



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

VOL. 12

CHICAGO, SEPT. 21, 1895.

NO. 304

CHURCH AND STATE

CAREFULLY ANALYZED BY A ROCHESTER JOURNALIST.

CHURCH AND STATE.

An Address Scintillating with Interesting Facts and Statements.

Delivered Before the Rochester (N. Y.) People's Ethical Society,
BY A. W. MOORE.

In my remarks this afternoon I will so endeavor to treat upon the subject of Church and State as not to antagonize religion. I believe that from the remotest period in human history to the present time, honest men and women have been engaged in propounding religious doctrines, with a view to the betterment of mankind, and the noble service and benefits resulting from the countless religious systems of the past are incalculable.

It must be conceded by all fair-minded men that the religious instinct, when properly exercised, has helped to uplift man from degrading tendencies, and assisted greatly in bringing forth conditions. A great many religious systems and creeds have budded, blossomed, borne fruit and gone to decay.

And this process is quite natural, and will continue until the human race is sufficiently educated to realize universal law, as exemplified by the operations of universal law.

There are two truths that have been largely ignored by the teachers of modern times: to-wit, first, that all things in the visible and invisible universe are governed by absolute, unchangeable law. There never has been, since the foundation of this law, inasmuch as a hair's breadth, and there never will be, in the eons of ages to come.

Second, that all power lies in the unseen. There is not an object upon the face of this planet that can be discerned by the physical sight that possesses an iota of inherent power.

PROMPTING FROM THE UNSEEN.

Every religious system upon our earth that was ever established has had for its foundation some prompting from the unseen—called occult or spiritual. Look back to the most distant periods of antiquity, study the hieroglyphics upon the rocks, temples and tombs of peoples who flourished in prehistoric times, and you will find evidences of a hidden knowledge, or perception of a power which lies in the unseen. And as you come gradually up the scale of human development to periods when men made records on papyrus and parchment, the same story is told of this unseen power. Ancient Egyptian records are saturated with accounts of occult phenomena. Chaldean, Persian, Hindu, Chinese manuscripts teem with experiences called spiritual. The Vedas, Ramayana, and all the other sacred books of the East, the West, the North and the South, tell the same story of the occult phenomena.

OCULT PHENOMENA WORLDWIDE.

Coming up to more modern times, we find Babylonians and Jews recounting their mysteries, and in the Bible of the Hebrews and Christians are told some of the strangest stories of this occult phenomena to be found recorded.

The civilization and magnificent literature of Greece were founded upon the spiritual philosophy of the Hindus, and the literature of Greece forms the text-books in our colleges to-day. All the occult phenomena so abundant everywhere in the world now, and which are vouchered for as real and genuine by the best scientists in every country, were familiar to and well understood by the Greek philosophers.

If you want to prove it, read their works, and even though they have been largely misinterpreted, diluted, distorted, and twisted around to meet, in a measure, the requirements of modern thought, you will still find them saturated with spiritual teachings and magical marvels.

Socrates lost his life for instructing the people in regard to the truth of the spiritual philosophy, and as he raised the fatal cup of hemlock to his lips, he exclaimed, triumphantly: "Here is a libation to the gods!" The so-called gods of the Greeks were nothing more nor less than

DISMEMBERED SPIRITS of men, who had dwelt upon earth, and were exemplified in statuary. You see, in those days, the ruling powers abhorred the manifestation of spirit intelligence, just the same as they do to-day. That is why they condemned Socrates to death.

Kings, princes and potentates have no use whatever for the spiritual philosophy, because it teaches a spiritual democracy, and the brotherhood of man. The idea that a humble subject is as accessible to the spirit intelligence as a prince or potentate is thorns and dangers to an aristocracy, or those who seek

earthly glory, and an ascendancy over their fellowmen. Oh, no. If there is any information to be got from the universal fountain of spirit intelligence, it ought, according to their ideas, to come through headquarters—the human aristocracy—the becoroned, bewigged and begowned authorities sitting in high places. But universal law doesn't work that way, so we find when Jesus of Nazareth tried to teach the people of Judea some truths concerning the spiritual philosophy, they would not listen to or tolerate him, and were just as much opposed to his teachings as the majority of men and women are to-day.

The opponents of truth were not satisfied until Jesus was put to death. Now, there was nothing new in what JESUS ENDOVED TO TEACH.

The Buddhist monks and nuns had been teaching the same doctrine of immortality in India six hundred years before, resulting in the formation of a society called Essenes, by which name the followers of Jesus were known for over a century after his execution. It is not my intention to enter upon any lengthy discussion of the spiritual philosophy. I wish simply to show that the occult phenomena exemplified by Jesus were common throughout the entire human race, but formulated differently by different minds, under different circumstances and environments.

The barbaric mind attracted the barbaric influences, the commonplace mind the commonplace, the cultivated mind the cultivated, the spiritually minded the lofty and superior influences—the same as they do to-day. I must here say, however, that the purpose of this occult intelligence which has always been coming to mankind from the invisible world, and is coming to-day, through countless millions of sensitives, is identical with the world over.

Out of the silence and the invisible messages come, speaking of man's immortality. The glad tidings of great joy is to this effect:

"THERE IS NO DEATH!"

The spirit speaks further of the progressive nature of man's soul, and that after the dissolution of his body the spirit begins to develop from the standpoint achieved during his mortal life.

ALL RELIGIONS ONE COMMON FOUNDATION.

The lesson is very simple and natural. The Parliament of Religions held in Chicago revealed the fact that the religions of the world have one common foundation—spirit. All the Messiahs that ever came into the world have preached about the spiritual nature of man. All the information we ever got in regard to the hereafter has come to us through spirit manifestation, by voices, writings, visions, dreams, materializations and the myriad phases so common nowadays, and which are vouchered for by perhaps the most brilliant and distinguished galaxy of scientists and intellectual giants that ever passed judgment upon any question.

GOSPEL OF LOVE.

Now, out of all these manifestations that are declared to proceed from the intelligences in the Spirit-world, there comes, high above all, the gospel of love. The message that comes is this: "Love one another." The idea that to that simple yet sublime mandate leads to the grandest condition of the human race that can be conceived, namely:

"The brotherhood of man and the fatherhood of God!"

Now, I am not contenting at this time that the spiritual philosophy is the true solution of the mysteries of our being. I will merely say that a study of all religious systems points to it as being the most reasonable, and as being infinitely superior to the teachings of supernaturalism and the miraculous, with which dogmatic theology has been mystified, in order to work on the superstitious nature of the ignorant. The idea that all phenomena in the universe are governed by law ought to be inspiring to every thoughtful mind.

It is all the same to me whether a man believes in the orderly and sublime processes of universal law, or pins his faith upon bewildering phenomena which he pleases to call miraculous, or the outcome of special suspensions of universal law.

I think it is a mistake to try and get our neighbors to adopt our own way of thinking; nay, more, I believe the religious propagandist has had much to do with inducing upon mankind the deepest woes. I have always thought that the word "belief," used in connection with religion or philosophy, represented a stupid delusion of the human mind. As if a man's belief did not depend entirely upon his birth, temperament, environment and experience. The fact that a child can be trained up to believe anything, however absurd, and fight for his opinions at maturity, is sufficient to convince any thinking mind of the absurdity of looking on belief as a criterion of truth. The fact is, the unbelief in the world has been a very Jacobite ladder to human liberty and progress.

Having touched briefly upon the groundwork of religion, and endeavored to point out the simplicity of their common origin, I will now try to show how

It is that the various systems failed to inaugurate the brotherhood of man.

THE PYRAMIDS MAY HAVE BEEN BUILT BY OCULT POWER.

We all know that human nature is pretty nearly the same the world over. It has always been, and still is, a fight for supremacy among the races.

There have been, however, always a small minority in the world who have acquired sufficient mastery over their passions to resist temptation in their various forms and obtain spiritual perfection. Let us go back to the dim past. We behold stupendous remnants of civilizations, of which scholars only form conjectures concerning their origin and subsequent progress and decay. The ruins we behold in the various parts of the world, particularly in Egypt, Assyria, India, China and like countries of the Orient, and Mexico, South America and Europe in the Western hemisphere, reveal the fact that prehistoric races achieved the highest conditions of civilization. Look at the ruins of the many cities grouped around Nineveh and the almost unbroken line of ruins to be seen from Tekrit to Bagdad.

These fragments of a past glory make us ashamed of the architectural achievements of our own age. Point where we will, nothing that has been constructed in modern times is anything like so stupendous, so colossal, in solid yet simple grandeur as the pyramids of Egypt. Do we ever think of the methods used by the ancients in lifting up enormous masses of stone weighing many tons each to the height of hundreds of feet? How, for instance, the enormous stone blocks were raised to the top of the great pyramid, to a height of 480 feet? or about four times the height of the Wilder building. We are told that the Egyptians were familiar with an occult power by which such enormous masses of stone could be moved. We laugh at such an idea. Yet, in our own time, we are repeatedly confounded by occult phenomena such as solid bodies being lifted without any physical touch.

