

IT SHOULD BE AT EVERY HOME AND
FIRESIDE.

Plutarch tells us that Thelates, the Cretan, delivered the Lacedæmonians from the pestilence by the music of his lyre: while Marcellus Capella assures us that the pestilence which belaguered Rome by long, and that Esclepiades cured of deafness by the sound of a trumpet, and other rather doubtful experiments of Pythagoras and Xenocrates brought maniacs to their senses by melodious sounds: according to the old historians Alexander the Great, when he was at Susa, that he "suddenly rose from the table and seized his weapons," whether to deal destruction on Timotheus or otherwise are not informed. Perhaps Alexander had too much wine, and if the Butist played badly he might naturally be made furious, and if he was once so, he would be so again. Henry IV. of Denmark, cited by Krantzzius, Henry had boasted that he could "either vex or please those who heard his music, and either lay them asleep or put them into a fury." He decided to try the experiment in his own person, and accordingly he sang so effectively that the king, in the height of his fury, "killed several of his courtiers with his fists. He should certainly have begun by slaying

each time the bagpiper of the Hartz plays a maiden dies; and a charming writer, whose versatility must not be taken as pointing to a want of veracity, tells us of a death which was attributed to a neighboring band. If the story is true, no doubt the band was a brass one. There is a much-quoted anecdote about Mozart fainting away the first time he trumpeted an instrument at which, at the age of 10, he had the greatest dread. "He could not bear the trumpet," says Holmes, in his life of the composer, "when blown by itself, and was alarmed to see it even handled. His father, thinking to remove this childish fear, desired that it should be blown before him, notwithstanding all his protestations. The consequence was that the blast he turned pale and sank to the ground, and serious consequences might have ensued had the experiment been persisted in." Mozart, at any rate, seems to have got pretty quickly over his dislike for the trumpet, for in the catalogue of his works, produced between his seventh and with years, the trumpet figures frequently. "I am sure," no doubt, however, that with some excellent natures music, from being a first voluptuous enjoyment, soon degenerates into an acute sense of suffering. Berlioz was a witness to this in his own person; and in one of his works he has described his feelings in a very expressive way. To the sensation of pleasantness and desire, which is the first sensation, a greater activity of circulation, or beating in the arterial vessels of the head, an outburst of tears, spasmodic and tetanic contractions of the muscles, a tremor in all the limbs, a progressive stiffening of the extremities, swimming in the head, an approach to syncope, or crisis completely hysterical. This state is the first stage of the morbid, and in one who had to make his living by music; but perhaps it depended to some extent upon the kind of music which he heard. A course of Berlioz himself had been known to produce feelings of restlessness and disgust in some minds, a surfeit of Schumann might make certain people morbid; and it is possible that the morbidness of the music of the time tend to voluptuousness in some individuals. Shakspeare certainly seems to recognize this fact. The sensuous Cleopatra calls music "the moody food of love;" and the Duke's words in Measure

The German magistrates of the older times used to hire musicians to play, and "lusty companions" to "trip the light fantastic toe" with those afflicted with the plague. In the case of the bubonic epidemics, too, they would call in the aid of the leading musicians in order to lessen to some extent the horror and fear which were spread everywhere, and of which of themselves often brought on the disease. Even the deadly bite of the tarantulas was indirectly rendered innocuous by the power of music. The Greeks, too, had a similar custom. They would wake, for if he went to sleep before the poison was extracted he was sure to be a dead man in no time, and so the musician was chosen, and of a peculiarly exhilarating kind, to throw the hapless victim into a violent fit of dancing, which brought on a plentiful perspiration and thus effected a cure. One may be skeptical on the matter of efficacy; but at least it is known that many of our best composers have written in the form and character of the old dance tune. The last movement of Weber's Sonata in F minor is a masterpiece of the kind.

Sense shines with a double lustre
when set in humility.—Penn.

should be demanded by all investigators

SUPERIOR RIGHTS.

It is idle to talk of the superior right

The true way to gain much, is never to desire to gain too much.—Beaumont

Let me hear from you through THE
PROGRESSIVE THINKER.

...DUAL LIVES...

OR LIFE ILLUSTRATED IN VARIOUS PHASES.

In Which Practical Divine Lessons Are Taught, Which Spiritualists Should Consider.

BY LOUISA BIGGS READ.

CHAPTER XXVIII.

"Corso Capello, ma'm," said Edith Arlington's maid as she tapped on the door of her private room one morning, a year after her return to San Francisco.

"Say that I will be down in ten minutes; meantime, take him to the parlour," she said, betraying no surprise or confusion.

No sooner did the girl depart, however, than she ran to the mirror like a foolish school-girl, flushed with the emotions of a very young girl, when her lover calls unexpectedly.

She beheld herself in her mirror, fair, graceful, beautiful, as a new-blown lily. Her white embroidered morning dress, still her critical eye saw something wanting. She plucked a bunch of pinks at her throat. No other ornaments were needed. She had on no jewelry, not even a ring on her finger. She was as lovely in her simplicity as a water-lily.

No trace of emotion was visible on her features five minutes later, as she stood before her guest with all the cold formality of a society queen.

They talked on general topics for a half hour, when Edith carelessly said:

"I am surprised to see you in San Francisco. Your cousin Maud wrote me some time ago you were in Spain."

"I came directly from Spain, not stopping at any place. Did you not know that I should some day come to San Francisco?"

"Why should I even think so?" she asked, blushing angrily.

"Miss Edith—you know I love you. I have loved you blindly, idolatrously—since the first time I met you at Cousin Maud's house in New York. I loved you because you knew why. Society doubted you. I did not, though you tried to make me do so. I believed you pure as the snow of yonder mountain peaks before the day I saw you wounded, bleeding by the side of the wreck who caused you so much unhappiness. I am willing to sacrifice my friends, my country, my life, to be with you. Only say you love me a little, say you will be my wife," he said, taking her cold, unresponsive hand in his own warm palm.

"I have proved myself incapable of judging in the matter of love and marriage. I thought I loved a man once. Love and hatred is a strange medley; yet I have felt both simultaneously for many a man. Now he is dead; I know all the wrong he did me, I hate his memory."

