of all that class of people of whom he claims to be one—the Spiritualists. I consider that not only is my own personal character impugned and defamed, but the moral standing of the whole Spiritualist fraternity is included; from which I beg leave to take special exceptions, especially in my own case.

He says: "And get into decent company." Now, I am over seventy-five years of age, and I had always supposed that my character was fairly "decent," for I neither sweat, smoke nor chew tobacco, take snuff nor drink whiskey; in fact, I never stepped up to a liquor bar and called for a glass of ardent spirits in my whole life. For the past thirty years of my life I have associated with that class of people called Spiritualists, of whom I have a very exalted opinion, and truly I was very much surprised to learn that I was and had been associated with indecent characters and criminals all this time. "Whereas I was once blind, now I see."

Neither do I believe, nor will I accept the ascription for one moment, that the Spiritualists, as a class, are immoral, and have condoned "all manner" of fraud, moral obliquity and crime; nor would anyone in the possession of a sane mind make such a sweeping assertion, reducing them to the class of those who are thugs, midnight prowlers and criminal murderers. On the contrary, I affirm, and as Moses Hull says, Spiritualists will compare with any orthodox organization or people, or any community. For proof of the ascription, I refer the reader to state prison statistics in No. 427 of *The Progressive Thinker*, where, out of 14,488 religious convicts in state prison, in our own country, only two of that vast number were Spiritualists.

Now I presume W. C. H. is a Spiritualist, or ought to be, but it is an old adage that "a person is known by the company he keeps," and I must say that I feel a kind of sympathetic sorrow for him, and hope, for his good, and for the good of the cause he wishes to represent so sincerely, that he may emerge into the light, for it appears to me self-evident that he has been very unfortunate in the selection of his company, whom he terms "mediums," and he boldly accuses them of being "indecent, dishonest, fraudulent, indolent, intemperate, swindlers, without character, nefarious and criminal." He certainly must have "fallen among thieves," and those of the baser sort, like Ben F. and Emma Foster.

Further he says: "We have condoned all manner of fraud, moral obliquity and crime." Who? Surely it cannot be the body of Spiritualists at large, for there is no class of people in existence that repudiates and condemns fraud in their ranks, or that feels its depressing influence, more than the Spiritualists, and as far as my knowledge and experience for over thirty years past, and in the ranks of the Spiritualists, it is a fabricated mistake, whose only foundation is without foundation, preposterous, and cannot be sustained. I think there has been a lack of perception, or he would not have ranged in such profligate company, as only one "medium" in ten of his selection was "honest." I will ask, who is the one to call a bait?

Again: "Spiritualists are to blame for the Anti-Organization." This accusation is too absurd and preposterous to notice, but if true, then with equal propriety are they none the less accountable for all the crimes committed in the land, which amounts to personal responsibility, as they are not a body politic, simply a people, without organization, and no more responsible for the crimes of others than he is for the crimes and misdeeds of the nine mediums, out of the ten, that he consults and condemns.

Again: He arraigns the innocent condition of natural darkness to be in blame for three-fourths of our trouble. Now I ask, does the trouble lie in the condition of darkness, or in those who use this condition to portray and palm off their trickery upon the too credulous investigator? I will say that I prefer light to darkness, but there are conditions in life that darkness is preferable, but because some deceptive character defrauds the public or the unwary, or cuts a throat, in the darkness, it is not my prerogative to condemn darkness, or the dark circle, or seance, or accuse the Spiritualists for all the heinous crimes committed under the cover of darkness.

Now, I would say to the Brother, that in all his avocations in life he chooses light as best suited for his purpose, and no one questions that right. Suppose some spirit brother should say: Not so—but darkness will suit your purpose better. Do you think you would comply? No; you would spurn the advice. Now, do you not think they know the conditions best adapted to their manifestations, in their sphere, as well as you do in yours?

While it may be possible that there is a genuine medium that is deceitful, and will practice fraud, and which, if persisted in, might lower the moral status of such an one, yet in my experience I have failed to detect such fraud, but, on the contrary, have met many whose spiritual development was constantly

unfolding, and who have said if their spirit influences were withdrawn they would wish to immediately pass over. Now, if there is a being within our ranks who should have the strong arm of support, sympathy, be sustained and defended, by the general fraternity of Spiritualists, it should be the genuine, honest "medium," for they are but mortals, have their own trials to contend with, their own battles to fight; have to meet the sneers, frowns and epithets of an ignorant, bigoted world, beside a large class in the Spiritual ranks that ever stand ready to crush all who don't fill their standard of critical measurement.

While rigid conditions should be enforced in the seance-room, in view of so much fraud and opposition from a critical world, yet, when we assume a dictatorial attitude, when seeking and receiving so many evidences pertaining to a life hereafter, from spirit source, we overstep the bounds of intelligent propriety.

It is through the circle and test medium the materializing medium, seance and the cabinet, that we receive all the knowledge and assurance of the future state of life, and existence that we have. Blot out the test medium, the materializing medium, and the seance—Spiritualism, with all its vaunted superiority, falls to the ground, and we revert to the old dilemma, "If a man die, shall he live again?"

MOLLIE, III. C. P. MITCHELL.

### MR. HODGE'S REJOINER.

To the Editor:—It would be expecting entirely too much not to receive from certain quarters adverse criticism regarding late articles written by me and published in *The Progressive Thinker*. Webster defines the word "rejoinder" as a rejoinder to a charge or accusation, an attempt to uncover the moral cesspools which afflict the body politic, the modern church, or modern Spiritualism.

Especially is this true when there are numbers who, with limited opportunities for observation, can see nothing but the bright side, and who seem to know nothing of the chicanery, duplicity and charlatanism, not to mention dishonesty and positive crime, committed by a class of persons who have attached themselves to the modern Spiritualist movement for the sole purpose of reaping the shekels, and who resort to any and every unwholesome practice to compass their ends.

Your correspondent, C. P. Mitchell, not only feels aggrieved personally, but has made the mistake of applying what was said to the whole body of Spiritualists, and the best interest of the cause, and a more careful reading of the articles published ought to show him that he entirely fails to understand, and consequently misrepresents my position.

I fully agree with him when he says that Spiritualists as a body are as intelligent and moral as any class of people on earth, and I desire no better company than Spiritualists in this or any other world. This, however, does not prevent me from recognizing the fact that there are barnacles attached to our ship which many times prevent smooth sailing, and which we would do well to dispense with. It is a fact, however much we may deplore it, that in almost every social gathering of Spiritualists the matters complained of come up for discussion, but as yet no effective remedy has been discovered, nor will there one be found until the great body of Spiritualists recognize publicly those conditions which they deplore privately.

The good brother condemns me because of what was written concerning the condoning of all manner of moral obliquity and crime, and infers that I include all Spiritualists without exception. Webster defines the word "condone" to mean pardon, to overlook the offense; and if this is the correct definition of the word, then many Spiritualists and societies are guilty as charged.

Again, he makes me say that only one medium in ten is genuine, and asks me to name the one genuine medium of my acquaintance. I wonder if he had his finger on the nose of the person mentioned in my article. Nothing of the kind was said or intimated. This was applied solely to the phase of materialization, which has been the cause of more wrangling and dissension than all other phases combined, and every camp management knows the statement to be true. It was my own opinion, honestly entertained, and I can see no reason to change my estimate nor my expressed opinion of dark circles generally. This is not only my opinion, but it is being shared by hundreds who have realized the opportunity for fraud under cover of darkness, and who, with myself, believe in getting out of darkness and into the light. If there are those who still love the darkness, they have the privilege of choosing, and I would be the last person to interfere with their prerogative.

Our good brother makes the same mistake made by another of your correspondents in supposing that fault is found with the innocent quality of darkness per se, instead of the opportunities which the condition affords for fraudulent practices. Not only one medium, but there are scores who might be named, who are honest and true, and who stand as beacon lights on the shores of the border land, an honor to themselves and the cause they represent, and I have the honor of counting many of them as personal friends, notwithstanding "the company I keep" as outlined by your correspondent.