Men and women have repeatedly been carried in mid-air by the same agency. If a solid body, such as a piano, weighing six hundred pounds, can be lifted to the ceiling by occult power in 1893, why could not blocks of stone be raised by the same power in ancient times. Does universal law change with the human fashions? Not at all.

But the majority of people don't believe that any solid body in the world was ever moved by occult power. The unbelief, however, does not change history and has no bearing on facts. It is, in reality, simply ignorance, a deprivation on the part of the unbeliever, and the only cure is knowledge. There is nothing more potent in the universe than mind, and by the concentration of man's will power, all things are possible to him. Just as soon as phenomena are witnessed unbelief becomes something else.

History shows that all through the ages the wisest men, the most profound philosophers, and, in our own time, our greatest scientists, and hundreds of millions of men and women believed and yet believe in occult power, and spent and still spend much time in studying occult phenomena.

MAN ABUSED THE OCULT POWER.

Now, I want to show how man has abused the occult power, through the manifestations of which he was enabled to discover the immortality of his soul. And that will bring me directly to the subject of Church and State.

There is every evidence to show that people in olden times possessed a profound knowledge of the powers which lay in the unseen. As I have said, the glory, beauty and soul of all the messages that have come from the intelligences of the Spirit-world are comprised in that simple mandate to the human race: "Love one another."

But the crafty-minded of the ancients did not exactly like the idea of the brotherhood which this divine mandate suggested. They put their heads together, and becoming adept in occult manifestations, said: "These wonderful phenomena should not be made known to the common people. We are the only ones that should control the manifestations." So they organized mystical orders into which only certain people were admitted to membership. I can only touch very briefly upon some of these orders. There was that of Mithras, one of the so-called divinities of the ancient Persian pantheon. Speaking of the ceremonies observed in the initiation to the mysteries of this order, Chambers' Encyclopedia says: "They were of the most extraordinary and, to a certain extent,

DANGEROUS CHARACTER. The solemnities assumed a severe and rigorous aspect. Originating in Persia, this mystical order spread into Asia Minor, Syria, Palestine and other countries."

"The Essenes," says Chambers, "was a religious mystical fraternity among the Jews, whose name and origin, as well as character and history, are alike involved in obscurity. The Essenes bore one of the most momentous parts in the development of Judaism. Christianity stands in so close connection with them that John the Baptist and Christ himself have been pronounced to have originally issued from their ranks. An infinite number of writers, more or less qualified for the task, have endeavored to throw light on this brotherhood, but with no success." The same authority says: "Angiology, derived from the

MAGICAL PHENOMENA, formed a prominent feature in their teachings." In the course of time they were looked upon as saints and workers of miracles. By laying on of hands certain whisperings they cast out evil

spirits and healed the sick. The Essene code of ethics was three-fold—the love of God, of virtue and of man; in other words, the fatherhood of God and the brotherhood of man.

THE ELEUSINIAN AND OTHER MYSTERIES.

Then there were the Eleusinian mysteries concerning which, even in ancient times, there were many traditions as to their origin, and modern speculation, as usual, has run wild in the attempt to satisfactorily explain them, because it did not comprehend the spiritual philosophy. Initiation into the Eleusinian mysteries was compulsory on every free-born Athenian. The celebration of the great mysteries commenced on the third month of the Attic year and lasted over nine days.

It is not necessary for me to recount the numerous mystical orders which have existed in ancient times, nor to speak at length on those of the present day. I merely wish to point to these societies or orders as being the origin of that class distinction which paved the way for the subsequent fusion of Church and State in modern times.

The rich and powerful classes in ancient times had the same hatred for the plain, unvarnished truth that the orthodox scholars have to-day. They had a love for mysterious knowledge and phenomena; they gloried in signs and wonders; they loved the ostentation and pedantry which belonged to the so-called wise and learned; but they had no use for the truth which commanded them to love one another.

There were men, however, who clung to truth and who ardently strove to bring about the brotherhood of man. Both these classes found their way into the mystical orders of ancient times, much in the same way that the worthy and the unworthy gain admission to secret lodges of our own day and into churches. In the process of time the mystical orders, instead of catering for man's spiritual development alone, began to minister to his sensual desires.

The orders became the rulers of nations and the masses, after having enjoyed the blessings of spiritual guidance, fell under tyrannies of men: posing as God's chosen people.

I have not time to do more than allude to these mystical orders, which were not only numerous, but which exercised a tremendous influence in the world long before and since the beginning of the Christian era.

Indeed, the Christian Era is of very recent origin. Compared with a hundred million of years during which our earth has been developing, what, indeed, is a couple of thousand?

MISUSE OF THE SPIRITUAL POWERS.

It was when men lost the spirit, and clung to matter in ancient times, that nations fell from glory to decay. By the misuse of the spiritual powers entrusted to men of old, cities and empires, continents and islands were swept to destruction, leaving for posterity only scattered remnants of former glory.

Woe be to the nations that have approached the brotherhood of man in the past times, have risen to the greatest heights of the civilization, culture and happiness, and the further nations have departed from the brotherhood the further have they been sunk in degradation and ruin.

There is one thing in regard to the mystical orders of ancient times—they had their real mysteries. They did not pretend to them and then, when they initiated a candidate, give him mummery and clap-trap. No, they could bring forth the same.

KIND OF MATERIALIZATIONS, transfigurations, etherizations, voices, music and marvels that are common among the mediums to-day. To the uninitiated such manifestations are mysteries. But to the practical psychologist of today they are not mysteries at all, but the outcome of natural law. The ruling classes in ancient times formed a coalition with the spiritual mediums or adepts by which the common people were kept in conditions of semi-barbarism and ignorance, and the practice in the temples became corrupted.

The occult power which came in the Temple of Isis—the real spirit-voice—was replaced by the crafty counterfeit of the priest. As the adepts became corrupt the manifestations of the spirit became corrupt also, for in spiritual manifestations like all ways come to like!

THE ORACLES OF THE ANCIENTS.

Speaking of the oracle Chambers says: "It dates from the highest antiquity and flourished in the most remote ages. Among the Egyptians all the temples were oracular. In the hieroglyphic texts the gods speak constantly in an oracular manner and their consultation by the Pharaohs is occasionally mentioned. In later days the most renowned of these oracles was that of Ammon in the oasis where oracular responses were rendered by the shaking of the statue of a god or by his appearance in a certain manner."

"Oracles were used by the Hebrews, as in the consultation of the Urim and Thummim by the high priest. The Hebrew oracles were by word of mouth, as the speech of God to Moses, dreams, visions and prophetic instructions, besides which there were oracles in Phoenicia, as that of Beelzebub and others of the Baalim. They were also in use throughout Babylonia and Chaldea. So numerous, indeed, were the oracles in the ancient world, that three hundred are said to have been in existence."

CELEBRATED ORACLES.

"The most celebrated oracles of Asia Minor were those of Telemisus in Caria or Lycia, but the Greek oracles enjoyed the highest reputation for truthfulness, and the most celebrated of these were the Dodonean and the Delphic, the latter being particularly renowned and was Panhellenic, or open to all Greece, consulted for public purposes and occupying a position resembling in some respects that of the papacy in the Middle Ages in Europe."

latter being particularly renowned and was Panhellenic, or open to all Greece, consulted for public purposes and occupying a position resembling in some respects that of the papacy in the Middle Ages in Europe.

"The name of the first priestess who GAVE ORACLES WAS PHEMONA."

Just at this point I wish to call attention to a fact that is not generally known. I have just mentioned that a woman—a priestess—was the first to give the oracle in Greece, thousands of years ago. There is a private lady in this city who for ten years past has given the

ORACULAR VOICE TO HUNDREDS of those who have cared to investigate the phenomena. For seven years I have from time to time listened to this oracular voice which comes out of the void and talks in loud, distinct tones, sometimes for five minutes, sometimes for half an hour. The themes upon which the voice discourses are in regard to the moral progress of man, and it advocates the exercise of all those virtues which make life beautiful and death a welcome entrance to a higher state of existence. I never heard better advice, grander philosophy, nor more reasonable doctrine than that preached by this nineteenth-century oracle. I have listened to the voice time and again, in company with some of Rochester's purest-minded and most notable men and women. Every test that human ingenuity could devise to detect fraud in the manifestation of this oracle has been used, and a committee from the English Society for Psychical Research has put in force its strictest scientific tests in search of deception—but without avail.