"Your love was real, but misplaced. You loved truly but unwisely. Only the wisest would could have so deceived the woman he loved. Woman's love is a treasure worth man's highest appreciation. He should cherish it, guard it. Most men hurry for love, yet love won't hardly think of not knowing it true. The wedding-trip ended, the average husband plunges into business, books, or the gilded things of life. His wife is expected henceforth to do the love-making, if any is done. He did his part before marriage. He reserves his smiles, praises and polite manners for other women; gets vexed at trifling things, grows irritable and expects his wife to soothe him, not realizing that she has her own trials. A virtuous woman is a priceless jewel too often trampled beneath the feet of thoughtless husbands. Her love is well worth retaining. A man plants a garden or a tree and labors to cultivate and guard it that it may yield him the best fruit, yet he does not give the same time and care to the cultivation of domestic love, which brings the greatest blessings of his life. Men of America are proud, practical, ambitious. They like sentiment, yet term it weakness, in their pride. They are not ashamed to be lustful. They would much rather be thought sensual than meddling with the intimacies of love. We of Southern blood know how to love. Having no false pride, we see no need to repress our natural emotions. We find our Nirvana in pure, true affection. Our heaven is our love."

"You talk from idealism and observation, Corso. One must live married life to understand it rightly. I have not experienced much of it personally, but have realized its bondage. I have been myself lawfully married to that man for years. He completely had me in his power. He told me to leave my grandparents, to desert my happy home and fly with him. I should have done so had things, which my brother related to you, in New York, not occurred to cause me to suspect him. I should have been his slave long ere this had he proved himself an honest man. Martial bondage is the worst kind of servitude. I have often wondered if a man lived who possessed charm, to hold a lasting place in man's affections. I have decided that something is wrong, a vast wrong, when a man has observed the fondness of men for their sweetheart and bride, but it dies with the honeymoon."

"This has not been my observation of a few cases, it is universal. The poor and middle classes enjoy quite as much, or more, conjugal bliss than the high or wealthy class. I can see realized nowhere but in the love of men and women. And, Corso, I am afraid it is a delusion."

"No wonder you think so. You were raised on the 'icy mountain plane of society. The sentence is grand, imposing, mighty in its power, but the atmosphere is extremely chilling."

"No doubt many look down from their altitudes and long for obscurity in some sunny, sheltered, rare, long to retreat from the storms of fashions, receptions, balls, dinners and all the frost-work of society; long for an idyllic life in the rural world, long for a life of quietude and peace."

"I would infinitely prefer the inglorious life of a French troubadour to the sham of such an existence. I would turn my back to the world and live in the world. You have had a noble work by your charities. As my wife they need not cease; our union would give you better opportunities for your labor, as I would engage in it also, a willing, alant."

"The example of such a home is something. Yet one may enjoy domestic happiness and still be much in the world. You have had a noble work by your charities. As my wife they need not cease; our union would give you better opportunities for your labor, as I would engage in it also, a willing, alant."

"But one should not live idle, else life is useless."

"The example of such a home is something. Yet one may enjoy domestic happiness and still be much in the world. You have had a noble work by your charities. As my wife they need not cease; our union would give you better opportunities for your labor, as I would engage in it also, a willing, alant."

"But one should not live idle, else life is useless."

"The example of such a home is something. Yet one may enjoy domestic happiness and still be much in the world. You have had a noble work by your charities. As my wife they need not cease; our union would give you better opportunities for your labor, as I would engage in it also, a willing, alant."

"But one should not live idle, else life is useless."

"The example of such a home is something. Yet one may enjoy domestic happiness and still be much in the world. You have had a noble work by your charities. As my wife they need not cease; our union would give you better opportunities for your labor, as I would engage in it also, a willing, alant."

"But one should not live idle, else life is useless."

"The example of such a home is something. Yet one may enjoy domestic happiness and still be much in the world. You have had a noble work by your charities. As my wife they need not cease; our union would give you better opportunities for your labor, as I would engage in it also, a willing, alant."

"But one should not live idle, else life is useless."

"The example of such a home is something. Yet one may enjoy domestic happiness and still be much in the world. You have had a noble work by your charities. As my wife they need not cease; our union would give you better opportunities for your labor, as I would engage in it also, a willing, alant."

"But one should not live idle, else life is useless."

"The example of such a home is something. Yet one may enjoy domestic happiness and still be much in the world. You have had a noble work by your charities. As my wife they need not cease; our union would give you better opportunities for your labor, as I would engage in it also, a willing, alant."

"But one should not live idle, else life is useless."

"The example of such a home is something. Yet one may enjoy domestic happiness and still be much in the world. You have had a noble work by your charities. As my wife they need not cease; our union would give you better opportunities for your labor, as I would engage in it also, a willing, alant."

"But one should not live idle, else life is useless."

"The example of such a home is something. Yet one may enjoy domestic happiness and still be much in the world. You have had a noble work by your charities. As my wife they need not cease; our union would give you better opportunities for your labor, as I would engage in it also, a willing, alant."

"But one should not live idle, else life is useless."

"The example of such a home is something. Yet one may enjoy domestic happiness and still be much in the world. You have had a noble work by your charities. As my wife they need not cease; our union would give you better opportunities for your labor, as I would engage in it also, a willing, alant."

"But one should not live idle, else life is useless."

"The example of such a home is something. Yet one may enjoy domestic happiness and still be much in the world. You have had a noble work by your charities. As my wife they need not cease; our union would give you better opportunities for your labor, as I would engage in it also, a willing, alant."

"But one should not live idle, else life is useless."

"The example of such a home is something. Yet one may enjoy domestic happiness and still be much in the world. You have had a noble work by your charities. As my wife they need not cease; our union would give you better opportunities for your labor, as I would engage in it also, a willing, alant."

"But one should not live idle, else life is useless."

"The example of such a home is something. Yet one may enjoy domestic happiness and still be much in the world. You have had a noble work by your charities. As my wife they need not cease; our union would give you better opportunities for your labor, as I would engage in it also, a willing, alant."

"But one should not live idle, else life is useless."

"The example of such a home is something. Yet one may enjoy domestic happiness and still be much in the world. You have had a noble work by your charities. As my wife they need not cease; our union would give you better opportunities for your labor, as I would engage in it also, a willing, alant."

"But one should not live idle, else life is useless."

"The example of such a home is something. Yet one may enjoy domestic happiness and still be much in the world. You have had a noble work by your charities. As my wife they need not cease; our union would give you better opportunities for your labor, as I would engage in it also, a willing, alant."

"But one should not live idle, else life is useless."

"The example of such a home is something. Yet one may enjoy domestic happiness and still be much in the world. You have had a noble work by your charities. As my wife they need not cease; our union would give you better opportunities for your labor, as I would engage in it also, a willing, alant."

"But one should not live idle, else life is useless."

"The example of such a home is something. Yet one may enjoy domestic happiness and still be much in the world. You have had a noble work by your charities. As my wife they need not cease; our union would give you better opportunities for your labor, as I would engage in it also, a willing, alant."