As a rule this class of workers need no special protection, as they seldom get into trouble, and when they do can always find friends who will stand by them and see that justice is done. It is the other class who need looking after, however disagreeable the task may be—people who work charms, who

go into developing schemes for a consideration, who defraud under cover of darkness, who put up jobs to fleece the unwary and who have no more compunction in robbing the public than has the highwayman who holds up his victim on the street; and I repeat that of the two, the highwayman is the most respectable, for he only obtains your money, while the other betrays your confidence as well, and outrages the holiest emotions we are capable of entertaining. These fellows who sail under aliases and who change their names with every place that is cursed by their unholy presence; parties who many times are driven from one locality on account of their nefarious practices, only to come up smiling in other localities, armed perhaps with a certificate of ordination as minister of the gospel, given by some foolish and misguided society.

Your correspondent asks who shall call a bait? And I answer, every Spiritualist who believes in common honesty and decency, and who believes in placing Spiritualism on a plane that will command the respect of all fair-minded people.

I want to call the attention of Brother Mitchell to the following extracts from my previous article, and ask him if he still thinks he has fairly represented my position? "Let me again say that I believe mediumship to be the foundation stone of Spiritualism, and that I would be the last person to deny these proofs and only proofs of the continuity of life, or dis-honor the many noble instruments used by spirit intelligences to demonstrate a continued life beyond the grave to a weary, hungering, creed-cursed humanity." "Mediums who are decent in character and honest in their work, have nothing to fear, and we have many such on whom we can rely, and neither can the gates of hell nor the Anti's prevail against them." "Spiritualism is the daughter of the morning and hope of the world."

Brother Mitchell seems especially grieved that I do not consider myself in decent company. Let me quote another paragraph: "The class complained of should be driven from the field and the world be made to understand that as a body we will no longer tolerate them." "If this class were driven from the field, light-minded Spiritualists join Anti's or the Salvation Army and get into decent company."

Now it simply is not decent if we allow the state of things complained of to continue, and it is time they were eliminated from Spiritualism, and as a body we no longer be rated with those who dishonor themselves and the cause which they continually misrepresent. This can only be done and will be done through organization, or organization will prove a farce and a failure. While a few will misrepresent my position and my motives, I am happy to state that I have received many letters from intelligent Spiritualists from the Atlantic to the Pacific Coast, every one of which has commended my position and has said that the articles were timely, and that the best interests of the Spiritualist would be served by recognizing the facts, however unwelcome they be, and that the time has arrived to draw the line between the true and honest workers and the charlatans and fair element who are masquerading in the name of Spiritualism to the detriment and disgust of all concerned.

Dozens of people at the convention lately held in this city, some of whom were strangers to me, assured me they had read the articles with pleasure, expressing their sympathy and congratulating me on the position taken, while one of the most noted speakers on that occasion approached me and taking my hand said:

"I want to join your church, and I believe with yourself that the dark seance is a positive detriment to Spiritualism."

In conclusion, permit me to say that if I mistaken in my position, the mistake is an honest one, and no other person is obliged to accept my conclusions.

If others with greater wisdom than myself see fit to condemn me, and with Brother Mitchell feel called upon to sympathize with me on account of having fallen among thieves and therefore my own unfortunate condition, I will at least give them credit for good intentions, however misplaced I may consider their sympathy to be. The ideas expressed have been honestly entertained, I have nothing to take back, but stand by every word uttered, even though compelled to stand alone. WILL C. HODGE.

Chicago, Ill.

### Prof. J. S. Loveland.

On Saturday evening, April 2, about 8 o'clock, as Prof. J. S. Loveland was walking to his present home, and only one square away, he was crossing the street at Broadway and Twelfth when he was knocked down and run over by a runaway horse, struck to a delivery wagon. Both wheels struck him on the right side, passing directly over him, square across his body. The immediate result of the accident was the loosening of the first four ribs from the sternum or breast bone, which amounts to a compound fracture of the ribs at this articulation, he being 80 years old and the ribs naturally very unyielding. At 8 o'clock p. m., the same night I was summoned to his bedside. I found him at his room, his wound having been dressed, and he lay sleeping. I have been with him almost constantly for 36 hours. His fortitude under intense pain is truly wonderful. The experience most dreaded is the "hitching" pain that strikes him when asleep much oftener than when awake.

The doctor says he is doing nicely and before many days will be out of the bed again. He was badly shaken up, receiving a bruise over the left eye and on the left knee. He sleeps and eats fairly well. He is in the best condition externally that could be possible, Mr. and Mrs. Coleman of the Merritt Hotel, having the general care of him. In this he is extremely fortunate.

THOS. H. B. COTTON.

Oakland, Cal.

## SPIRITUALISM.

Man's Social, Industrial and Political Emancipation.

To the Editor:—I was surprised to learn by the letter of Hattie Tiffany in a late number of *The Progressive Thinker* that I was understood to have "thrown cold water upon another's mediumship." Nothing could be farther from my intention.

The fact of communication from the disembodied came to me so conclusively at the first, that it was forever settled to my mind. Moreover, it seemed to me only a reasonable and very natural fact, not the least marvelous or strange. For this reason, probably, I cannot appreciate the restless condition that is constantly seeking tests. Communications from loved ones, embodied or disembodied, are always enjoyable and desirable. But why should continual reassurance of the fact that disembodied friends can communicate be required?

After re-reading the article alluded to I don't see how it could be interpreted as in any manner treating "physical phenomena as of little or no importance." To those who can have no conception of life except as manifested in physical phenomena, to those who have not learned to trust their impressions and intuitions, physical phenomena must lead them into the light.

I have a profound sympathy for mediums of physical phenomena, and consider that mortals and those beyond the veil are indebted to them for valuable service. To support this notion, I know that the departed communicate, it seems to me it ought not only to transform the ideas of the future state, but of the life here and now. To go on toward perfection, in every manner, to cultivate ourselves as spiritual beings, now, seems to me the best use we can make of the proven fact that there is no death, and that we are making here now our conditions in the spirit life.

Because I am not one of the leaning kind, and deem it wisdom to find and cultivate my own powers to depend upon, I thoroughly believe it best for each soul to discover and cultivate his or her own mediumship. That is all.

In the same number of *The Progressive Thinker* I was glad to find in an article by the heading "A Candid View of the Spiritualist Situation," some statements that reckon the dispensation of Spiritualism to signify more than a proof of continuous existence, and the fact of intercommunication between the world of phenomena and the world of reality.

To me it is a matter of knowledge that the "grand and more far-reaching end to be subserved," is no less than the social, industrial and political emancipation of mankind. A few days since, when sitting quietly with a friend, there appeared distinctly a brilliance as of a strong, sharp light reflected on a spot, and then moving about. With this appearance came the impression that it symbolized a searchlight, and that it was given to indicate that the Liberty League was searching out the mortals who would be receptive to the impressions and impulses received in the present situation to advance the work of the League in helping to bring liberty to all the people of the earth.

It was stated that the order of human progress was first liberty, then light, or development of knowledge, of truth, then love, the mightiest soul potency. Therefore the Liberty League is working to help mankind first of all to religion and political and industrial freedom.

For nearly twenty years many messages have been received by me from this band of spirits, who claim to have deeper vision of our country and to seek the outworking of the fundamental principles which gave us birth as a nation.

If every Spiritualist could realize this fact and the fact of human monism, the invisible host who are stirring the hearts of the liberty-loving, setting aside personal satisfactions, by cherishing altruistic aspirations, the liberation of the people of this planet would be more speedily accomplished.