I could give the names of prominent citizens who hear this voice occasionally, that would astonish you! I mention this to show you that the Egyptians, the Greeks and all the ancients never obtained from the realm of the unseen any privileges that man cannot enjoy to-day.

We are better educated scientifically, nowadays, to comprehend the psychological phenomena, and the outcome of the present systematic investigations into the subject by scientific men will be very important to the human race.

And now, to illustrate to you the folly of re-establishing a partnership with spiritual and material things, I will quote what an authority says in regard to the

FINAL CORRUPTION of the Greek oracle:

"The consultations with the oracle were generally in the Delphic month, April, and once a day on other months, and the precedence of consulting the oracle was determined by lot." (That was fair and brotherly, but listen!)

"[It] presents, however, obtained for Croesus and the Lydians the privilege of first consultation."

"[That compares with sales of English church livings to the highest bidder.]"

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hated communicated itself to the lower clergy, and especially to certain savage monks from the Nitrian deserts, who, headed by one Peter, a reader, attacked Hypatia in the streets as she was returning from her lecture-room."

The maiden was dragged from her chariot, hurried to the Caesarian church, where she was stripped naked and murdered with tiles, after which, she was torn to pieces and her limbs carried to a place called Chnaron and there burned to ashes. This is a very conservative account of Hypatia, which I have taken from one of the popular encyclopedias of the day. How would it read if all the shocking details were given?

JESUS, THE CHRIST.

We must now turn our thoughts for a few moments to Jesus, the founder of the Christian religion. He was known as the Christ, which means physician or healer. We are all familiar with the sublime characteristics of his mission. He came to minister to and prescribe for the spiritual sickness of humanity. He repeated over and over again the phenomena that had for ages been common in the Orient. His psychical powers were most wonderful, especially when exercised in conjunction with the poor and humble fishermen, and others whom he chose by spiritual intuition, as being in rapport with himself.

SO-CALLED MIRACLES OF JESUS-APOLLONIUS.

It seems strange that contemporary writers have little or nothing to say about the so-called miracles of Jesus, while they write voluminously concerning the occult phenomena of the same character precisely which was exemplified by Apollonius of Tyana, who lived at the time of Jesus. We have very accurate accounts of Apollonius, and he is even mentioned in Scripture as Apollus. He was a zealous follower of the doctrines of Pythagoras, which exemplified the spiritual philosophy so popular to-day. He soon collected a considerable number of disciples, traveled a great part of Asia Minor, and found his way to India, in order to become acquainted with the doctrines of the Brahmins. On this journey he stayed for a time in Babylon, was introduced to the magicians there, and at last reached the court of King Parthos, in India, who recommended him to Jarchas, the principal Brahmin. When Apollonius returned from this pilgrimage, his fame as a wise man was greatly increased, the people regarded him as a worker of miracles and a divine being, and princes were glad to entertain him at their courts.

He claimed insight into futurity, and certainly performed wonders that were perfectly astounding. He was expelled from Rome on a charge of having raised a young woman from the dead. After extensive travels in Spain, Italy, Greece and Ethiopia, he was accused of having taken part in an insurrection against Domitian, but on his appearance before the tribunal he was acquitted. Ultimately he settled in Ephesus, where he opened a Pythagorean school, and continued his teaching until he died, nearly one hundred years old.

We have a history of Apollonius written by Philostratus. Hierocles, a statesman, and opponent of Christianity, wrote in the third century, a work on the life and doctrines of Apollonius, to show their superiority to the doctrines of Jesus. In later times, Voltaire, Blount and others, wrote similar works, and in our time, a work entitled "Antiquity Unveiled," attempts to demonstrate that Jesus and Apollonius of Tyana were one and the same person. It is a remarkable circumstance that many of the Christian writers have assailed the character of Apollonius with such vehement hostility and malediction as to reveal their dread of a comparison between that undoubted historical person and Jesus of Nazareth.

The spread of knowledge by means of more liberal thought, which has inaugurated systems of popular education throughout the world, will result in the casting of the fierce light of truth upon the records of ancient times, and many characters that have been maligned by the fury of religious fanaticism will shine out like stars upon the pages of history.

THE SPIRITUAL AND THE POLITICAL.

I have attempted by the use of mere fragments of history to show that the fusion of spiritual things with politics was inaugurated by the mystics long before the founding of the Christian system of religion.

This fusion caused the dwarfing of every religion in the world, and I maintain that if any religious system founded upon the spirit had pursued its operations independently of the politics, it would have prevailed as the universal faith, and would have established a human brotherhood long ago.

The fact has been proved thousands of times, millions of times—in human history, that spiritual development can only be achieved by those who are actuated by altruism, and have for their motive abnegation or self-denial. When the authorities of the Christian church departed from the mandate to

"LOVE ONE ANOTHER,"

and ignored the ethical principle that "God is a spirit, and must be worshiped in spirit and in truth," their system became in the eyes of the world truly grand and prosperous. The spirit, however, could not remain with men who were actuated with a desire to encircle the world with the chains of religious intolerance. In place of spiritual influence, material grandeur dominated. The spiritual influences inculcated sweet simplicity, modesty, love and truthfulness; material influences demanded majesty, power, authority, aggressiveness and selfishness.

The court of the Christian hierarchy

became in time, by a fusion of religion and politics, the dominating power in the world. Men posed amid the greatest earthly magnificence, in robes of purple and scarlet velvets and silks, wore crowns of gold and precious stones upon their heads; they sat on thrones in gorgeous temples, and were carried about beneath canopies by grandees of less rank than themselves. They lived in gorgeous palaces, and were waited upon by innumerable flunkies in gorgeous liveries. So powerful did they become at last that emperors and kings of nations were compelled, on pain of death, to pay them homage, and they had to crawl on their hands and knees when they approached the mighty Pontiff to kiss his mortal toe.

The numbers of ecclesiastical grandees or princes of the church, kept continually increasing all over the world. Bishops became mighty political bosses wherever their sees were established, and no man dared oppose their mandates.

NO LAW BUT CHRISTIAN LAW.

In Europe laws were made to conform to the Christian dogmas—in fact there was no law but Christian law. The people had no voice whatever. If the kings of the nations had to crawl on their hands and knees to the Sovereign Pontiff, their subjects must surely have had to roll in the mud in the august presence. As for any subject or body of subjects having any political rights, it was blasphemy to think of such a thing.

During the Dark Ages the state was a very insignificant institution compared with the church. It was not then a question as to the church having any connection with the state, but as to whether the state had any rights at all in the ecclesiastical government of nations. The church owned everything worth having, and if it wanted more all it had to do was to take it. Nobody dared object until the time of the reformation. The church captured every art, every work of man's genius, and turned them to its use and advantage. It utilized the sweet sounds in music, the bewildering glow of color, the intoxicating influence of sweet perfumes, the grandeur of form in the ceremonies of a gorgeous ritual, copied from those they called heathen, which hypnotized the masses and rendered them strictly obedient to ecclesiastical rule.

For centuries all the geniuses of Christendom were

into the service of the church. Artists were compelled to paint on canvases, and panel, and ceiling, marvelous conceptions of the glory and grandeur of the Christian system, sculptors, carvers, architects and artisans were drafted into monastic orders to wear out their lives in one dull round of slavery; to perpetuate by their genius in wood and stone, in Cathedral, abbey, church and palace, the traditions which gave authority for an aristocratic ascendancy of the few over the stupendous majority of mankind within the realms of Christendom.

To show the arrogance and tyranny of the ecclesiastical authority in Michael Angelo's time, I may mention the fact that he was compelled against his will to paint with his own hand the ceiling of the Sistine Chapel in Rome, and his genius was often trampled by the unworthy tasks in which Leo X. and the successor popes engaged him, the former having employed him for years in excavating roads for the transportation of marble from Carrara, and in other ignoble labors.

It was in Michael Angelo's time that the church arrived at the zenith of its earthly glory.

REVELED IN LUXURY.

No court established by man was ever so magnificent as that of the Christian papacy. The prince of the church literally reveled in every luxury that human appetite and desire could demand. All the earth, under their domination, was theirs, and the fullness thereof.

I might here recount some very dark pictures which recited from the centuries of ecclesiastical rule. But you are all familiar with the strangling of knowledge, and the complete closing up of every avenue of intelligence by the church. Only the few were allowed to be educated, and the masses were kept in the most revolting ignorance. All human activity in Christendom paid taxes to support this magnificent hierarchy. Every attempt on the part of intelligent men to enlighten their fellows was

REWARDED WITH DEATH or something worse. Columbus was mocked at Salamanca; Bruno burned at the stake in Rome; Galileo was his life recanted; over NINE MILLIONS of so-called witches were burned at the stake or otherwise foully murdered. Many of these poor creatures were what we call mediums now. I will not harrow your souls by dwelling on the dark side of ecclesiastical rule. All agree, even orthodox Christians, that the bloody wars, the countless massacres, the horrible tortures, the infamous cruelties, the unspeakable inhumanity which marks the pages of Christian domination, form the blackest blot in human history.