"But one should not live idle, else life is useless."

"The example of such a home is something. Yet one may enjoy domestic happiness and still be much in the world. You have had a noble work by your charities. As my wife they need not cease; our union would give you better opportunities for your labor, as I would engage in it also, a willing, alant."

"But one should not live idle, else life is useless."

"The example of such a home is something. Yet one may enjoy domestic happiness and still be much in the world. You have had a noble work by your charities. As my wife they need not cease; our union would give you better opportunities for your labor, as I would engage in it also, a willing, alant."

"But one should not live idle, else life is useless."

"The example of such a home is something. Yet one may enjoy domestic happiness and still be much in the world. You have had a noble work by your charities. As my wife they need not cease; our union would give you better opportunities for your labor, as I would engage in it also, a willing, alant."

"But one should not live idle, else life is useless."

"The example of such a home is something. Yet one may enjoy domestic happiness and still be much in the world. You have had a noble work by your charities. As my wife they need not cease; our union would give you better opportunities for your labor, as I would engage in it also, a willing, alant."

"But one should not live idle, else life is useless."

"The example of such a home is something. Yet one may enjoy domestic happiness and still be much in the world. You have had a noble work by your charities. As my wife they need not cease; our union would give you better opportunities for your labor, as I would engage in it also, a willing, alant."

"But one should not live idle, else life is useless."

"The example of such a home is something. Yet one may enjoy domestic happiness and still be much in the world. You have had a noble work by your charities. As my wife they need not cease; our union would give you better opportunities for your labor, as I would engage in it also, a willing, alant."

"But one should not live idle, else life is useless."

"The example of such a home is something. Yet one may enjoy domestic happiness and still be much in the world. You have had a noble work by your charities. As my wife they need not cease; our union would give you better opportunities for your labor, as I would engage in it also, a willing, alant."

"But one should not live idle, else life is useless."

"The example of such a home is something. Yet one may enjoy domestic happiness and still be much in the world. You have had a noble work by your charities. As my wife they need not cease; our union would give you better opportunities for your labor, as I would engage in it also, a willing, alant."

"But one should not live idle, else life is useless."

"The example of such a home is something. Yet one may enjoy domestic happiness and still be much in the world. You have had a noble work by your charities. As my wife they need not cease; our union would give you better opportunities for your labor, as I would engage in it also, a willing, alant."

"But one should not live idle, else life is useless."

"The example of such a home is something. Yet one may enjoy domestic happiness and still be much in the world. You have had a noble work by your charities. As my wife they need not cease; our union would give you better opportunities for your labor, as I would engage in it also, a willing, alant."

"But one should not live idle, else life is useless."

"The example of such a home is something. Yet one may enjoy domestic happiness and still be much in the world. You have had a noble work by your charities. As my wife they need not cease; our union would give you better opportunities for your labor, as I would engage in it also, a willing, alant."

"But one should not live idle, else life is useless."

"The example of such a home is something. Yet one may enjoy domestic happiness and still be much in the world. You have had a noble work by your charities. As my wife they need not cease; our union would give you better opportunities for your labor, as I would engage in it also, a willing, alant."

"But one should not live idle, else life is useless."

herself voluntarily his slave in the beginning of her new life. She caressed, petted, worshipped him, forgetting that modesty is as much her charm after marriage as before. The husband got tired of so much sentiment, or rather, having her society thrust upon him; yawns at first, grows petulant, and finally tells her plainly not to bother him. This should have been his bride and cause him to forever desert, but it only wounds her feelings. She takes a silent cry, then tells him all the more, telling herself he is sick, and she must forgive his petulance. Or he is absorbed in business, she must overlook his indifference. She makes herself the associate of his dullness, and he is content to let her be. Young wives should avoid rather the false devotion to their husbands. If a woman desires to go to a place of amusement, she rushes to her husband and begs or demands him to take her. She would have blushed at the thought of doing such a thing before marriage."

"Most wives would remain at home always if they were for their husbands to take them out, without being asked to do so," said Edith. "That is one of my objections to marriage."

"If a man has not gallantry enough to attend his wife, when the occasion for going out is reasonable, without her solicitations, she should assert her independence as she would have done previous to her marriage."

"I do not understand you."

"I mean she should go alone, or find another escort."

"But the husband would be furious."

"Most of them would, but it would be an awakening. It would have a salutary effect; it would cure the disease of indifference. Wives do not know how good and guarding. They should give the men a chance to do part of it. A man is no less virtuous for having implicit confidence in his wife. A woman's virtue does not gauge a man's honor. He does not measure his purity by her moral standard, his veracity by her truth."

"The man who thinks that women's actions have no influence over their husbands' characters?"

"To a degree they have, but man's Promethean heart will never be riveted by woman's sermonizing on religion or ethics. Her piety becomes the most intolerable snarl of his life. Husbands tell their wives they like their piety, but their domestication, and they seek the society of other women less conventional, less religious, less domestic."

"Marriage looks unpropitious from any point one views it. I am afraid to risk a second alliance," Edith said, gravely.

"Marriage is all right if one adopts wise customs at beginning. A woman should assert equal rights, equal liberties, prove herself capacitated mentally to be her husband's business partner. Babbly clinging dependencies are feminine characteristics that should be relegated to the past with other foolish, obsolete customs. Fainting spells are not evidence of refinement, as some women seem to think. Such weakness should be overcome; it requires only force of character. The woman who thinks herself a confirmed invalid, and lies in a close room on her sofa during each day, a novel in her hand, should be relegated to the fire, and take up Blackstone, history, biography or science, and practice callisthenics, if she has no garden to hoe. The physical and mental constitution of most women who complain of weakness have not been properly developed."

"Wives too frequently make toys of themselves. Toys are never prized for their value. They excite interest for the moment, but one soon tires of them, no matter how exquisite their beauty. Men want intelligent expression, not inarticulate babbling of a silly nation."

"Mau has no reverence for a woman's tears. If she must shed them over trivial matters, let it be done without his knowledge. She should be merry, sunny, and if she has periods of despondency, she should shun his society. She has as much right to go to her club, or to her favorite room, when he makes himself disagreeable, as he has when he finds his home monotonous."

"If women should adopt my method, generally, they would soon become amazons," Edith said, smiling.

"Pure womanhood, strong mentality, physical courage is not masculinity. Yet the customs of the Amazons were creditable to the domestic broils so frequent in homes of a boasted civilized nation."

"I think I shall adopt your plan," Edith said, arising to go.