It is this power focused upon the Cuban insurgents that has held them to the demand for independence. And Cuba freed will be the beginning of the autonomy of every people who elect to become self-sovereign. Then will follow the federation of the world. For our country the problem is the achievement of industrial freedom, economic equality, and our political liberty is involved in its accomplishment. Spiritualism came as the emancipator of the human soul. This not only relates to errors of dogma and religious belief, but to all conditions, social, political and industrial, that can hinder man from attaining full possession and use of all powers and faculties. Spiritualism relates to the life here and now, and not alone to a future state.

LUCINDA B. CHANDLER.

### THE OAK TREE.

The oak tree grows,  
Though piercing blasts  
Of winter's storms  
Are howling round.  
The oak tree grows,  
Though heat may smite  
With withering touch  
The thirsty ground.

So learn of it,  
To grow and thrive  
Amid earth's storms  
Heart-rending;  
Until at last  
You stand forth strong,  
Like the giant oak,  
Unbending.

STEPHEN H. BARNESDALE.

Rochester, N. Y.

We want fewer things to live in poverty with satisfaction than to live magnificently with riches.—St. Erasmund.

## THE BIBLE, CHRISTIANITY AND CRIME

Why So Many Crimes and Murders in "Christian" Lands? By Hon. Warren Smith.

It is claimed by Christian writers that this is a Christian nation. This claim is supported by the preambles and resolutions of the numerous, mass-meetings and conventions of the Women's Christian Temperance Unions, Young Men's Christian Associations, Epworth Leagues, and Christian Endeavorers. We admit that this claim is not without foundation. For two hundred years the church in America has been a place of moral and spiritual life, while skepticism has been proscribed and persecuted. At this time the church owns over seven hundred million dollars of church property on which it pays no taxes. At the rate other property is taxed, the amount of taxes due from the church annually would be twenty millions of dollars. The amount paid out annually to support the preachers and missions in the excess of ninety million. In fact it may be truly said that Christianity with its hundred thousand clergymen, and its half million Bible class and Sunday-school teachers, is the instructor and custodian of American morals.

But wherein are the American people justified and compensated for this vast expenditure of effort and money? Has it elevated the masses to an exalted plane of moral and spiritual life? Has it secured universal respect for the rights of life and property? Let us see. For instance the city of New York has over fifteen hundred churches and missions, and it requires three thousand policemen and a horde of private detectives patrolling the city night and day to keep the peace and afford even a meagre protection to life and property. To support this municipal army and the criminal tribunals connected with it, costs the taxpayers of the city yearly over six millions of dollars, and yet in the face of all this vast expenditure of money and energy, crime prevails to a fearful extent within the city limits. Gen. Lew Wallace, author of Ben Hur, stated in a lecture delivered in Nashville, Tenn., May 25, 1887, that "had we never seen a drunken Turk in the great Mohammedan city of Constantinople during his sojourn there, and that the city was comparatively free from crime." What is the matter with New York with her twelve thousand saloons and her terrible record of drunkenness and crime? The matter is simply this: New York is dominated by the Bible and the Christian religion, while Constantinople has the Koran and Islamism!

To me it is a matter of knowledge that the "grand and more far-reaching end to be subserved," is no less than the social, industrial and political emancipation of mankind. A few days since, when sitting quietly with a friend, there appeared distinctly a brilliance as of a strong, sharp light reflected on a spot, and then moving about. With this appearance came the impression that it symbolized a searchlight, and that it was given to indicate that the Liberty League was searching out the mortals who would be receptive to the impressions and impulses received in the present situation to advance the work of the League in helping to bring liberty to all the people of the earth.

It was stated that the order of human progress was first liberty, then light, or development of knowledge, of truth, then love, the mightiest soul potency. Therefore the Liberty League is working to help mankind first of all to religion and political and industrial freedom. For nearly twenty years many messages have been received by me from this band of spirits, who claim to have deeper vision of our country and to seek the outworking of the fundamental principles which gave us birth as a nation.

If every Spiritualist could realize this fact and the fact of human monism, the invisible host who are stirring the hearts of the liberty-loving, setting aside personal satisfactions, by cherishing altruistic aspirations, the liberation of the people of this planet would be more speedily accomplished.

It is this power focused upon the Cuban insurgents that has held them to the demand for independence. And Cuba freed will be the beginning of the autonomy of every people who elect to become self-sovereign. Then will follow the federation of the world. For our country the problem is the achievement of industrial freedom, economic equality, and our political liberty is involved in its accomplishment. Spiritualism came as the emancipator of the human soul. This not only relates to errors of dogma and religious belief, but to all conditions, social, political and industrial, that can hinder man from attaining full possession and use of all powers and faculties. Spiritualism relates to the life here and now, and not alone to a future state.

LUCINDA B. CHANDLER.

The old man could have found nothing in all the broad range of infidel or Spiritualist literature to justify or console him in his murderous career; but in the Bible he found a succor from all fear. Such texts as the following were especially precious in his sight: "The tabernacles of robbers prosper, and they that provoke God are secure; unto whom the hand of God bringeth abundantly." Such texts, and these setting forth the efficacy of faith and "savior grace," afforded the old reprobate sweet consolation. As an interlude to his Bible studies, he no doubt sang from the old time hymn books:

"While the lamp holds out to burn,  
The vilest sinner may return."

"There is a fountain filled with blood,  
Drawn from Immanuel's veins,  
And sinners plunged beneath that flood,  
Lose all their guilty stains."

With such promises and convenient cheap methods of getting rid of "guilty stains" it is a matter of no surprise that Mr. Bender continued to industriously pursue his bloody career until human agencies compelled him to abandon it.

Then there were Walling and Jackson, members of the Y. M. C. A., and one a minister's son, who brutally murdered confiding Pearl Bryan; and that devout Christian and Bible class and Sunday-school officer, Durrant, did the same thing to Minnie Williams and Blanche Lamont, within the conse-

crated walls of Immanuel's church, San Francisco. Why is it that people with a low grade of moral endowment and imbued with the Christian faith, are prone to murder on the slightest provocation? There is a cause for this, as no effect can exist without a cause. In all candor I am prepared to say that the teachings of the Bible and doctrines of the church are in a marked degree responsible for the long list of murders that weekly disgrace the history of our nation.

No man is liable to be better than the god in whom he honestly believes, and at whose shrine he worships. The ancient Scandinavians worshipped two grim gods of war and plunder, Thor and Odin, and supported themselves by conquest and robbery. The Christian's god has ever been a model to the peace and safety of mankind. In one of his periodic fits of anger he is represented as saying: "I will make my arrows drunk with blood, and my sword shall devour flesh. I will tread down the people in my anger, and make them drunk in my fury." In the "inspired" book of Judges we are informed that the "spirit of the Lord" descended in a mild form of way on Samson and so stimulated his destructive nature, that he made a raid on Ashkelon, slew thirty men, and appropriated their property. At another time the spirit of the Lord came "mightily" on Samson and so excited and aroused his murderous disposition, that straightway he commenced slaughtering men indiscriminately, nor stayed until he had killed a thousand victims had fallen beneath his vengeful strokes. A thousand murders by one man in a single day—more than one murder a minute for fourteen hours, and the Lord prompted him to do it. Here we have a key that explains the frequency of murder in Bible-believing America.

Mrs. Taylor, a good Christian woman according to the Bible standard of morality, used a shotgun with deadly effect in Missouri on a little girl and her baby brother who went into the Taylor orchard to get a few apples. When arrested, Mrs. Taylor declared that "God prompted her to do it." Freeman murdered his little daughter at Pawcasset, Mass., in obedience to his "sovereign Lord's command." Eckhart cut his wife's throat in South Dakota and killed his two little boys because his God told him to do it. The Rev. Mr. Lindsey, of Bedoua, New York, beat his little stepson to death with an oak lath, and pleaded justification before the courts on the ground that the Bible enjoins, that the "disobedient son" shall be put to death.