At the time of the Reformation, dark indeed was the cloud of ignorance that encircled Europe in what appeared an impenetrable gloom. The first rays of reappearing intelligence came when the power of the church was curtailed by what we call the Reformation. But Protestantism had its hideous features too. That flashy sensualist, Henry the VIII., became his own pope in England, and the history of his church for centuries is marred by the same black spots.

[CONTINUED ON PAGE 5.]

"MOONLIGHT,"

— OR —

THE DIVINE SPIRIT IN ESTERIA ST. GLAIR

BY AGNES HOUGHTON BANFIELD.

[CONTINUED FROM LAST WEEK.]

Time flies rapidly, or slowly, according to the condition of mind and heart; if one is very happy they cannot remember the days even, or if the brain is very busy you see the same effect; but in those days, months and years are counted.

Three years in Europe, constantly traveling had developed our heroine from a sensitive, earnest girl into a calm, clear-headed woman. Lady Harcourt had discovered that life held many shams, and that the greatest of all was an unhappy marriage, where one had to appear that it was exactly the opposite; but she was too proud a woman to pin her heart on her sleeve to be pecked at by the daws of the world. Lord Harcourt had changed but little, only in temper; marriage did not improve his disposition, especially with a wife of the temper of Esteria. He was a man of the world, and he was one to find fault with, and his wife was too popular with his world to openly disagree with her, and she was too indifferent to him to curtail his liberty. Wearing of constant travel, Esteria had begged to return to America and visit the place where they were married, where she now owned a summer house near the Hotel Clyde.

Yes, he would go, as there was good fishing in that vicinity, and with his horses, dogs, and trips into the city, he could get along for a few months.

They had been settled but a few weeks when his lordship came into the house one day much out of temper (not an unusual thing). An accident had occurred in front of their house, caused by one of his dogs which had broken away from his keeper, and had frightened a horse driven by our old friend, Dr. Belmont, accompanied by his wife, and the latter was thrown out and seriously injured.

"Now, what are we to do?" asked Lord Harcourt.

"Why, open our home to them; it was your dog that caused the mischief, and if not, we should at least be hospitable."

"Oh, yes! I am to blame, of course, and as you don't believe in horse-racing, fox-hunting, or any sort of sport which affords a man good time, this occurrence will afford you a good moral point, which doesn't make any difference to me what you believe, or what you do not, for I shall keep all the horses and dogs I want, and go where I please."

"I have never complained, have I?"

"No! You are too smart not to see that it would be one of the crying kind, either. I rather suspect you manage to look out for number one, and get lots of amusement out of your charities, and travels, so you can well afford to let me go by myself."

After these stinging remarks, he turned on his heel, ready to meet his guests with warm welcome. When they appeared Lady Harcourt could hardly believe her eyes; could this be the tall, handsome doctor she had met a few years ago? His hair had turned prematurely grey, his eyes sunken and heavy, his expression one of constant care and worry, and altogether his general appearance gave one the feeling that the man carried a burden greater than he could bear; they had not long to wait to find the cause of such a transformation. As they were tenderly bringing his wife into the house, her high, sharp voice reached their ears with the words, "she knew they could carry her more carefully if they tried, and the doctor knew it hurt her, and did it purposely!" and many such remarks which shocked even Lord Harcourt, who well-bred enough to keep all ill-timed words from the ears of his neighbors.

Time had not dealt kindly with Nettie Filmore Belmont any more than it had with her husband; she was pretty no longer—her skin was yellow and wrinkled, her hair was pulled back from her forehead, and the snarl that was over in her voice was painted on her face. Doctor Belmont could only look pained and embarrassed, but made his wife as comfortable as she would be, and went down to Lord and Lady Harcourt.

"I am glad to see you once more looking so finely. I regret to make you all this trouble, but trust that in a few days my wife can be removed."

"Don't mention it; make yourself perfectly at home," said Lord Harcourt; but before leaving the house he said to his wife, "Don't imagine you can keep me here, if by any chance the doctor cannot be removed; they had not long to wait to find the cause of such a transformation. As they were tenderly bringing his wife into the house, her high, sharp voice reached their ears with the words, 'she knew they could carry her more carefully if they tried, and the doctor knew it hurt her, and did it purposely!' and many such remarks which shocked even Lord Harcourt, who well-bred enough to keep all ill-timed words from the ears of his neighbors."

Mrs. Belmont did not gain as was expected; it was not only a fractured limb, but her spine was injured. She was a woman who, in her own home, could not retain a servant long, and the doctor could find no one who would take the care of her; he would have to give up his practice and take care of her himself. But here Lady Harcourt came to the rescue—she would invite no guests to be entertained at her home; and Lord Clarence received a dispatch from a friend in Canada to join him on a hunting tour. Lady Harcourt thought the doctor would keep up his practice and leave his wife with her until she had fully recovered.

The trial of having the care of the injured woman took all the fortitude of Esteria, and the patience of the doctor. One disagreeable person in a household can work the discomfort of all the others. It is like the broken main-spring of a watch—without this perfect rest of the machinery is of little service.

Fate had thrown Esteria and Robert Belmont together in order that they might know more of each other's inner lives than they could have learned in years of ordinary acquaintanceship.

It was a hazy, lazy summer day; the doctor had driven away to visit his patients, the invalid was asleep, and all about the place was quiet except Donna. She came running into Lady Harcourt's

presence, exclaiming: "Oh, see! Miss Moonlight, what I've got!"

"Why, what have you?"

"Dis hys er one wid er needle run frum him am er bumble-bee; dat odder one am er skeeter. Now dat bee he tried ter sting me, but he couldn't coot me, 'cause I dodged; but by-me-by he go ter sleep on er rose-bush, an' I cotched him; but dat ar skeeter—I runned an' dodged but he bite me like de debil!"

"Why, Donna, what kind of language do you call that?"

"Why, black! Miss Moonlight, black! You see, I had ter bring dese things in you ter see how dat doctor man am situated. I've watched an' watched dat sick woman, an' I know she am er skeeter, she'll bite him; no use his dodgin' it—er she wuz only er bee, now, Miss Moonlight, he might run away an' not git hurt. I jes' got mysef in er awful scrape 'tother day. I wouldn't er dun fer five dollars. I wanted ter let him know dat wife of his wuz a skeeter and bit him. I dun got my foot right in it. He wuz er comin' down stairs 'tother mornin'. I an' I tended not ter hear him an' I sed to ole Dinah: 'I wish dat sick woman wuz a chicken.'"

"Why, sed Dinah. 'Cause I'd like ter wring her neck, fry her an' frow her ter pigs.' I looked up an' 'spected he'd laff, but he looked so sad an' spoke like an ole hen. I jes' run an' butted my head agin de stable do', but my skull wuz so thick dat it didn't hurt; so I jes' takes off my shoes an' runs over some thistles ter see how I'd feel when I got pricked, an' it hurt mighty bad. Now I wants ter know, Miss Moonlight, what I kin do ter let de good doctor know dat I've sorry."

"Offer to do him some little act of kindness, Donna, and like all true gentleness, he will know you are repentant without saying a word."

The summer had glided by. Mrs. Belmont had partially recovered but would never be entirely well. Esteria had passed a restless day, for some natures feel the spiritual changes of the soul atmosphere as others do the physical atmosphere changes. She had wandered from room to room, from the piazza to her studies in the grove, and at last had strolled down into the garden, and sank into one of the easy chairs that Donna had trimmed so profusely with flowers that Esteria looked like the picture of a fairy queen. She had been sitting and dreaming in this secluded spot, forgetful of fleeting time. The moon was shedding its pale rays over the garden when she roused herself from her reveries, and thought of returning to the house, when suddenly she became aware of a presence, and looking up beheld Robert Belmont standing before her, pale and resolute. As he discovered her sitting there in the rays of the moon, again there came to him the thought, how much she resembled that bright girl; he had no idea when he entered the garden of pouring out the anguish of his heart into the sympathetic soul of Lady Harcourt. But she, with that wonderful foresight which many women of her temperament possess, threw up her hand in a frightened manner, as if to warn him of the pain which she felt he was about to inflict upon them both. But, alas! there are times in all lives when the psychological conditions are such that reason has no power over them—the emotions are like a stream without a dam, and the person is thrown into it without any power to save themselves.