"What is my fate?" Laurence said to Edith the next day, as he seated himself by her side on a low divan. "You are looking formidable. I fear I am going to be sentenced."

"To what?" she asked.

"A life of solitude."

"No, I sentence you to a life of domestic trials," she said, avoiding his gaze.

"Then I go a willing prisoner," he said, taking her in his arms.

Years have passed. The Arlington pride is forgotten. Maggie Middleton declares marriage a success. Mrs. Walker has raised up her children to noble men and women, whom she taught to be liberal, charitable, honest and brave. She kept her husband from slanders, and Nellie Dawson has been inseparable friends for years. Edith Capello says a husband's love is sweeter than his woman's vanity, and lives happy in her retirement. Laurence Arlington now boasts of his wife's mental ability, and consults her judgment on all important business matters. She gives her opinions in a decided, business-like way, but privately smiles at her success, and says, mentally:

"I owe it all to my oracle, Mrs. Edmunds."

(THE END.)

To Define the Monroe Doctrine.

The Monroe doctrine should be provided with some exact and clear definition. It is a doctrine that goes without saying, that of course, if we ourselves do not agree as to its meaning and significance, we can hardly expect the rest of the world to attach any great importance to it. One must admit that the adoption of the American resolutions by Congress, the other day, was an act of absurd and mischievous inconsistency. It may be that should the president conclude to sanction the measure and to put the United States in the position of interfering in European politics, the effect would be to throw the Monroe doctrine out of court and to close our doors forever to any protest against European activity in America. Certainly it would if we propose to recognize the obligations of the Monroe doctrine, and the president has not yet acted, and as there is ground for the hope that he will refuse to act, it seems clear that we should no longer delay the definition to which reference is here made. Even if we are to abandon the Monroe doctrine in the end by plunging into European affairs, it would at least be interesting to know exactly what we have abandoned.—Washington Post.

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

PEN-FLASHES FROM OHIO.

BY C. H. MATHEWS.

CAUSE OF HARD TIMES.

It was Daniel Webster who said: "There are no Sundays in revolutionary times."

Acting upon this suggestion I will give you many readers one or more of the pen-flashes that I sent to the Editor of the Progressive Thinker.

Reviewing the reign of Edward VI., A.D. 1547, records "that canon law, seconded by the municipal law, permitted no Christian to take interest."

He tells us "how that in the reign of King Henry VIII. (1540) 'the law was made fixing the interest of money at ten per cent; the first legal interest known in England.' But the prejudice against the law permitting interest was so strong that the law was repealed in the reign of Edward VI., and another law was passed against taking interest for money."

Gibbon tells us that "the most simple interest was condemned by the clergy of the East and West, and that the fathers are unanimous on that point."

In Rome, 341 years before Christ, taking interest was strictly prohibited under a penalty of four-fold restitution, but this law was, of course, of time, either repealed or evaded; and Adam Smith says that Brutus lent money at 48 per cent per year in the last century before the birth of Christ.

Every good Christian, at all conversant with New Testament history, has read the 21st chapter of Matthew, 12th and 13th verses, where it says:

"And Jesus went into the temple of God, and cast out all them that sold and bought in the temple and overthrew the tables of the money-changers and the seats of them that sold doves; (13) and said unto them: 'It is written, my house shall be called the house of prayer; but ye have made it a den of thieves.'"

It is very evident that the man Jesus was not a money-changer, and he and his good Christian man-to-day can consistently engage in the banking business.

But, let us come down to a later period: Sir Archibald Alison ascribes the periodic and devastating panics which cursed England and civilization, to the money-changers, and to the speculative and oscillating supply of currency. Referring to the period of 1819, immediately succeeding the demonstration of silver in England, we are told that:

"Everything turned to the profit of capital (usury) and the depression of industry; and so strongly were the interests of the money-changers protected, and to the speculative and oscillating supply of currency. Referring to the period of 1819, immediately succeeding the demonstration of silver in England, we are told that:

"Everything turned to the profit of capital (usury) and the depression of industry; and so strongly were the interests of the money-changers protected, and to the speculative and oscillating supply of currency. Referring to the period of 1819, immediately succeeding the demonstration of silver in England, we are told that:

"Everything turned to the profit of capital (usury) and the depression of industry; and so strongly were the interests of the money-changers protected, and to the speculative and oscillating supply of currency. Referring to the period of 1819, immediately succeeding the demonstration of silver in England, we are told that:

"Everything turned to the profit of capital (usury) and the depression of industry; and so strongly were the interests of the money-changers protected, and to the speculative and oscillating supply of currency. Referring to the period of 1819, immediately succeeding the demonstration of silver in England, we are told that:

"Everything turned to the profit of capital (usury) and the depression of industry; and so strongly were the interests of the money-changers protected, and to the speculative and oscillating supply of currency. Referring to the period of 1819, immediately succeeding the demonstration of silver in England, we are told that:

"Everything turned to the profit of capital (usury) and the depression of industry; and so strongly were the interests of the money-changers protected, and to the speculative and oscillating supply of currency. Referring to the period of 1819, immediately succeeding the demonstration of silver in England, we are told that:

"Everything turned to the profit of capital (usury) and the depression of industry; and so strongly were the interests of the money-changers protected, and to the speculative and oscillating supply of currency. Referring to the period of 1819, immediately succeeding the demonstration of silver in England, we are told that:

"Everything turned to the profit of capital (usury) and the depression of industry; and so strongly were the interests of the money-changers protected, and to the speculative and oscillating supply of currency. Referring to the period of 1819, immediately succeeding the demonstration of silver in England, we are told that:

"Everything turned to the profit of capital (usury) and the depression of industry; and so strongly were the interests of the money-changers protected, and to the speculative and oscillating supply of currency. Referring to the period of 1819, immediately succeeding the demonstration of silver in England, we are told that:

"Everything turned to the profit of capital (usury) and the depression of industry; and so strongly were the interests of the money-changers protected, and to the speculative and oscillating supply of currency. Referring to the period of 1819, immediately succeeding the demonstration of silver in England, we are told that:

"Everything turned to the profit of capital (usury) and the depression of industry; and so strongly were the interests of the money-changers protected, and to the speculative and oscillating supply of currency. Referring to the period of 1819, immediately succeeding the demonstration of silver in England, we are told that:

"Everything turned to the profit of capital (usury) and the depression of industry; and so strongly were the interests of the money-changers protected, and to the speculative and oscillating supply of currency. Referring to the period of 1819, immediately succeeding the demonstration of silver in England, we are told that:

"Everything turned to the profit of capital (usury) and the depression of industry; and so strongly were the interests of the money-changers protected, and to the speculative and oscillating supply of currency. Referring to the period of 1819, immediately succeeding the demonstration of silver in England, we are told that:

"Everything turned to the profit of capital (usury) and the depression of industry; and so strongly were the interests of the money-changers protected, and to the speculative and oscillating supply of currency. Referring to the period of 1819, immediately succeeding the demonstration of silver in England, we are told that:

"Everything turned to the profit of capital (usury) and the depression of industry; and so strongly were the interests of the money-changers protected, and to the speculative and oscillating supply of currency. Referring to the period of 1819, immediately succeeding the demonstration of silver in England, we are told that:

"Everything turned to the profit of capital (usury) and the depression of industry; and so strongly were the interests of the money-changers protected, and to the speculative and oscillating supply of currency. Referring to the period of 1819, immediately succeeding the demonstration of silver in England, we are told that:

"Everything turned to the profit of capital (usury) and the depression of industry; and so strongly were the interests of the money-changers protected, and to the speculative and oscillating supply of currency. Referring to the period of 1819, immediately succeeding the demonstration of silver in England, we are told that:

"Everything turned to the profit of capital (usury) and the depression of industry; and so strongly were the interests of the money-changers protected, and to the speculative and oscillating supply of currency. Referring to the period of 1819, immediately succeeding the demonstration of silver in England, we are told that:

"Everything turned to the profit of capital (usury) and the depression of industry; and so strongly were the interests of the money-changers protected, and to the speculative and oscillating supply of currency. Referring to the period of 1819, immediately succeeding the demonstration of silver in England, we are told that:

"Everything turned to the profit of capital (usury) and the depression of industry; and so strongly were the interests of the money-changers protected, and to the speculative and oscillating supply of currency. Referring to the period of 1819, immediately succeeding the demonstration of silver in England, we are told that:

"Everything turned to the profit of capital (usury) and the depression of industry; and so strongly were the interests of the money-changers protected, and to the speculative and oscillating supply of currency. Referring to the period of 1819, immediately succeeding the demonstration of silver in England, we are told that:

"Everything turned to the profit of capital (usury) and the depression of industry; and so strongly were the interests of the money-changers protected, and to the speculative and oscillating supply of currency. Referring to the period of 1819, immediately succeeding the demonstration of silver in England, we are told that:

"Everything turned to the profit of capital (usury) and the depression of industry; and so strongly were the interests of the money-changers protected, and to the speculative and oscillating supply of currency. Referring to the period of 1819, immediately succeeding the demonstration of silver in England, we are told that:

"Everything turned to the profit of capital (usury) and the depression of industry; and so strongly were the interests of the money-changers protected, and to the speculative and oscillating supply of currency. Referring to the period of 1819, immediately succeeding the demonstration of silver in England, we are told that:

"Everything turned to the profit of capital (usury) and the depression of industry; and so strongly were the interests of the money-changers protected, and to the speculative and oscillating supply of currency. Referring to the period of 1

A VETERAN SPEAKS.

A Vigorous Arrangement of the Churches.

The St. Louis Globe-Democrat reported a sermon delivered February 1, 1926, in the Central Christian Church, by the pastor, Rev. E. G. Tyrell, which should stir the smouldering embers of pious vanity and indifference into a lively flame.

As Spiritualists are not much given to sermon-reading, to reproduce the entire sermon might be regarded a trespass upon their time and patience, and monopolizing more time than needed for the discussion of theosophy, reincarnation, earth-bound spirits, materialization, fakes and frauds, etc. Hence I forbear and offer some pointers that prick the bubble and sting to the core.

We are some of us in the habit of scoring pulpits, utterances, and neglecting many opportunities for teaching the right and leading of the Christian movement in the twilight of the nineteenth century. This is a kind of conceit not creditable to Spiritualism or such of its blinded devotees. The clergy represent a large class of thinking people, and carry an influence on the side of morality and humanitarianism, in spite of the demoralizing dogmas which monopolize their minds.

This is not an apology for the many absurd things they say and do, and the support they often give to evil legislation and intolerant methods in the interest of their sects; but it is simple justice to them and to ourselves as well. We cannot afford to ignore, or to value any man or woman, on the basis of public interest, and holds so great an influence upon the destiny of nations, as does the Christian faith, and the church system growing out of it.

But the glaring inconsistencies, self-seeking combings, petty aristocracy and vicious prejudice and persecution which accompany the church and its lower instincts of undeveloped human nature, are proper subjects for criticism and it comes with best grace and greatest from the Christian pulpit.

These excerpts from Dr. Tyrell's sermon, illustrate the conscience and courage that may animate a Christian minister, in spite of all the dogmas that dwarf and blind. The following illustrates the animus of the sermon:

DID CHRIST DIE FOR ALL MEN, or for a select and orthodox few? Is it because a woolen shirt and brogans would be in bad form that they are never seen in our churches? Have gingham and calicoes been outlawed in silk and satin? We know full well that there are thousands of people who cannot dress in any other style than the plainest and shabbiest, and we know equally as well that there are never found in the churches; the question is, are they kept away on account of their poverty?

What is Christianity? Is it a system of doctrine? Is it a ritual? Is it a system of fire insurance guaranteeing us against loss by burning in the next world?

What is sin? Is it simply disobedience to God, or does it include social dishonesty? The swearer and unbeliever are no more sinners than the liar. To drive a hard bargain with a man just because he happens to be in a sin is as sinful as to rob a house. Bringing a part of the booty to the church does not palliate the offense, nor pardon the offender.

Either the churches are singling out the wealthy and more respectable element of the population, and soliciting their patronage (it can hardly call it seeking their conversion) or else this class is the only class to whom it is to be preached, and to call for them to worship. I want to ask my brethren in the ministry why is it that a brilliant preacher is never called to a down-town church. When a man becomes learned and popular he receives any number of calls from great, rich churches, but never one from a weak, struggling, East Side church.

In any church in this city the spirit of caste is more nearly rampant than the spirit of Christ. Many a godly aristocrat plumes himself on the fact that he is a pew-holder in the Rev. Dr. Skyscraper's church on Bonton boulevard, and may the Lord have mercy on his shriveled soul. Beyond being a pew-holder he has neither religion nor morals. When our rich Christians are caught in the act of sending their carriages around regularly to take poor, sick mothers out for a drive, and nursing tattered and unfriendly children, and filling up their pews with men and women from whom they can expect no social favors, then I will regret this seeming harsh indictment of the churches, and not until then. Are the prominent and respectable Christian business men of this city models of integrity and fair dealing? Some of them are, but why not all?