The first act of importance of "Good old Moses," recorded in the Bible, is that of cold-blooded murder, for he slew that "he looked this way and that way, and when he saw there was no man," he slew his victim and hid him in the sand; and on the following day, learning that his crime was known, he fled the country a refugee from merited justice. At a later period this "meek" and goodly man Moses sent his marauding band of cut-throats to murder and plunder the Midianites with the usual injunction to "spare neither man, woman nor child." On their return from their mission of rapine and blood, Moses went forth to meet them and seeing among the spoils a long train of mothers, their innocent babes and virgin daughters, he flew into a holy rage and thus addressed the captains of the host: "What have you saved all these women alive? Save every male among the little ones, and kill every woman that has known man by lying with him; but the women children (virgins) who have not known man by lying with him, save alive for yourselves." The meekest devil in Scandinavia's fabled hell, could not spawn a more villainous and fiendish command than that. It was not enough to plunder, to murder the fathers, brothers, husbands and sons of these helpless mothers, but in obedience to the command of this pitiless "man of God," these captive mothers and innocent babes were butchered in cold blood, and their maiden daughters—thirty-two thousand of them—consigned to a worse fate than death by being turned over to the brutal soldiers. What an example to nerve the hand of the homicidal!

Jael, the wife of Heber the Kenite, looked out of her tent and beheld Sisera, a defeated general, fleeing from his enemies. The Kenites to whom Jael belonged, and the Hazorites of whom Sisera was a member, being friendly, Jael invited the refugee chieftain into her tent, and when overcome with fatigue he fell asleep, she foully murdered him; and for perpetrating this dastardly crime of murdering a sleeping guest, the Bible pronounced Jael "blest above all women."

David, the man "after God's own heart," and who "did that which was right in the sight of the Lord," was a freebooter and treacherous old murderer of the darkest dye. Not being able to complete his bloody career to his full satisfaction, his last dying words were a charge to his son to murder those who had rebuked him for his manifold wickedness. "Remember thou old Shimei, and bring down his gray hairs to the grave in blood." And this vile, murderous old wretch, is the Christian's "man after God's own heart," the "sweet singer in Israel," the "sacred psalmist."

We might extend the bloody record indefinitely, but enough has been presented to prove the source from whence Christians derive their license to flagrantly violate the sacred right of life. (To be continued.)

All beings have their laws; the Deity has his laws, the material world has its laws, superior intelligences have their laws, the beasts have their laws, and man his laws.—Montesquieu.

## ABOUT EXPOSES.

Henry B. Foulke in the Role of Exposer.

And now, in company with all the Aps and opponents and skeptics of every degree, appears Henry B. Foulke, who has, from time to time, claimed fraternity with all students on occult lines in this country and he attempted to force himself upon the Theosophical Society as the successor of Madame Blavatsky. The Theosophical society would have none of him. After a vain attempt to compel recognition from W. Q. Judge, Annie Besant and other leading Theosophists, he contented himself with occasionally startling the country by the issuing of a pronouncement declaring himself the head of anything in sight, that he took a fancy for.

But he has evidently found it a hard road to travel, for his insolent importunity has finally landed him in the Plymouth, Mass., jail, where his queer habit of declaring himself "the whole thing" will cease for a time at least. From thence, he has cooked up a hash of old fakes that have ever been charged against Spiritualists. It is always easier to make a charge than to prove it. This is published in several sensational Sunday papers.

Similar charges have been disproved over and over again. In fact, the whole article is but a warmed-up mess, coming from the opponents of Spiritualism, who stood not on what they said, if only it reflected on the believers in the powers of the Unseen, and would retard the spread of the truth, and the knowledge of Spirit power.

This man Foulke claims to have been the "boss spook" on innumerable occasions, assisting all the prominent physical mediums of the world. If this be true, he has become so only by crowding himself into their company. At the last, he has proved himself a very Judas, the prince of snakes and traitors.

The main question in accepting the word of a man who acknowledges himself a liar and an abettor of fraud, for the gain there was in it, is: If he glories in the lies he has told and acted, is he not lying now?

Men always doubt the veracity of a man who betrays his fellows under any circumstances. How much more, when he openly gives the impression that the exposure is made as a matter of revenge?

Foulke has been accused of being mentally unbalanced for some years. His whole article might stand for the vision of some crazy brain, and that is certainly the kindest interpretation of this sensation-seeking act.

While there may be, now and then, some person who will do some illicit act under the cover of the "dark seances," it is an exception and not the rule, as Mr. Foulke would have us believe. There is certainly, for Spiritualists, one way out of this dilemma, and that is for us to abolish the darkness, in all psychic phenomena. It must be that real Spirit power can hold its own, and manifest just as fully and strongly in the light as in the darkness. Then the opportunity of blackguards and traitors will be done away with.

W. P. PHELON, M. D.

### Farewell to Mr. Dunakin.

Mr. Dunakin closed a two-years' engagement at the Spiritual Temple, Avery, Ohio, Easter Sunday. The temple was packed with the members of the society and Irem, and many from distant towns on the electric road. Mr. Dunakin gave an address eloquent with the sadness of the parting hour. Under his ministrations the society has prospered. He alluded to the harmony which had always existed, and the efforts made by the invisible guides to instruct the people.

The president, O. Bassett, replied for the society, expressing regret and sadness at the parting, and then made necessary by the plan of Mr. Dunakin. Nothing but good will would follow the speaker and the society fully endorsed him. Ex-president, M. Darrow, reiterated these sentiments and further said that with Mr. Dunakin on the rostrum they always felt safe, and that no harm would come to the cause, but only honor or respect for what he might say or do.

Mr. and Mrs. Hudson Tuttle were present and expressed regret at parting with one whom they had esteemed for many years. Mr. Tuttle gave a brief address, saying that he always felt that the cause was in good hands when Brother Dunakin presided. His social influence, and that of his noble wife were strong factors in the maintenance of the society. He was a live man, abreast of all the living issues and it caused a sadness of heart to think of his going away.

Mr. Tuttle then gave a history of the origin of Easter as a solar myth of the resurrection, and applied it to the resurrection of the spirit out of the wreck of the mortal body.

He wished to disabuse the minds of those who thought Spiritualism was something new, for it was as old as the Bible; as old as mankind. Modern Spiritualism was new inasmuch as it placed the hitherto spiritual realm of miracle and the supernatural under the rule of law. That was the difference, and the date of the first rap which gave responsive answer showing that spirits were real beings, governed by law, fifty years ago, is the anniversary of this forward step.

Mr. Dunakin will return to Paulding county with his family, where he has a host of friends. COR.

Avery, Ohio.

He surely is in want of another's patience who has none of his own.—Lavater.

Nature, through all her works, in great degree, borrows a blessing from variety.—Churchill.

Some to the fascination of a name surrender judgment hoodwinked.—Cowper.



**Revealing the Inner Workings of the Whole System of  
Accursed Fraud.**

COONLEY'S INTRODUCTORY RE  
MARKS.

consisted in a pair of slates being produced which had the appearance of an ordinary pair of school slates wrapped

In concluding his remarks, while admitting that all the phenomena might occur spontaneously in the home circle, he said:

would be glad to hear from our points in the state, as there is no reason why Wisconsin cannot have as strong a state association inside of one year, as now flourishes in Illinois.

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son why Wisconsin cannot have as strong a state association inside of one year, as now flourishes in Illinois.  
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## OUR SPIRIT WORLD.

Correction by Abby A. Judson

To the Editor:—I see that in your issue of April 9, that I am quoted as saying in "The Bridge Between Two Worlds" that the first spirit sphere extends beyond the moon. I beg leave to say that there is no such statement in the book alluded to. It is the spirit world itself that extends beyond the moon.

The astronomical location of our spirit world is around the planet itself, and extends far out into space, including all that part of the cosmic ether that is affected by the special whirl which formed our planet. This leaves our spirit world clear from those of Venus and of Mars, which surround those planets respectively.

The moon is our satellite, partakes of our whirl, is far behind us in development, and the highest beings that ever inhabited it are much lower than man.