Robert Belmont had only thought of thanking her for her kindness, and impressing upon her mind the happiness her society had given him; but the thought that he was about to leave her home, and perhaps, her presence forever, overcame him, and forgetting all else he told her of his great love for her, and the wretchedness of his own life, and in his despair he could only say, "What shall I do?" Many people had come to her in her short life with these same words, "What shall I do?" and her soul had always risen to the solution of the problem, and given them some light and hope; but the highest she felt how poorly her own life was sustained and her soul longed to cry out, "What shall we do?" She realized that this man would have made her life happy; that he was in her hands to be married or blest. If it was love, it would go on forever—it could not die; it was only a question of adapting him to the right rendering of it. It seemed a long time to the nearly heart-broken man before Esteria spoke, and then her voice trembled so it was hardly audible. "I realize it all, Robert. Your love for me awakes a corresponding chord in my soul. It is not what can you do with your life, but what can we do with our lives? It is a question whether this love of ours will make music for the world, or discord. It will not be hard to settle the question if we both realize the truth that love is not gauged from a physical standpoint, but from the mind and soul. Time, distance and space have no power to separate two thus united."

"But have we no remedy for the mistakes of marriage?"

"Unfortunately, we have not. We made the mistakes ourselves, and belong to a class of society where two-thirds are situated like ourselves. You might well envy the circus clown whose wife frees him by running away with some other performer. I might envy my laundress whose husband beats and abuses her until the courts free her from him. With us, we must go on; life is short—especially for me—and eternity is beyond us."

"I have studied life from its material side, and fear if I lose you now from my life, I shall lose you forever."

"No," answered Esteria, "thought transfer has become an established fact, and mentally, who can separate you from me? and if the soul exists beyond, which I believe, our love for each other will be continued and intensified. You must live to carry out the good which I believe we two, who are instruments in the hands of a higher power, are destined to accomplish. Promise, as you love me, to do what I desire. I shall go to Europe in the autumn, I believe never to return. Take up your life here with new courage and hope, and wait patiently for the inspiration that my life can bring to yours. My fortune is my own, and Lord Harcourt would disdain accepting it for his own use, and does not need to. I will place this fortune in your hands to use for humanity in a plan I will send to you later when perfected; and now, dear love, while we may not meet again in this life, in the life to come we cannot be separated."

Who could say that the embrace with which they parted had taught of sin? The world, so gross in its estimation of love, might condemn them, but not so with the angels, for she had arisen from the love of self to the love of humanity, and he—he would battle with himself as one did of old in the garden of Gethsemane, until he could say "not my will, but thy will be done." He realized that she had floated out of his life and left him upon the grand mountain of spiritual life, from whence henceforth he must look at the world, never again to descend into the material laws which had controlled him.

Redcliff was a town well situated as a centre for any enterprise; but the descendants of the original settlers had drifted into an indifference which was surprising for a town in so prosperous a State. It was not far from New York City, and the farmers had become independent, and why should people care what became of the town proper? At the time our story opens Redcliff was a popular resort. Immense hotels were erected in and around the place; the scenery was as fine as could be found in any part of the country; business men could enjoy the country air, and yet not be long away from their great financial interests, and this is a requisite that all consider in building up a summer resort. Money is the aim and incentive of American life that must be gained at the expense of pleasure, many times; but when one can combine business and enjoyment, the true-born Yankee is quick to avail himself of this privilege.

Lady Harcourt soon closed her summer home after the departure of the Belmonts. She wired her husband to meet her in New York and to everyone she seemed intensely pre-occupied.

When Esteria St. Clair became of age her uncle took her to his office and said to her: "My dear, sit down and let me explain to you some of your business affairs. I have always kept a secret the extent of your fortune. Why? Because I believed for your own welfare it was the right course for me to pursue. I will keep the secret from you no longer, as you are about to take control of it yourself. One word of advice, Esteria: Keep the amount of it to yourself, as far as the world is concerned, and live quietly and reasonably, as you have always done. Your father left you three million dollars, and you have been brought up with the idea that it was three hundred thousand, and this is all you or any one can make use of for their own personal affairs. Three millions to-day is not such a large fortune when we consider that there are families who represent thirty or forty millions; and if you have no children, Esteria, three millions will allow you to carry out any idea you may have for the benefit of the world, as I am independent and your only relative."

Lady Harcourt was thinking of this conversation when she happened to be passing the office of Ned Bruce, and concluded to step in and see that gentleman. "Ah, good morning, Lady Harcourt, can I be of any service to you?"

"Yes, I wish to make my will; also to deed over a piece of property to a friend as a gift, before departing for Europe. It is a friend of yours, also, and his life has not been as happy as you and I might wish; but in the future, or a few years hence, you will see that he will have no time for unhappiness. In the meantime I wish him to enjoy the books and rest that I am sure this little retreat will afford our friend, Dr. Belmont."

Ned Bruce with difficulty repressed a whistle of surprise; but his habit of at once going to the motive of one's words, solved the problem of the friendship which he knew existed between them. His surprise at the extent of her fortune and what she destined it for, made him think but little about the gift to Dr. Belmont. This gift was a studio, fitted up, as he pictured to himself, in a highly modern style, or it wouldn't be like a woman—a place in which a man could not enjoy himself if he would. Lady Harcourt appointed him her agent to buy a large tract of land which she named, situated in the most romantic spot in Redcliff, to be held for future use.

A week later Lord and Lady Harcourt were upon an ocean steamer bound for Europe, attended by Donna and her lordship's valet, and with more satisfaction to all parties than one would at first imagine, considering that Esteria was leaving her native land never to return. Lord Harcourt was tired of living in a country which afforded so little that was perfect in the line of sport for a gentleman of leisure; Europe was none too old for him. Lady Harcourt seemed to have a feverish desire to visit once more the different nations, not to see the country, but to study the people with a view of learning from the great mass of humanity as a whole, what could be done for them in any individual enterprise. She was also determined to educate Donna in a business manner, for her future work; unlike many of her race she took kindly to the idea. She had large curiosity, which is an element most needed to make one apply themselves to learn anything new. Lady Harcourt would spend hours daily in teaching Donna how to pay bills, to send telegrams or cablegrams, and to travel from city to city without anyone to rely upon but herself.

Three years glided by. Lord Harcourt, naturally restless, had formed the habit of gambling, and spent much of his time at Monte Carlo. This most at-

tractive place stands upon a promontory, commanding a magnificent view. To say that the establishment was most luxuriously fitted up, would be but a feeble way of expressing it; the rich and elegant tapestry, the soft and delicate covering of the furniture, its carpets of velvet, its rarest pieces of art were incomparable. There is no day in the year, even Sunday, but the doors of this beautiful palace are thrown open to the eager public, who throng in multitudes to cope with Dame Fortune in the way of game. Money has become famous by giving to the world this one place of vice, so attractively surrounded with fine grounds, and so orderly conducted that even many who refrain from gambling are only too anxious to gain seats in the spacious parlors and balconies, or watch with interest the infuriated ones, who are as liable to lose their heads in excitement over the green table, as if they were intoxicated with wine.

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That Training-School.

TO THE EDITOR:—There is no sugar-coating facts with Moses Hull; and what a great pity there is but one issue of the ranks of Spiritualism. His article in THE PROGRESSIVE THINKER of August 31, under the heading "Here and There," ought to be read by every Spiritualist—and endorsed by every medium in the land.

These existing facts we all realize to be the great stumbling-block to our growth or progression. We ask for more light—more truth—then blindfold ourselves against the truth, and that is the lack of education in our mediums. This is a progressive age—why need we sit in reverence, paying tribute to ignorance, just because it is savor of spirit return? Ignorance is below par in all ranks in life, yet in the spiritual rank, it is the most deadly enemy we have.

The time has come when we must put on our thinking-caps, draw the line between ignorance and intelligence; demand teachers, from our public rostrums, that will know what they are "doing," or keep them "jumpy" until they see themselves as others see them. Instead of a fund to defend mediumship, which only in rare cases needs defence, let us have a school where all can attend who aim for higher and purer mediumship. Let us who feel we have a mission to perform not depend on the spirit side of life to fill us—as though we were empty bottles—but look to the higher attainments, which are within the reach of all whose aim is enlightenment. Let us help Brother Moses in starting this educational ball rolling, so that next year may find us in a school, if we as mediums must tax ourselves to the amount of \$100 per year to defray the expense of the same. Think of the rejoicing on the other side if they found that we who are sensitive to their presence had brought about this change. Then there would be no more disgruntled individuals, and Moses, being our teacher, with the aid or assistance of such instructors as Hon. A. B. Richmond, Rev. J. C. F. Grumbine, Lyman C. Howe, and others. Why, think for a moment of the transformation scene! No more such errors as comin', doin', makin', you-uns and we-uns, coming from a George Washington, through some ignorant medium, but the finest of expressions, which can only flow from an enlightened mind. So let us be up and doing, until we have established a school for the education of mediums.