Some of them are interested in race-track gambling, others have an interest in houses of ill repute, still others are exclusively interested in the saloon business; others are found interested in the cruel and oppressive labor of women and children. There is blood on every dollar they handle and the cry of the widows and orphans, whose substance they have devoured, reaches the ears of God in heaven.

Cruelty and injustice in industry have caused destruction and misery in society, which has made necessary a ruinous charity. Most of the relief that we distribute paperizes and debases its recipients. It is a curse for them and for us who bestow it as only a sop to conscience. If the representatives of modern Christianity really desired it, there need not be an able-bodied person in the land unemployed or in need.

We are trying to save what? The churches or man? There are not half a dozen churches in this city with which the main question is not "How about finances?" Church enterprise is uniformly conducted with immediate reference to denominational advancement and glory.

If a church cannot attract a crowd any other way, it will hire a gang of operatic singers and go into the free concert business. And then the mean, stinky, luxurious, gay, godless world would court its supercilious lip and say: "I like to go to Dr. Mayhew's church; they have such fine music." Shame on the preacher who makes his sermon the tail of a musical life. I wonder some enterprising paper does not offer a chronicle for a church that spends more time discussing how to save souls than how to save itself or the denomination.

"We must have money," some one says. No, sir; there is no "must" about it. Christ never had any, and he is the servant better than any. Some times a poor devil whines out: "I must live." Not at all; you might die, and the world would revolve just the same. What the church should do, and what it will do when it becomes Christian rather than pagan, is to plant itself among the needy, to seek and save the lost.

Such words, coming from a Spiritualist, would be resented as abusive to the church, an aggressive, unkind attack that had no warrant in fact. We would be berated as infidels, seeking to destroy the holy work of men of God. But

coming from a Christian pulpit and a Christian minister, we may be allowed to accept it as fairly correct; and when a Christian clergyman pronounces the church "pagan," we may smile, and say "amen."

To me it seems evident that the spirit of the new life is kindling in the world, and the fire reaches to all denominations, and the gospel of justice and good will to all—and especially to the weak, poor, sick, oppressed and despised of earth. It is touching the hearts and ears of men as never before, for the ministrations of heaven are thrilling the world with silent messages, inspiring emotions, intensifying humanitarian sympathy, arousing the moral sense, exalting human ideals, and breathing spiritual consecration into every life in silent showers of inspiration and all-saving love for the healing of the nations.

LYMAN C. HOWE.

GRANDMA ASHBAUGH.

Passed to the Higher Life.

From her residence in Topeka, Kas., February 17th, Mrs. Sophia C. Ashbaugh, better known and dearly loved as "Grandma" Ashbaugh, passed her 80th milestone Christmas-day, 1845.

She was a pioneer in all good and progressive work, a temperance worker, a devoted mother, and an ardent lover of and worker in the cause of Spiritualism for the past thirty years—being a charter member of the First Society of Spiritualists of Topeka. She dared to lead where others feared to tread, or were forced to follow, and being, as she was, a descendant of the famous Sprague and Peck families, and an ardent lover of the island of Hawaii, she was one of the two commodores, she seemed to those who knew her best as though "Little Rhody" had set her seal upon her by passing a hope and anchor to all who came nigh unto her in their hour of need.

She loved the soldiers, and was to them and their families at home and abroad, a comfort and support. In camp and hospital, coming to Kansas in the late 50's, with her husband, Dr. Armet Ashbaugh, built and occupied the "Ashbaugh House," it being at that time one of the best hotels in the then young and struggling capital. Here she entertained and became acquainted with nearly all the famous men who have helped to make Kansas famous, and within the walls of this house, sanctioned and encouraged by her, were planned many of the convulsive and conclusive movements of those early emotional days.

The services in commemoration of the birth of this bright spirit into the higher world were held at Lincoln Post #1400, fully one thousand people being in attendance—Mrs. E. B. Snow officiating, closing her address with an improvised poem befitting the occasion, as well as introducing an innovation in the hitherto unnecessarily solemn rites; christening the arisen spirit by the sprinkling of fresh, fragrant, hyacinth blossoms upon the casket, their fair waxen bells being typified in the glad, pure joy of the arisen soul, and of the attendant spirits—the name given being "Wisdom," Sophia, her first name, meaning wisdom.

At the conclusion of Mrs. Snow's address, the ladies of the Lincoln Post Relief Corps, of which "Grandma" was a member, took charge of the body, and the beautiful formula of their ritual of the dead. The ladies of the G. A. R. discarded the black, and wore the white ribbon of the order—"Grandma" requested that no one should mourn, but that all should rejoice at her birth into the higher life.

She passed out in full mental vigor, and with the strict injunction to her loved ones, and to her child and pastor, Mrs. Snow, to say to every one that as she had lived so she left the body—a Spiritualist.

I write this fully of her life in order that the many workers in the cause who have in times past made her house their home, may know that "Grandma" or Ashbaugh, as she was known to her friends, has passed on, so that she may be at home to them in the Summerland, when they, too, weary and worn from the struggle with earthly conditions, may respond to the call of the All-One to come out of the depths unto the heights. ONE WHO LOVED HER.

EXTRAORDINARY!

A Little Girl Medium.

TO THE EDITOR:—I would like to enquire of you of some things I don't understand. I would like to know if spirits ever come to this world, and I will tell you just what I ask this question. I have a son that lives across the street from me, and his daughter, 11 years old, was out in a small building, and some one came and put her hand on her forehead. She said it looked like her grandfather. She was very much frightened, and got to the house as quick as she could; and after that they found their clothes torn, and things hid; a pan of meal stood in the pantry, and they found letters written in it. They wrote them down, and they said the reason the letters were there was to make them believe; and it proved to be my brother, my son's father and my husband, as they say; and they wrote to us if we put paper and pencil in the room. My son's little girl will talk with them, and they will answer her, and we call her the medium. He wants to her feet and hands and be in the room to prove that she can do anything, and he comes and plays on the piano. We cannot see anything, but hear the music; and a good many tricks they play. It is so strange, we don't know what to make of it. People that have not seen it don't believe a word of it; they say it is a humbug, but it is not. My brother says that when he died he told his son to give his nephew \$2,000, and it worried him so that he came back to see if he had done it. But he did not do it, and he wants him to have it. He has wanted paper and pencil, and has written several letters to her (his wife), and she thinks my son writes them. He don't know a word that is in them. He don't believe a word of it; she don't want any more to come to her house. My brother was a very good writer, but now it is like a child's writing. He says they have to learn everything all over when they get there. He says every word he has said is true.