With regard to the first sphere of our spirit world, we who are still in the flesh are dwelling in it. Though we are spirits, yet we are held to that portion of the spirit world immediately contiguous to the planet by those physical bodies, that cannot cohere if withdrawn from the atmosphere. Some persons can leave this earthly body temporarily; and, clothed only by the spiritual body, visit for a time more ethereal regions. But if they should stay away too long, the links binding them to this sphere would sever, and then the world would say of them that they had died. When we are freed from "this too, too solid flesh," we of course go to the second sphere of the spirit world of our planet. But my spirit teachers have never tried to teach me to number and distinguish the different spheres, or states, beyond the present one. Their words could convey no meaning. For, just as an unborn child cannot understand how we live, and as we cannot understand just how we live after leaving the earthplane, so those of the next sphere cannot comprehend the sphere above them. Each condition must be lived through, and its lessons learned, before we are really fit to "come up higher."

Permit me to say, kind editor, that in what was given through me in the "Bridge," I have followed no writer. I have never read a work by Swedenborg, A. J. Davis, Hudson Tuttle, J. R. Buchanan, or any of these great and inspired thinkers. I have wanted to read them, but my life has been so busy since I found out that Spiritualism is true (excepting the year of blindness), that I could never get the time. What I have written on these subjects has come to me wholly from the higher side of life, with one exception, which I will state:

Just before writing "The Bridge," some one sent me a magazine which contained an advertisement of "Oahspe." It contained a short extract giving the vortex theory of world formation. I saw at once that it was true, and would eventually supersede all previous theories. Carrying this out in thought, the whole solar system was formed from the cosmic ether by a tremendous whirl, and each planet in succession, beginning with the outermost, by a subordinate whirl of its own.

One of my spirit teachers, my father while in the form, was an enthusiastic lover of astronomy, as well as a theologian and a linguist. He taught me the planets and the stars, and the thought of him is indissolubly linked with Gemini and Orion, Rigel and Aldebaran, and the glowing splendor of Sirius.

When a little girl of eight, I had been on a sea voyage with my mother for her health. One day, when I was long, my father came out to meet us in a boat. I remember he stood in the boat, and the joy on his face as he recognized our faces. The first thing he said was, "I feared you had perished," the second, "Did you see the comet?" It was the magnificent celestial stranger of 1843. Straight as a sword and dazzlingly bright, it stretched half way from the horizon to the zenith. Many spirits, advanced in other ways, are ignorant of the basic facts of astronomy. But no theory regarding spheres and spirit worlds can be true, if it contradicts these basic facts. A good motto is that adopted by the author of "Life As It Is in the World Beyond"—"Whatever is true, is rational." ABBY A. JUDSON.

## A Vindication.

Wichita, Kansas, April 2, 1898.  
Rev. J. D. Woods, Evanston, Ill.

Dear Sir and Brother:—Our attention has just been called to an article which appeared in The Progressive Thinker, of Chicago, March 31, 1894, and which we understand has been recently revised against you in that locality.

The undersigned were active members of the Law and Order League of Wichita at the time referred to in the above article, and we personally know that every statement made therein reflecting upon your integrity is unqualifiedly false. "Spotter Jackson," so-called, was simply used by the saloonists and by their willing tool, the county attorney to father a monstrous lie in order to break down your influence as president of the league.

The matter was thoroughly ventilated at the time by a hostile court and you were vindicated completely. Jackson left for parts unknown. Boone, the county attorney, was disbarred shortly afterward and went to Chicago where he engaged in business with a reputable firm of attorneys as collector, and within the past year, as stated by Chicago papers, absconded with a large amount of funds.

If you need any further vindication from the attacks of witnesses of this character, you are at liberty to refer to any of the undersigned, and if this be not sufficient we can bring to your assistance the testimony of at least a hundred citizens of Wichita, among them being some of our most reputable wholesale merchants, lawyers, bankers, ministers, teachers, and men of all honorable professions and vocations.

Very truly yours,

N. B. HAGIN.

Sec. Law and Order League.

W. B. KNAPP.

J. M. Member Ex. Committee.

J. D. SCHOLLENBERG.

H. W. LEWIS.

Member Ex. Committee.

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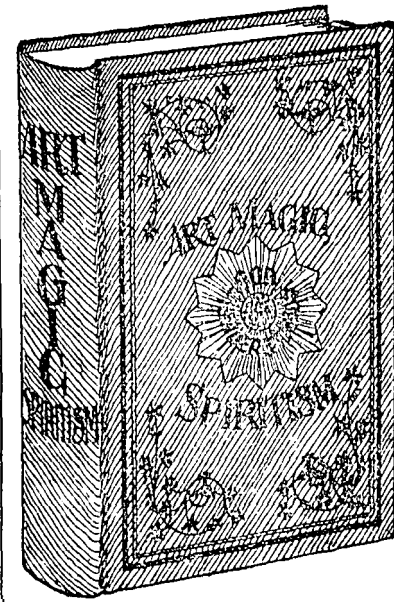
## MAGIC

## SPIRITISM

## REGARDING ART MAGIC.

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The subjects of improvement, advancement and spiritual progress ought never to grow old or tiresome to a true Spiritualist, and if there is any one thing more than another that The Progressive Thinker takes pride in it is the matter of improvement, advancement



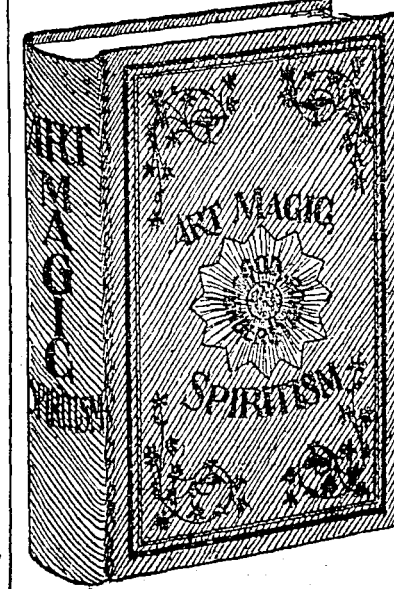
and progress being made in the whole Spiritualistic movement. To the accomplishment of this result there is nothing more potent than the live, wide-awake press that leaves no stone unturned and brings out all the truth there is to prove the statements, the declarations of its basic philosophy.

## REASON AND TRUTH.

Reason is only potent when on the side of truth. Wisdom can be taught without the truth at its base. Religion may, if eloquently and hypnotically presented, take hold upon the minds of the people temporarily, but if not based upon a knowable fact it must fall of its own weakness.

## CANNOT BE CRUSHED.

Spiritualism is simply a fact, a knowable truth, and cannot be crushed by any amount of slander and misrepresentation; by all the fraud and charlatanism and exposures of fraud and charlatanism; by all the unnumbered diabolical and intricate and almost unsolvable problems along the line and



within the outstretched arms of its many themes, theories and philosophies; by all the burdening barnacles of destruction that have become attached by reason of selfish desires and aims;

of this be assured, but we must not forget that the wheels of progress will not turn if the machinery is not cleaned up once in a while and oiled; if man fails in his duty, the machinery of which he is a very important part will lag, and the progress that is his will be slow.

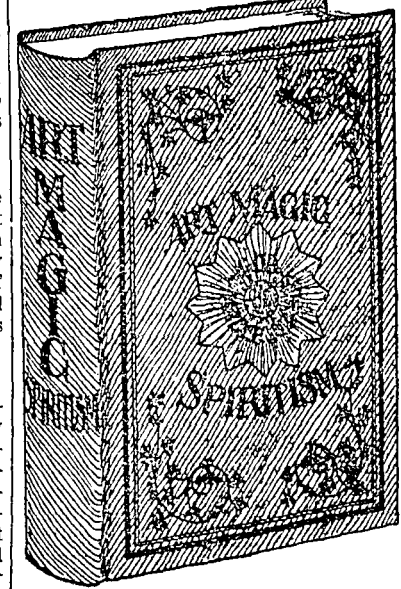
## OUR PROMISE FULFILLED.