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[TO BE CONTINUED.]

"LIBERTY'S CUP."

One Prophecy Fulfilled.

Will the Second be?

TO THE EDITOR:—New York City is in a white heat of excitement over the international boat-races which begin to-day. Hotels and streets are crowded with visitors from all parts of the United States, and many register from foreign countries—so intense and universal is the interest over this contest to retain or win the cup. "Pray for wind to fill the gallant Defender's sails," says the breezy Morning Journal.

Sitting in my quiet corner, my whole body throbbing with spirit-power, I pray that the seamen who sail the Defender may be receptive to the vibrations of love, and filled with the power which will be so lavishly showered on them from the patriot Spirit-spheres.

Two years ago, on the Saturday preceding the final races, in which Vigilant won against Valkyrie II., I read of a complimentary dinner having been given to Lord Dunraven, by New York yachtmen, previous to the races. At this dinner one of our commodores in his speech had used language so boastful of the power of the United States to whip everything and everybody, that it seemed to me, if not really insulting to his guest, at least entirely uncalled-for, and wanting in good taste. I remarked to a friend: "I hope the English boat will win the races." When asked why I, a staunch lover of my country, should cherish a wish so treasonable, I replied: "I think the Yankees are getting too saucy, and that one sound whipping will do them good."

Early the next morning I went for my usual outing to the fields, and while on top of a hill standing upon a rock, an extensive stretch of hill, valley, woodland and stream, on one side, and the lovely Hudson, with its giant Palisades upon the other, my spirit quickened with delight at the sight of so much beauty, and with all the life and freshness of the newly-awakened day, and my thoughts as far removed as possible from the races or anything concerning the material world, these lines were suddenly dashed upon me:

"Ho! Mr. Dunraven, did you come for our cup?"

For that was your canvass unfurled? I plainly must tell you, we can't give it up."

For 'tis Liberty's cup of the world. 'Go home, dear Dunraven, and tell to the Crown

Of the wonderful country you've seen; Where every man walks a king in his right, And every woman, a queen."

I immediately returned to the house and wrote them down, with four verses more relating the price of Liberty to our country, how it held the hope of the entire world, and how jealously and carefully it was protected by the liberty-lovers of the Spirit-spheres, with an appeal to our statesmen to be vigilant in its defense.

You can imagine, reader, my chagrin at having thought and spoken so lightly of a contest which was watched with such deep interest by the Spirit-world. A flood of tender gratitude for the revelation filled me, and no doubt was left upon my mind that our boat would win, and "Liberty's cup" be kept upon our shores.

I came down to New York City the same day (I was then living in Yonkers), and read the verses to my friends, Mr. and Mrs. C. P. Detrick, who remained with them until the following Friday, when the contest was decided in favor of the Vigilant, and the cup was held by our countrymen.

The middle of July of the present year I was sitting one evening with Mr. and Mrs. Detrick, on the porch of Prof. J. J. Watson's house, in Brooklyn, chatting about various subjects that interested us, all of which were as far as possible removed from yachting, when I suddenly saw a vision—the keel of a boat turned bottom upward, and the English flag sticking in it. I spoke of the vision at once, and we commenced wondering what was the prophecy of another defeat for the English boat. I had not reason to know the names even of the boats which were to race. I have received no impression about the races since, save that now while I am writing, I see great numbers of spirit-flags—the stars and stripes, waving all through the house, and outside of it as well. I am sure they herald victory for the Defender. It is now about 1 p. m., and I will send this off, without waiting

CHURCH AND STATE.

CONTINUED FROM PAGE 1.

Protestant butcheries were no less cruel than those of the mother church. The old story was repeated. Under the establishment of Church and State the few flourish in aristocratic magnificence and leisurely comfort and ease, while the millions had to exist on the verge of starvation. Nor did the introduction of new creeds of Christianity bring help to the human race. The non-conformists, or dissenters, were as rabid against those who did not imbibe their systems of religious thought. We see Calvin permitting his brother in Christ, Servetus, to be burned at the stake in Geneva, and there is a history of horrors perpetrated by the religious fanatics of the Reformation, which it is not necessary to mention here. I may mention, however, that the murderous and vindictive spirit followed the religious votaries who came first to people these United States, and history records inhuman deeds committed in this country by the various protestant sectarians. What is the good of dwelling upon these horrible events which mark Christian history? I have alluded to them in order to show that all things are governed by law. Was it not perfectly natural that a system of religion founded upon the sublime and simple precepts of Christ, but conducted on the principles of worldly aggrandizement, worldly or material splendor, selfishness and vengeance, should rise to an unparalleled and finally split up into many fragments, as we behold the Christian church today? I contend that the fusion of religion and politics, or church and state, has been the curse of every state where the system has prevailed. But I believe it is the duty of mankind to-day to throw the mantle of charity upon those who have in the past upheld that adulterous union.

As I remarked at the beginning of this paper, I believe that from time immemorial honest men and women have been engaged in propounding religious doctrine.

THE CURSE OF THE UNION
of church and state has been a legacy handed down from generation to generation. Let us not condemn the men who were born heirs to established religious customs. Let us remember the difficulties which beset those high in ecclesiastical authority, and forgive them to obey laws against which their better natures recoiled. There is something pathetic in the situation of the dignitary born to a life of luxury who must obey or starve. Human nature is weak.

Let us look at the present, and in doing so drink the nectar of Christ's command, "To love one another."

The question of a fusion of church and state in this country is sometimes spoken of. There are controversies in regard to the enactment of Sunday laws; some talk about a diversion of money for sectarian schools. There is occasionally a wrangle about God in the Constitution, and religious zeal is active in every direction to gain an ascendancy over the people. But although the noise of contention may be great, and the thumping of pulpits cushions may resound, there is absolutely no danger whatever of a fusion of church and state within the borders of this grand republic.

The American mind has awakened to the glorious beams of a returning intelligence. The darkness of ignorance is clearing away; men are yearning for the brotherhood that shall bring peace and rest to the toilers of the world.

Protestant and Catholic, Jew and Gentile are living and working side by side harmoniously. Their children, to a large extent, are attending the public schools, where they form friendships that in after life no words can sunder. Some of these friendships are sublime. It has been my lot to form strong ties of love and friendship with those whose faiths are different from my own, and to part with some of these would rend my heart. This same spirit is spreading abroad everywhere, and the time may soon come when the poet's lines, so well known, will be changed to read thus:

"O, State, where is thy victory?
O, Church, where is thy sting?"

An intellectual conflict is now raging throughout the world, and the victory will be now for liberty and progress. It is all essential in the revolution of morals that men come sharply together in mental friction. The men who have dared to say "no," laid the foundations of human liberty and progress.

Brave men in Europe to-day are battling for the disestablishment of state churches. It will be uphill work, and perhaps cruel, but the result is sure. Russia will fight for its unholy union of church and state to the last. Its present inhuman and revolting policy shows its pious zeal to retain its hold upon the flesh-pots for the favored few. But there can be only one result—an eventual triumph for liberty, righteousness and reason.

A. W. MOORE.

Items of Interest from Prof. J. W. Kenyon.

TO THE EDITOR:—The camp season of '95 has gone into history that will report a larger attendance and more numerous camps than in any other year. We spent the whole season at Lake Brady, O., delivering eight lectures to very large and intelligent audiences. Mrs. Kenyon gave a large number of independent state-writings; many of the states were locked, riveted and sealed before being brought to camp by the sitters. One pair of large states were sewed together, then the crews between them were filled with green sealing-wax one year ago last July. Many mediums were asked last season and this one just past to sit with them, and they refused; but Mrs. Kenyon gave the parties a sitting, and received messages within the slates containing many family names. She also gave many clairvoyant tests from the public platform, giving great satisfaction to the people. We are to be at Lake Brady next year. It was said by those who visited the several camps that Lake Brady has as fine a class of mediums as could be found anywhere.

Mr. Pettibone was the good Samaritan of the camp. When anyone got stranded by sickness he would get up a benefit dance for them, all the other mediums joining with him. These benefits were highly appreciated by the public and well patronized.

THE CHICAGO CAMP AND ITS ELEPHANT.

CHICAGO CAMP.

Who Will Pay Its Enormous Indebtedness?

Its Financial Condition as Shown by the Accounts.

No one has any deeper interest in Spiritualism than has your correspondent; no one can have a greater hope for the ultimate success of every undertaking and institution that has for its aim the promotion of that cause; no paper in the world has more plainly stamped upon every page, upon every line, and between lines, "Fairness and impartiality toward all men," than has THE PROGRESSIVE THINKER, and with a view to the universal promotion of the cause, and special aim to assist the "Chicago Union Spiritualists" in and through their A. B. C. lesson of learning "how to run a camp," (directly against its editorial advice), we were given all the space needed in the same, and gave our time to these "write-ups."