MRS. CHARLES PENFIELD.

Cromwell, Ct.

Good News At All Friends of Clinton Camp.

The following letter from R. W. Stewart, attorney for the Mississippi Valley Spiritualist Association, explains itself: "WILLIAM C. HODGE, Esq., St. Charles, Ill.—Dear Sir: I am glad to have the privilege of congratulating the M. V. S. Association. The officers are entitled to great credit for their earnest endeavors to protect property entrusted to their care. Our Supreme Court has sustained the Association, and Mr. Hart is defeated."

WILLIAM C. HODGE, Esq., Secretary M. V. S. A.

Be not misled by strange fantastic art, but in your dress let nature take some part.—Garfield.

There is no right without a parallel duty, no liberty without the supremacy of the law, no high destiny without earnest perseverance, no greatness without self-denial.—Lieber.

Those contemplating attending the coming mid-winter convention at Jackson, February 23, 24, and March 1, can get reduced rates for a party of ten or more, at any given point. We hope to have a large delegation from the friends at Jackson are arranging to have a grand meeting. An earnest invitation is extended by the board to be present.

MAY F. AYRES, Sec'y.

There is no right without a parallel duty, no liberty without the supremacy of the law, no high destiny without earnest perseverance, no greatness without self-denial.—Lieber.

Those contemplating attending the coming mid-winter convention at Jackson, February 23, 24, and March 1, can get reduced rates for a party of ten or more, at any given point. We hope to have a large delegation from the friends at Jackson are arranging to have a grand meeting. An earnest invitation is extended by the board to be present.

MAY F. AYRES, Sec'y.

There is no right without a parallel duty, no liberty without the supremacy of the law, no high destiny without earnest perseverance, no greatness without self-denial.—Lieber.

Those contemplating attending the coming mid-winter convention at Jackson, February 23, 24, and March 1, can get reduced rates for a party of ten or more, at any given point. We hope to have a large delegation from the friends at Jackson are arranging to have a grand meeting. An earnest invitation is extended by the board to be present.

MAY F. AYRES, Sec'y.

There is no right without a parallel duty, no liberty without the supremacy of the law, no high destiny without earnest perseverance, no greatness without self-denial.—Lieber.

Those contemplating attending the coming mid-winter convention at Jackson, February 23, 24, and March 1, can get reduced rates for a party of ten or more, at any given point. We hope to have a large delegation from the friends at Jackson are arranging to have a grand meeting. An earnest invitation is extended by the board to be present.

MAY F. AYRES, Sec'y.

There is no right without a parallel duty, no liberty without the supremacy of the law, no high destiny without earnest perseverance, no greatness without self-denial.—Lieber.

Those contemplating attending the coming mid-winter convention at Jackson, February 23, 24, and March 1, can get reduced rates for a party of ten or more, at any given point. We hope to have a large delegation from the friends at Jackson are arranging to have a grand meeting. An earnest invitation is extended by the board to be present.

MAY F. AYRES, Sec'y.

There is no right without a parallel duty, no liberty without the supremacy of the law, no high destiny without earnest perseverance, no greatness without self-denial.—Lieber.

Those contemplating attending the coming mid-winter convention at Jackson, February 23, 24, and March 1, can get reduced rates for a party of ten or more, at any given point. We hope to have a large delegation from the friends at Jackson are arranging to have a grand meeting. An earnest invitation is extended by the board to be present.

MAY F. AYRES, Sec'y.

A VISIT TO FLORIDA.

Will Sheldon's Seances Highly Praised.

TO THE EDITOR:—Having just returned from a trip to Florida, I was impressed to write a few lines, hoping you would cause the same to be published in your valuable paper. While on the trip I stopped at Jacksonville about three weeks, and had the pleasure to be invited to attend a private seance, given by Wm. Sheldon, at the residence of Dr. Brainard, 170 Ocean street. At these seances the medium sits outside the cabinet, in full view of the sitters. The control is first manifested by the cabinet control, George H. Christie, and we had no more than been seated a few moments, and were singing a verse or two, when the control (Christie) greeted my presence. I had met him once before, when he wrote on the slates for me through Bro. Keeler. These manifestations performed by Spirit Christie and his banister wonderful. I frequently, while there, visited Bro. Sheldon's seances, and from my observation and investigations I can testify to Sheldon's mediumship being of the very best I have ever attended.

I was also present at one of his materializing seances, which showed conclusively that the powers he has as a medium are of the highest order. He was seated in the chair and then nailed to the floor, so he could not get out of his chair, and I helped at tying the knots myself. Such manifestations as we got under strict test conditions were simply wonderful, and speak well for his mediumship and his controlling hand. Spiritualists are not to be deceived by the high, highly elated at their medium's powers, and we'll say, for too much cannot be said of his mediumship.

The best class of Spiritualists in Jacksonville have stood by their medium through the ordeal that he went through, of his arrest and acquittal. He stood up to the rack and took his medicine as an old saying is, to defend himself. A three-dollar fine was levied at his trial, and he was released. He was not that kind of a man, and with the help of a few Spiritualists, who donated funds to help him in his trial, he was victorious, and on the day he was acquitted he was asked to give a seance in the court-house that evening, and they had a first-class seance. This was told me by parties whom I consider to be reliable.

Bro. Sheldon has been and is at present in ill-health, and beside this, his youngest child, a babe, is sick and not expected to live, and under these conditions he gave his seances, and still got good standing as well as a high regard. His wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Brainard and wife, Dr. Cornish and wife, Mr. Trueson and wife, Alderman Marzelle, and a great many others whom I got acquainted with while there, and all are doing well, they can testify to this, and his wife and children are well in their

Fate and Faith.

All travelers in the Orient agree in statement that the belief in a blind fate prevails everywhere among the peoples of those Eastern countries, and that this belief has retarded progress, stayed the hand of enterprise, and filled those vast regions with majestic ruins, the remains of populous cities that were built by a more energetic and progressive race, who depended less on their gods than do their successors, and, as a consequence, placed greater reliance on their own individual efforts.

They forgot, or never knew, that man is governed by natural law, which is harmonious in its movements, impartial in its action, and eternal in its consequences. On the contrary, they supposed a God, by unchanging fiat, had fixed the order of events, decreed whatever comes to pass, and that all occurrences in human lives, as all else, were the results of inevitable necessity, not in any manner controllable by the puny arm of man. When an invading army swept over a country, destroying its inhabitants and desolating its cities, "God wills it," was the universal acclamation. They could not war against God.