We have promised the readers of The Progressive Thinker, each time we have given them something new, that it would not be the last or the largest donation that would be made to the cause and to their own personal compilation of valuable literature, so

HERE WE ARE AGAIN with a neat and invaluable work, a book of nearly four hundred pages, beautifully bound and plainly printed on clear book paper, and from type large enough to rest the eye from the strain necessary to obtain the current news from the secular press of today, large enough to read at night without injury to the eyes.

## THANKS FOR PAST FAVORS.

We have no aim but words expressive of the highest appreciation for the manner in which the Spiritualists of the country received our last premium book, Ghost Land. We appreciate their eagerness manifest from the first in procuring that most wonderful work, and as we know each one who has been so lucky has received more than his money's worth many times over, it is only with a feeling of thankfulness, hope and implicit confidence that we present to you this, our latest publication. Thankful our effort has resulted in affording a means to a higher spiritual education for the masses, hoping for a continuation of the interest in our liberal offers we present ART MAGIC to the public with all confidence in its



power, as a literary work, to give the perfect satisfaction that has been so enthusiastically expressed, privately and for publication, of Ghost Land.

TERMS FOR ART MAGIC.

Art Magic will be ready for distribution June 1, but orders sent in now will be put on file and filled immediately after that date.

One dollar and twenty cents (\$1.20) will get The Progressive Thinker for one year and Art Magic. All orders placed on file after the date of this paper will entitle the subscriber to Art Magic. No order will be filled without the accompanying \$1.20.

ART MAGIC AND GHOST LAND.

Art Magic is a companion to Ghost Land, written by the same author and issued by the same editor, Emma Harding Britton, and until the first of June we will furnish The Progressive Thinker and Ghost Land at once, and Art Magic as soon as published, for \$1.50. We will also continue sending Ghost Land up to June 1, on its present terms.

If you wish to get Ghost Land as a gift, you had better send in your \$1.20 at once or you will lose the only opportunity you will probably ever have at this rate.

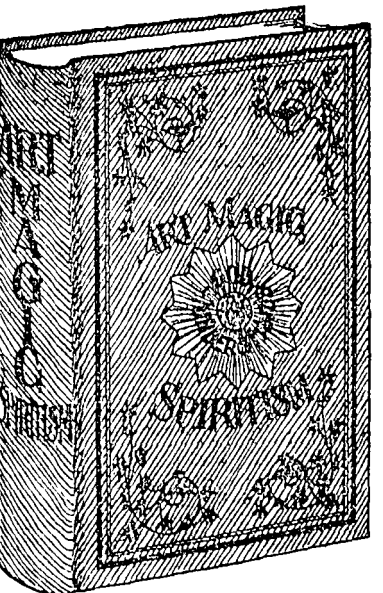
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REMEMBER that all orders must be accompanied by their requisite amounts, viz:

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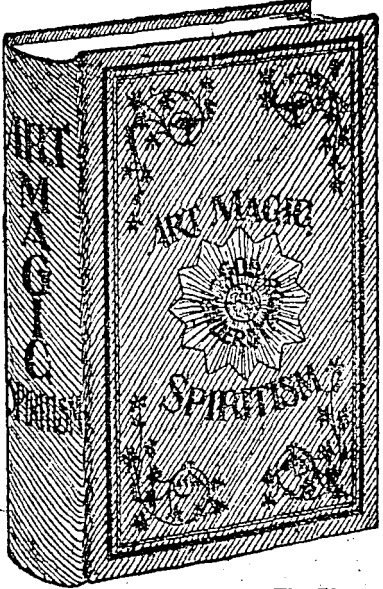
GHOST LAND and The Progressive Thinker One Year \$1.12. The last two offers not good after the first of June.



## UNPARALLELED OFFER.

Where, when or by whom, aside from former premiums offered by The Progressive Thinker, has there ever before been such remarkable offers made to the Spiritualistic public in the matter of high-grade literature that have been up to their representation? We are obliged to make this slight difference between the price of The Progressive Thinker and Ghost Land and Art Magic, owing to the advance in the material of which the latter is composed. It makes but a few cents difference on each book, but to the one who furnishes ten or twelve thousand books it makes quite a perceptible deficit, and the offer still remains unparalleled.

Send in your orders now and they will receive prompt attention. Again do we call special attention to our terms: GHOST LAND special terms will end June 1st. ART MAGIC will be ready for distribution June 1, and can be had by paying \$1.20 and get The Progressive Thinker one year in the bargain.



By sending us \$1.50 before the first of June you can get The Progressive Thinker one year, Art Magic and Ghost Land.

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The Progressive Thinker with its methods, coupled with its phenomenal success, has become the wonderment of the age in all Spiritualistic, Agnostic, Scientific and Church Circles, and well may they wonder.

## WHAT WAS IT?

Where Does "the Spirit of Ignorance" Reign?

I seldom pay any attention to an article that the writer is not willing to father by signing his or her name; but I have been requested to reply to "Objector" in The Progressive Thinker of the 9th inst.

It is a hard task to reply to an article that does not make any points. It is like replying to an orthodox preacher who wanted me to enter into a controversy and insisted that before the argument began I must admit that the Bible was the word of God. This is about the same thing.

First, I must admit that "the simple law of mind-reading" explains the test. The law of mind-reading is not understood and is so far from simple that it has never been satisfactorily explained, on any hypothesis except the Spiritualistic one, to some of the greatest minds that have ever been known.

If "Objector" would take the trouble to make some practical experiments in mind-reading, there would soon come a time when it would lose its simplicity, and he (or she) would find that the "spirit of ignorance" was present somewhere besides at Spiritualistic meetings.

Now to the point. This "something" said it was Mrs. Bowers. It did not say it was a "subjective consciousness" or a "subconscious consciousness" or an "astral shell" or an "emanation of Mrs. Dedrick's mind" or anything else. It simply said it was that part of Mrs. Bowers that had survived the shock of death.

Whose testimony is the best? "Objector's," who was not there, did not know anything about it, and from the tenor of the article has a priori evidence that it was not true, or this intelligence that said it was the spirit of Mrs. Bowers?

There was no effort on the part of Mrs. Dedrick to send any such information to the editors in the circle in Sanforth to receive such a message. It came as a spontaneous effort on the part of some intelligence outside of their consciousness and said it was Mrs. Bowers.

Again, because Stead gets messages from the living, it does not alter the fact of spirit communion. Does not "Objector" know that Stead accepts Spiritualism as a fact, and that he has stated positively that he gets communications from the so-called dead? He has so stated on numerous occasions.

Every hypnotist (and I presume "Objector" means that by the term "Psychologist") knows that there is a something that comes into his operations that prevents him from doing just as he would like to. That something says it is the spirit of some departed human being.

That the hypnotists acknowledge the claim to be true can best be proven by the fact that nearly every hypnotist acknowledges the Spiritualistic hypothesis. This I know to be true from personal acquaintance with many of the best hypnotists, and by the published statements of others.

Probably few, if any of the readers of The Progressive Thinker have had more extensive opportunities for practical observation upon this point than the writer. Spiritualism was not invited to our home. It came without invitation, and after five years of investigation, with three "psychics" in the house, the aid of dozens of others, and the expenditure of several thousand dollars in the practical investigation of the subject, we were compelled to accept it.

But "Objector," with a "shoo-fly-don't-bother-me" air, settles the matter at once. He has read The Progressive Thinker a whole year, and has seen nothing to prove the "spirits-of-the-dead" explanation.