We stated in previous articles that we had been promised a financial statement of the exact standing of the association. We contended that it was to the benefit of the institution to take this step just on the eve of a final permanent organization. Nothing could give more perfect satisfaction, nor establish more complete confidence; besides forestalling any unjust criticism that is sure to accrue to the injury of any such organization, especially where the aim and object is the spiritual education of man, where all matters pertaining thereto are not open and above board. Suspicious and queries repeatedly came to our ears, even upon the camp-ground, regarding the just and equitable use of the funds being raised; the economic management of affairs toward the raising of funds for the debts first incurred; the care that should be taken in selecting officers with records as clean and pure morally, financially and socially, as possible, and many other very sensible suggestions.

Concerning this matter be it remembered that no set of officers can organize a permanent camp-meeting association and maintain the same in Chicago simply because it is Chicago and Chicago is great. The most liberal, earnest and enthusiastic co-operation of every Spiritualist is an absolute necessity, and even then the best officers in all the land cannot please everybody.

Again, as to the matter of organization, much remains to be done over now pretty nearly as it was upon the camp-ground, or, at least, the procuring of a charter has yet to be accomplished.

Last week we gave the total receipts and disbursements, and that which should have been shown as balance on hand was shown as deficit, or discrepancy, from the fact that the amount was not turned over by Mr. Porter—so publicly stated. There has been no cry of willful defalcation against any one—only a general looseness in accounts of the first management.

We herewith give the total liabilities as handed us by Secretary Clark:

LIABILITIES.	
C. C. Cook & Bro., tents.....	\$257.78
Globe W. & L. Co., lumber.....	254.04
Wolf & Boyce, groceries.....	74.28
Jas. E. Coe, money expended in excess of collections.....	21.65
E. N. Pickering, money paid out.....	19.27
S. J. Marshall, excess of receipts.....	13.21
C. C. Allen, for cash advanced.....	27.50
Lehman, rent of grounds.....	550.00
Labor.....	896.40
J. R. Francis.....	10.00
Barnes, for chairs.....	40.00
Geo. Parry.....	6.50
Favon, for furniture.....	125.79
Murray & Co., tents.....	75.75
H. J. Porter, balance on salary.....	26.00
Geo. B. Warner, money advanced.....	37.50
M. B. Catlin, orchestra.....	259.00
Sylvan Quartette.....	147.00
G. C. Moore, sign painting.....	23.00
Total.....	\$2317.30
To this add the deficit.....	249.18
Grand total.....	\$2566.48

After the reading of the above in Sunday's meeting, President Warner made a brief speech upon the matter of the \$249.18 deficit, and how he, as financial secretary, assisted by Mr. Allen, foretold the same, and procured the resignation of Mr. Porter as treasurer.

We have repeatedly stated that nothing derogatory to the honesty of the present officers had been discovered. This is still true, as we are prepared to state, after having sufficiently audited their books. But we do question their judgment in not closing camp when they found such enormous liabilities and not a shadow of prospect of improvement. They certainly knew the amount was enlarging all the time, and that somehow, sometime these debts must be paid or the cause disgraced by repudiation. Some reduction will no doubt be made in the lumber bill by the sale of the lumber, the furniture bill by the return of the chairs; in the quartette work, all of whom we learn are good Spiritualists, and many other bills, say in all, about \$500 may be deducted from the whole amount; but what of the \$206.48 for labor, which enormous amount, unexplained, would impress an astounded public that everybody on the ground had been salaried. The statement is very inexplicit at best, and will be the cause of more comment by the Spiritualists than all other accounts put together. Then there are \$406 for music, and many smaller accounts, too numerous for the association to adjust with a depleted treasury.

Another account, amounting to only \$74.28, for groceries, needs a little explanation. There was a sort of an officers' feast, consisting of the officers of the first president, consisting of the president, two secretaries and the treasurer, with the view to holding their advisory and consultation meetings over their dining table—killing two birds with one stone, as it were—the association furnishing the groceries, etc. This lasted only two weeks, and the bill is light.

This was to have been the initial step towards a permanent camp, but the initial is not very flattering. We were opposed to the move in the first place, for many reasons, but refrained from pub-

lic expression because of an observable determination on the part of some whom we knew to be more zealous than considerate and thoughtful. The time for preparation was too short, and the united Chicago Spiritualists had not expressed themselves enthusiastically in need or in want of such an institution. There are sixteen meetings in the city, as far as heard from, dispensing the philosophy and phenomena, to an inquiring public, from as many rostrums, and we heard of but few that took enough interest to authorize delegates to attend preliminary meetings for the move, and at no time during camp could more than nine sanctities be heard from in a willing or sanctioning tone.

More good can certainly be accomplished by and through this number of spiritual attractions than by one daily meeting in the woods for a month, and without so much extra expense. Again, it is our candid opinion that never can a union of the various forces in Chicago be had of sufficient strength to make a grand success of a permanent camp.

The first step of securing bondsmen for the ground rent through misrepresentation, intentional or unintentional, stamped the institution with "financial failure," and at the meeting at National Hall, prior to the opening of camp, the denial, even temporarily, of a statement by said bondsmen, Mr. Horine and Dr. Greer—the gag-law rule, and the hissing of the editor of THE PROGRESSIVE THINKER, in his courteous and manly defense of these men, the flaunting of that lease, so obtained, in their faces, and the remark that their names were there, and they could not be behind them, no doubt kept hundreds from having anything to do with the camp; and all these acts are still too fresh in memory, and were too unbecoming the advocates of so high and holy a cause to be passed without comment.

Some say the camp was a success, and so far as there having been tents erected and inhabited at Central Grove is concerned, and the erection of a pavilion, a band-stand, and a few other buildings, the holding of daily meetings, lectures, tests, entertainments, dances, etc., that is true, but in heaven's name, is this that is required? We went out there and lectured, gave tests, had Indian pow-wows, and good social times, at whose expense? If not paid, look at the aforesaid statement. If paid, by whom? Those who neither sanctioned the move nor patronized it. This is a pretty mess to get into and then cry for some one to come and pull us out.

Prominent workers, who asked the opinion of one of the best mediums in the city what she saw in regard to the camp then in prospect, received the reply that she "saw towards the breaking-up considerable commotion, partly in the social, and partly in the financial relation—something disgraceful." Whether or not this is true we leave to those who know best. But enthusiastic spirits in the body and out, who, doubtless, never gave the financial part due consideration, seemed behind it, or were reported behind the workers, and urged the matter forward. Now, if they are honorable spirits, and we presume they are, they will help their earth-friends out without imposing upon those to whom it has been of no interest, those who could not, conscientiously give to its aid at all, and upon whom, as a whole this premature child was forced.

We have given in the above, what we feel that the general Spiritualistic public desire to know, and should have before being solicited for aid for the past, present or future, and write it only for the good of the whole cause, and without personal malice. In this we claim a perfect right to the criticism, because the institution is a public one.

DR. T. WILKINS.

AN OPEN POLAR SEA.

Dr. Sherman May Have Been Correct.

The story of the hidden city revealed to the world by a mirage seen over the glacier in Alaska has once more been started, says the Rochester Democrat and Chronicle. Several alleged observers have seen this alleged mirage, the most favored of them being an alleged John M. White, of Philadelphia, who on June 21, "some years ago," was able to study it for nine hours, from 11:30 a. m. to 9:30 p. m., through a powerful glass. Mr. White is quite certain he didn't dream this mirage because he has since seen photographs of it taken by other people. The photographs do not look in the least like the mirage Mr. White saw, but that is immaterial to his argument, which is that the mirage couldn't very well have been photographed unless the mirage was visible; that if the mirage were visible there is no reason why he, Mr. White, should not have seen it if he were at the Muir glacier at the proper time of year; that having indisputably been at the Muir glacier at the proper time of year he is decidedly inclined to believe that he is not mistaken in his recollection that he saw the mirage. Mr. White's theory is that there is a flourishing open metropolitan situated somewhere near the north pole on the shores of the open polar sea, and that when the sun "is at its highest northern point" it is June 21, the mirage of the arctic capital is reflected to the point where it appears over the Muir glacier.

Who knows what Dr. Sherman, the medium, and author of "Hollow Globe," may have been right in his repeated declaration that there is an open Polar sea?

"The Priest, the Woman, and the Confessional." This book, by the well-known Father Chiniquy, reveals the degrading, impure influence and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.

"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.

WANTED--A MAN

Alive to the Needs of the Nineteenth Century.

HUMANITARIAN REFORMS ESSENTIAL TO THE WORLD'S PROGRESS TO A HIGHER SPIRITUAL PLANE.