The "souls-of-the-living" explains it all. Mr. "Objector," you can no more prove your "souls-of-the-living" theory, than can the Spiritualists prove to you the Spiritualistic hypothesis. "None are so blind as those who won't see." The very existence of a "soul" is a hypothesis, unless there is a demonstration of it. Did you ever think of that? We have accepted it like the boy did his mother's statements with the remark, "It's so, for ma says so, and if ma says so, it's so, if it ain't so."

The popular idea has accepted a soul theory, but unless we have an evidence in Spiritualistic phenomena, there is nothing to prove that we have a soul—or, as some may call it at that state, that we are souls.

Spiritualistic phenomena, ancient and modern, furnish an explanation on a rational basis for many of these peculiar happenings, but it requires a candid personal investigation to establish the reality of spirit intercourse. "Objector" will be able to gain this knowledge if he will investigate, and not simply fill the role of "Objector." Lily Dale, N. Y. W. H. BACH.

## ATTENTION AT ONCE.

Subscribers to the Jubilee Fund.

Before long there will be published in the Spiritual press a list of subscribers, with the amounts paid to aid the International Jubilee Celebration, to be held at Rochester, N. Y., May 25 to June 1. In cases where a request has been made not to publish the name, initials will be given. This statement is made in order that all may have an opportunity to send in their subscription in time to appear in the first publication. Compulsively few of our people have done anything to aid in this great undertaking, yet nearly every Spiritualist can afford to give it financial support. Large sums are desired, but small ones will be gladly received. If every Spiritualist will do his duty in this matter, even though he can give only ten cents, it will provide a sum sufficient for all purposes. Do not be ashamed to assist with small sums, unless you can afford to give more liberally.

One dime each from one hundred thousand persons will amount to ten thousand dollars. So send along your money and show that you have some interest in a celebration that is destined to be of great benefit to humanity. Please do not delay, as the time is short and the expenses many.

Those who have been placed in charge have a right to demand the hearty support of all true Spiritualists, that the Jubilee may be made a grand success.

Send all donations to the undersigned. FRANK WALKER, Hamburg, N. Y. Gen. Manager.

"From Night to Morn, or An Appeal to the Baptist Church," by Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.



## ..GENERAL SURVEY..

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

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

Mr. J. W. Kenyon will lecture in Pautucket, R. I., April 24; in Fitchburg, Mass., May 29; in Providence, R. I., June 5, 12, 19 and 26; at Onset Bay camp, July 6, 8, 10, and in South Hanson, July 31. For open dates address him at 268 Prospect street, Cambridgeport, Mass.

E. J. Bowtell writes from Binghamton, N. Y.: "The Progressive Spiritualist Society celebrated the Anniversary, March 31, by a gathering at the home of Mrs. N. Lettington, president, and April 3, by a special service in G. A. B. hall. 'The subject given for the lecture on Sunday evening was 'The Knock that Woke the World.' Music and singing by Miss Morley. The attendance was large."

Mrs. H. L. Bigelow writes: "The First Spiritualist Union of San Jose celebrated the Fifth Anniversary of Modern Spiritualism, on March 27, in an all-day meeting. Sister C. R. McMeekin gave the anniversary address. These reunions are very enjoyable and looked forward to with a great deal of pleasure by the society and their friends. On April 3, the following officers and trustees were duly elected to serve the society: President, C. L. Gresswell; president, J. J. Murrey; secretary, J. W. Dexter; treasurer, W. A. Phillips; J. H. Gordon and W. D. J. Hamby, trustees."

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W. W. Hankins writes from Lima, O.: "We would reiterate the many favorable notices which these columns have already contained of the efforts of Mrs. Eva Payne Hopkins to raise her audience to the place above the physical, and take them with her, into touch with the universal currents that they may gather therefrom genius and spiritualism."

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gave some excellent tests, which were recognized. All young mediums are invited to attend, for here is a chance for further development, for we wish to assist all in this grand work, so that there will be no workers in this beautiful cause to deliver to the mortal world messages from beyond."

J. W. B. writes from Jonesboro, Ind.: "Dr. Hilligoss, of Anderson, is filling a month's engagement with our society. As we sat listening to his strains of eloquence we could not help thinking, what a grand thing it would be for the cause we love and represent, if in the future he would be kept constantly upon the program, so that his gifts could be made manifest to a greater number of persons. At the close of each lecture C. E. Winans, the materializing medium, gave tests. At the afternoon session little Maude, one of his controls, took advantage of the opportunity and talked quite a while independent of the medium. Mr. Winans and his manager, Mr. Norman, have been with us, and given a series of seances here and in Marion."

Mrs. John Hary writes from West Belleville, Ill., of the book on Clairvoyance, by J. C. F. Grumbine, and on sale by The Progressive Thinker: "It contains a wonderful lesson of truth and the higher, spiritual wisdom. All earnest seekers after truth cannot fail to unfold their spiritual gifts by it."

Sunday, April 10, at Nathan's Hall, 1565 Milwaukee avenue, Chicago, the Spiritualistic Church of the Students of Nature held their first public services at that place. Wm. Schumacher, president; Mrs. M. Summers, pastor. The hall was profusely decorated with lilacs and palm leaves, and a large and well-pleased audience was present. At the close of the services, Miss E. Fravel, with a piano accompaniment by her sister Ethel. Tests, all recognized as correct, were given by the president and pastor. Public services will be held at this hall regularly hereafter.

Mrs. H. Scovel writes from Kansas City, Mo.: "After giving up my charge at Peoria, we came to Kansas City, but Mr. Scovel was dangerously sick with 'King Grippe' and we were forced to go on to Galena, Kan. As soon as he was sufficiently recovered to leave her, we returned to Kansas City. We have had three meetings of our own and assisted in the anniversary exercises. This field has been in a disorganized condition for some time, but our success has been very flattering. We have a fine hall, and last Sunday evening proved the people are very anxious for spiritual work. We had to utilize platform and windows in the building to accommodate the overflow. Kansas City friends seem to be awake to the necessity of some established work, and we hope to be able to remain long enough to do this, even if compelled to divide time with Galena and Joplin. The Progressive Thinker, as everywhere we go, has many warm friends here. Our address here is at No. 1213 McGee street."

Please keep copies of your poems sent to this office. We cannot agree to return any we have not the space to use.

Newburyport, Mass.: At the annual meeting of the First Spiritualist Independent Club, held on April 12, the following officers were elected for the ensuing year: Grand master, Dr. C. W. Hildred; grand matron, Mrs. Catherine Poor; scribe, Mrs. Louise V. Hildred; treasurer, Mrs. Carrie M. Jamison; board of directors, the above and Mrs. Lydia J. Goodwin, Mrs. Ruth Thurlow, Mrs. William Poole, Mrs. Jennie I. Folansbee, Mrs. Mattie Cheney, Mrs. Mary Cottrell, Brother W. Johnson, Mrs. Henrietta Fuller and Mrs. Sarah E. Ash.

G. F. Perkins will accept calls for speaking and giving tests for May. Address, 587 N. Clark street, Chicago.

An earnest and competent speaker and test medium wishing to obtain a footing in Chicago, can do so by applying at once to G. F. Perkins, president Beacon Light Spiritual Church, 587 N. Clark street.

Dr. Warren White, the spiritual and magnetic healer, has removed to No. 222 Wilcox avenue.

B. P. Vollier writes: "Many thanks for the paper. The first number is worth many times the price. I am very interested. What an intellectual feast it is. The two finest periodicals published to-day in the United States is The Progressive Thinker, an advocate of Spiritualism, and the Coming Nation, of Ruskin, Tenn., an advocate of Socialism, the fatherhood of God and brotherhood of man. Think of it, in Ruskin no churches, no saloons! They go together."

Eliza Payne writes from Connersville, Ind.: "I feel it my duty to write the expression for the Spiritualists of Connersville for the good word of the Rev. H. Hart, of Richmond, Ind., and Master James E. Wood, of German, Ohio, have been doing their mediumship. They have been here the past week holding light and trumpet seances, and have been the instruments through which many of our best citizens have been convinced of the truth."