TO THE EDITOR:—There is a homely though rather significant story told of an aged man with a lighted lantern, going down a public highway under the full light of day. When interrogated as to what he was doing, or why he carried the lantern, he replied: "I am hunting a man."

He wanted a man! That seems to me to be the crying need of the Nineteenth Century. We need men—men who will do and dare—men of convictions, of the courage of their convictions to do and say what they think; men of integrity, who will go to the polls and vote for what they conceive to be right after due deliberation, instead of voting as party prejudice dictates; men of thought and research, who will hunt, if need be, with a lantern under the full rays of the orb of day for truth and right, and having found will work zealously to establish the same.

We need men of justice: men who are willing to, and do give to every man the just reward of his labor, the labor of his hands and of his brain. We need men who will defend the rights of others as readily as they defend their own; men who hate tyranny and oppression more than death and hell; who love humanity more than Jehovah or man-made gods; men whose zeal for the betterment of the conditions of humanity is greater than their zeal for party, church or creed; men who believe in competence for all, instead of millions for the few and poverty for the many.

Here is an instance of how sadly we are in want of reflective minds: At a recent conference of our society, a friend in his remarks asked the question: "But what have these reforms to do with Spiritualism?" At the same time I heard a voice back of me say: "That's it—that's what we want to know."

And in turn, I asked myself: What do these people think Spiritualism is, anyway? Think you that all there is of it to witness and enjoy its phenomena? To have the medium draw aside the curtain that obscures the Spirit-world from the ordinary vision, and let you peer in, or hold communion with the so-called dead?

Is the highest conception you have of Spiritualism, to go to a seance and have your friends from the other world take on a physical form; that you may see and handle them?—or to hear them talk? Think you that Spiritualism came to earth's mortals simply to answer the question, "If a man die shall he live again?" I want to tell you that if this is your estimation, is all there is of Spiritualism, you have only tasted the rind of the fruit—eaten the rind and dropped the kernel of the grandest, most beautiful philosophy.

Not for one moment would I disparage the phenomena; it is all good, and we need it all, but it is not all of Spiritualism—it is only the foundation, and foundations will not shelter you from the elements; you must have a superstructure—the side-walls must be built up and the building covered over. And these humanitarian reforms are to the spiritual phenomena what the side-walls and roof of a building are to its foundation—they enclose, cover in and complete the whole.

It has been said that without a perfect foundation you can not have a perfect building. This is true, but it is equally true that with an imperfect roof, with damaged and broken windows and missing doors you are liable at any time to become deluged with rain and storm. So, then, perfect side-walls and roof are just as imperative a necessity to security from the elements as is a perfect foundation.

Let me give you a picture: Growing up before me I see a beautiful building, a magnificent structure; its foundation is laid of huge blocks of granite, its sides are of pressed brick laid in the best quality of cement, and its roof covering of a beautiful pattern of Spanish tile. Situated on a rounded eminence whose sides gently slope in all directions, it is accessible to all, and at the same time above the dirt and mire, the murky atmosphere, the low mists of selfishness. Its lower windows are of iron, its upper windows of glass. Its sides are covered with verdant grass, fragrant flowers, and dotted with beautiful shrubbery and traversed by shady walks and winding drives.

I ask, of what is this a symbol? Quick as a flash comes the answer: This is the Spiritual structure; its foundation laid by nature and the Spirit-world is of the granite blocks of truth. On this are reared the side-walls out of the pressed bricks of equality, bedded and bonded together in the cement of brotherly love, each brick is the equal of every other brick, and the cement, in quality and quantity, is the same throughout, thereby symbolizing one of the doctrines of Spiritualism came to teach, viz.: "The brotherhood of man."

As justice demands that all earth's mortals be equally protected, and as the roof not only protects the inmates, but the structure as well, therefore the covering is the symbol of justice. Justice reigns supreme over all. Is not this the "fatherhood of God?"

Within this temple (large enough to shelter the whole human family) is filled with the atmosphere of freedom, sheltered from the storms of persecution and adversity, from the ravages of war and want, from the blighting curse of bigotry, ignorance and intemperance; free from the insults, malice and hate of the enemies of the human race; a delightful retreat, breathe the pure air of its surroundings; as one happy family they sing the song of liberty, justice and equality based upon truth.

Oh, Truth! thou infinite and eternal principle, all-pervading, omnipresent, omnipotent God! Equality! The rights of all are equal. Justice! Give to every man, woman and child the just reward of their labor, the labor of their hands and of their brain.

Oh, Liberty! Grandest right of man, of which the poets sang, the sages wrote and for which patriots laid down their lives!

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, post-paid.

THE TREND OF THEOLOGY.

Marked Evolution in Religious Thought.

RELIGIONISTS BEGINNING TO SEE THAT THE BIBLE SHOULD BE SHORN OF ITS MYTHS AND PLACED IN LINE WITH MODERN THOUGHT.

Prof. Goldwin Smith has pronounced himself in a recent magazine article a thorough-going anti-dogmatist, and declared himself in favor of the new interpretations and the higher criticisms of the Christian faith. In the course of his article he cites much evidence to show that there is a general trend of religious thought away from some of the old-time dogmas, and towards a higher and kinder idea of Christianity. He quotes an orthodox English clergyman who has recently traced the history of the "myths" that have associated themselves about the doctrine of eternal punishment, and at the close of his review asserts "there is something radically wrong in the argument for everlasting punishment." The warden of Merton College, Oxford, speaking of the late Prof. Huxley, declares: "I cannot doubt that, whatever his creed, his inner life was that of a Christian and that his hope went beyond his beliefs." A doctor of divinity at Oberlin asserts in a magazine article that "inspiration is not absolutely necessary to the existence of scripture," not to express his belief in the Bible, but because he believes that a more rational interpretation will place it beyond the reach of doubters and the avail of skeptics. Prof. Smith cites numerous other illustrations of the trend of religious thought away from some of the old-time dogmas, gathered from orthodox sources, and looks upon them as "dominant symptoms in theology," which most undoubtedly they are.

Unquestionably there has been a marked evolution in religious thought since the days when the Pope sought to silence Galileo and suppress his cosmic discovery. The churches themselves are growing away from the eternal hell-fire dogma of Calvin and Chrysostom. Few, if any, of them would now accept the latter's literal teaching that "the wicked are in ever-lengthened torture, in burning and strangling." Since the knowledge of geology has become general intelligent laymen, preachers, and priests are disinclined literally to accept the Genesis account of creation, of Adam and Eve, of serpent and the fall, and of the universal deluge, and the hell of the subsequent human race. Many of them are disposed to regard the narrative as allegorical, if not mythical, and this, too, with all due reverence for the Bible. It is noticeable also, that there is a disposition not to limit the word "Christian" to one connected with some special organization, but to apply it in its broader sense as defining the ethical conditions of the human race, or, as it was expressed by one of the speakers in the recent Parliament of Religions, "the essential nature of Christianity is not a dogma, but the ethical religion in life in each individual soul, and in human life at large." This evolution of opinion is a larger confession to "intuitions" or agnosticism. It is prevalent in the churches themselves, among the more intelligent members.

It is noticeable, also, that the old-time fear that the Bible and Christianity would be injured by this higher criticism, and more reasonable interpretation is disappearing among Christians. They are beginning to see that when the scriptures are shorn of myths, when allegories are explained, when the Bible is brought in line with modern discovery, and the practical issues of the times, it will not only appear with greater force to the scholar, and with more power to the average individual, but it will occupy a strong hold against the assaults of its enemies. A liberalization of opinion to correspond with scientific facts is not dangerous to the essentials of the Christian religion, or to the authenticity of the Bible. It is unquestionable that this view is rapidly gaining inside of the church itself, and it cannot be stopped unless the schools and colleges are closed. The outcome of this evolution will be a still higher place for Christian ethics, and a still stronger authority for the most remarkable of all books, the Holy Bible.

It is a marked and unmistakable sign of the times, and of the progress of independent and liberal thought, when the secular press—which is nothing if not subservient to what is supposed to be the prevailing public sentiment, especially in non-political matters—give voice, as does the Chicago Tribune, to such advanced unorthodox views as the preceding.

The stubborn, irresistible fact is, the science and research of to-day is pushing the old, long-recognized, orthodox theological notions out of the field of modern intelligent belief. The modern mind demands reasons, too, for its acceptance of religion, as well as other matters of intellectual assent. It demands a basis of reason, of congruity with scientific research, and more, of harmony with the ethical element in man's spiritual nature; and this basis, it is not too much to say, the old orthodox dogmas, and notions do not supply.

Nor need anyone tremble in view of results. What though long-cherished religious dogmas are destroyed—truth remains. What is true in any religion cannot perish; what is true in the Bible will stand forever, though mutable interpretations may rise, give way to brighter light, vanish from belief and even memory.

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