Prof. W. M. Lockwood is now in the city for a brief visit. His lectures in the East proved a very attractive and drawing card.

Dr. A. W. S. Rothermel, formerly a medium for physical manifestations, but now turned to mind reading, is in the city for a few days only. A letter will reach him if addressed in care of the Palmer House.

On Easter Sunday evening, at Denver, Colo., Mr. Geo. W. Walrond conducted a grand jubilee resurrection service, assisted by Dr. N. F. Ravlin, of San Francisco. The hall (Gay's Academy) was crowded; every chair and bench occupied. The subject chosen was 'The Problem of the Resurrection,' to which many tests were done by Messrs. Walrond and Ravlin. Professor Walrond gave nearly a hundred tests, including spirit messages and delineations, and psychometric answers to questions. An orchestra played a grand selection from the 'Bohemian Girl' and other pieces, and Mr. Walrond's guides gave impromptu selections from the Bible and the Gospels, also selected pieces on the piano. Dr. Ravlin said in his address that Mr. Walrond was a spiritual encyclopedia.

P. C. Mills, state agent for the N. S. A., writes from Edmonds, Washington: "Mrs. Frances A. Shelton, of Chabalis, Washington, has been duly appointed deputy state agent, with full authority to call and conduct a mass meeting in Washington for the purpose of organizing a state association of Spiritualists in the National Spiritualists' Association. All Spiritualists in the state are requested to send in their names to the Deputy, and earnestly assist in the movement. All mediums are earnestly requested to correspond with her, giving phases of mediumship."

Charles Howell is the speaker for April for the Church of the Unity, in Flynn's hall, corner North avenue and Robey street, of which Mr. Hoffman is pastor. Mrs. Mary Brown assists Mr. Hoffman in giving tests.

## From Light, London, Eng.

## THE SPIRITUAL REGENERATION SOCIETY.

A society under this title has lately been formed for the development of the spiritual side of man, all the members of which must be abstainers from flesh food, alcohol, tobacco and narcotics. The society has no other restriction as to membership, and Spiritualists of all shades of opinion, Theosophists, and all who are willing to strive for the unfoldment of spiritual truths and a high state of soul development are invited to join in the movement, which is felt to be somewhat in the nature of an experiment.

Purity of life, brotherly and sisterly love, and a sincere desire for mutual progress are the main objects in view. Phenomena of the highest class will be welcomed and psychometry and clairvoyance classes and circles established.

## THE QUEEN'S BELIEF IN A SPIRIT WORLD.

Our readers will be interested in the following items which we quote from the Daily News of the 17th inst.:

"The Queen, as is well known, is a strong believer in the reality and near presence of the spirit-world. A writer in the current number of the 'Quiver' states that Mrs. Queen's 'Little Pilgrim in the Unseen' was of great interest to the Queen, who, since the death of the Prince Consort, has had a special liking for writings dealing with the mystic and unseen."

"She believes that it is given to our departed loved ones to watch over those who still struggle with the temptations and sorrows of the earthly life. It has been the great consolation of her life, the Prince Consort, who she felt that the Prince was watching over the events of her life. During her retirement at Osborne, immediately after the Prince Consort's death, the Queen found her only comfort in the belief that her husband's spirit was close beside her for had she promised that it should be so."

"This was the belief which has been the Queen's half-sister, the Princess Hohenlohe. The belief that the spirits of the dead are hovering about those whom they loved on earth may be the reason for her Majesty's dislike to second marriages, especially the remarriage of widows."

It might have been added that belief of this kind in the spiritual world was one of the links which bound together her Majesty and the late Poet Laureate in affectionate sympathy. In one of his published letters to the Queen the poet wrote: "If the dead, as I have often felt, though silent, be more living than the living—and linger about the planet in which their earth-life was passed—then they, while we are lamenting that they are not at our side, may still be with us; and the husband, the daughter, and the son, lost by your Majesty, may rejoice when the people shout the name of their Queen." Sentiments such as these were sure of arousing an echo in the heart of the Queen. Writing to Lord Tennyson on one of the anniversaries of her wedding day, the Queen described it as a day which she can never allow to be considered sad. "The reflected light of the sun which has set still remains! It is full of pathos, but also full of joyful gratitude, and he who has left me nearly thirty years ago, surely blesses me still!"

THE HIGHER CHEMISTRY.

It is only in France that it is possible to specialize the study of the occult sciences by devoting a magazine to each of them. Alchemy has been the last to be represented, but at length it possesses its organ. We are, indeed, somewhat tardy in recording the fact, for 'L'Hyperchimie' has already published some twenty monthly numbers. Judging by the single copy which we have seen, it seems devoted to modern experiments in transmutation, such as those vouched for by Dr. Emmens, rather than to the medieval literature, so rich in dark oracles.

THE CONTRADICTIONS OF THE ESOTERIC.

The problem of the habitancy of other planets than our own has perplexed scientists; and we might expect that the Mahatmas, with their superhuman knowledge, would give us some definite and reliable teaching on this point. But we are again doomed to disappointment; for the teachings, even from the same Mahatma, are hopelessly at variance.

IN "THE SEER'S DOCTRINE,"

the Mahatma Koot Hoomi says, in a letter to "H. P. B.," "their respective inhabitants, the Jovians, Martians, and others, can perceive our little world" (1, 106). Later, the author speaks of a "Mahatma" as being enjoyed by the "inhabitants of the planet," yet, in the highest form of the planet, yet imperfect, he can aim at higher conclusions, help the least perfect, and make the conditions for general advancement more favorable than would be possible without his intervention.

THE HIGHEST PRODUCT

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## From Two Worlds, London, England.

## NATURE.

The ancient Greeks had elevated views of nature, which they glorified and deified. They sang its praises and aimed to imitate its methods. Natural beauty, natural symmetry, natural harmony was the object of their strivings, and their art and sculptures, their poetry and oratory and their language with its marvelous beauty, finish and flexibility remain to attest the success with which they cultivated the study of nature.

In later times, under the influence of theological pessimism, men came to look upon

NATURE AS ESSENTIALLY EVIL, something corrupt and vile, because accused of God. Although the Creator had originally pronounced the works of his hand good, the devil having thwarted his plans by successfully tempting the first human being to sin and thereby introducing evil into the world, all nature became corrupt and depraved; the earth was made to bring forth thorns and thistles where before bloomed the roses of natural beauty and sweetest perfume; the frown of God was upon all things and "nature, from her self-sighing through all her works, gave signs of woe that all was lost."

It was still believed that in man there was something of the divinity which SHOULD WAR AGAINST NATURE, crush and overcome it even though the struggle involved a life of pain, wretchedness, and horrible death. To follow the promptings of nature was a sin to be mourned over, to be expiated only by prayer and fasting, and self-inflicted pain. The natural instincts and passions were regarded as the promptings of Satan and all the pleasures of life were the means used to lure men to destruction. To forsake family and friends, to withdraw from society, to go into the monastery or the desert, was the highest duty of man.

and all its natural enjoyments was necessary to regain God's favor, and to escape torture beyond the grave as horrible as Omnipotence could inflict, and as lasting as eternity. "A hideous, sordid, and emaciated man," says Lecky, "without knowledge, without natural affection, passing his life in a long routine of useless and atrocious self-torture, and gnawing at his own flesh, and gnawing at his own brain, and becoming the ideal of the nations which had known the writings of Plato and Cicero, and the lives of Socrates and Cato."

HUNDREDS OF YEARS LATER

when asceticism and pessimism had found their foe in industrial life—the condition of a progressive civilization—philosophers arose who taught that the path to perfection led back to nature from which man had departed, and that in savage life, unperturbed by the artificialities of civilization, was to be found the method of living required to restore man to his first estate. Of this view Ruskin was the most brilliant and accomplished advocate.

The view of to-day is, among progressive thinkers, that the earth and man are in

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