Go visit the magnificent remains of prostrate greatness scattered all over the East, and the psychometrist who can read correctly will find on every fallen stone, each crumbling wall, and tottering pillar, a false religious belief turned the natural protectors of those prosperous cities aside from duty, and allowed an enemy whom they believed were agents of the gods to produce this awful destruction.

That doctrine of a blind Fate did not exhaust itself in the Orient, though it took on a milder form in the West, in the semblance of prayers to God, and faith in their fulfillment, to accomplish what a people relying on themselves would achieve by their own unaided energies. Cromwell's "Trust in God, but keep your powder dry," was a marked departure from ancient methods. Though the church is reluctant to change its teachings, yet we note a great revolution in our Western civilization, and a tendency to adopt that Roman maxim: "Jupiter helps those who help themselves."

Stories From Real Life.

Those who have read "Dual Lives," by Mrs. Louisa B. Reed, now appearing as a serial in these columns, speak of it and its versatile author in the highest terms of praise. It seems to range through every department of knowledge, at the same time exposing the vices, follies and superstitions of the present age in a masterly manner. The characters are all true to life, and they so appear and disappear as to increase in interest with each added chapter. Librarians have long needed just such a work as Mrs. Reed has prepared for them. Instead of the pointless and mostly worthless literature on library shelves, if this could be brought out in book form it would supply an absolute need. We have fiction in abundance, fiction that is stale and unprofitable, but here is a work which strikes at the root of many an evil, and it is told in such a charming way as to lure the reader on from chapter to chapter until he reaches the end. Then, instead of lifeless, mechanical automata, they stand out on the mimic stage in bold relief as living, breathing personages in advocacy or in denunciation of views the authors wish to approve or condemn. If any of our readers have failed to read this excellent story, chapters from real life, they have neglected a fine intellectual treat, and we hope they will hunt up the back numbers of THE PROGRESSIVE THINKER and lose no time in perusing it. Already it is called for in book form, but as far as we know, no manuscript has been brought out in its desirable shape, though we understand the author is revising it for that purpose. Criticisms, which are coveted, may be directed to her at Hutchinson, Kansas.

Call on the Salvation Army.

The press dispatches say: "The ministers of the various churches of Arcola, Ill., have declared their inability to bring about satisfactory religious results. They claim the city is growing worse daily, and that immorality is visible everywhere. The churches and 'dens of vice' are ruining many young men, the ministers say, and they further claim that the churches are powerless to remedy the situation. They have at last set on foot a new and novel method of action. At a secret conference of the ministers it was decided to send the Salvation Army band to Indianapolis for three-fourths of a century. England will pay her entire case before that commission of American jurists, and we little question their decision will be accepted by all parties as final. Let us all rejoice."

There are vocations which life insurance companies designate as extra-hazardous, on which they decline to take risks. From the multitude of deaths of persons while praying or exhorting sinners to repentance, it is apparent these occupations should be classed with the exempted employments. Whatever the cause of the fatality, whether from the frowns of an angry God, as churchmen would declare if the deaths came while dancing or using profane language, or from natural causes, it is clearly the most risky business in life in which mortals can engage. Here is a late case:—

"Poughkeepsie, N. Y., Jan. 24.—Gen. Alfred Baker Smith, the well-known soldier and lawyer, dropped dead while leading a prayer-meeting last evening."

A Ranter in a Mad-House.

It is reported that Rev. Joseph Cook, of Boston, the imitator of Talmage in verbosity, and in abuse of those who do not believe in his hell and endorse his mathematics that three are one and one is three, is now in a mad-house. This is the culmination of such damnable teaching. If all the preachers who promulgate such absurd doctrines were confined with him there would be little use for insane asylums for the next generation.

An Addition Demanded.

A correspondent of the Truth Seeker insists that the proposed amendment to the Constitution of the United States does not go far enough. To make the amendment complete hell and the Devil should be added. And why not? They are parts of the same system and are needed to round out a perfect whole. By all means, let the entire family be provided for.

Deceivers.

Here is a Bible text the clergy quote in favor of temperance: "Do not drink wine nor strong drink." Lev. 10:9. It is excellent advice, which we commend to all without regard to its source, but by reading the whole verse it will be seen that it was directed to the priests to keep them sober in their ministrations. "Let us go into the tabernacle of the congregation, lest ye die."

Perversion of History.

If one might blot eliminate all regard for morality and truth, the tactics and practices of the adherents of the Romish church would assuredly be a matter for intense admiration. Anything and everything for the "Holy Church," is the motto and rule with the true Romanist. Facts of history are distorted and perverted and great claims are made for the church, based upon these perversions.

For instance, it has been the habit of Romanists to make much of the claim that Catholics established civil and religious liberty in Maryland. The colonial history of Maryland shows, however, that civil and religious liberty was not given through Lord Baltimore—a Catholic—as claimed, but through the charter of Lord Baltimore, confirmed by a Protestant parliament, and that it was secured by the subjects of Lord Baltimore, whose colonists were mostly Protestants. This puts a very different face on the matter.

Furthermore, the second Lord Baltimore attempted to override all law, but the Protestant colonists put a check upon him. He knew that if he violated the rights of the people, he was liable to forfeit his charter. Civil and religious liberty became the established law of the colony, not because the Catholic Lord Baltimore made it so, but because he could not prevent it, and though his subjects were mostly Protestants, he was very careful not to appoint them to office.

Civil and religious liberty is nowhere a fruit of Romanism; and the Catholic claim concerning Maryland is simply Jesuitical perversion of history. And this perversion of history is in keeping with the tactics of Romanism in all time past; it is but a continuation of the same system of fraud that forged "holy scriptures" and manufactured spurious texts and foisted them upon the religious world as genuine. Heaven-inspired Bible writ—all artfully designed to build up and strengthen the Romish hierarchy.

Abandons Hell and His Creed.

Under the above headline the secular press makes the following announcement:

"The congregation in a country church northwest of Shelby, Neb., was surprised recently when Rev. E. W. Cole, who presided over them, deviated from the usual teachings of the United Brethren church, and preached that there is no hell, and then severed his connection with the denomination."

"Rev. Mr. Cole was an active worker in church affairs. He was assistant pastor of a church at Shelby, and was appointed as delegate to the next Young People's Christian Union Convention at Des Moines, Iowa. He is preparing a course of lectures in support of his views."

If the preachers of all denominations were assured of financial support and retention of social relations on abandoning the God-dishonoring teachings of the church, how many would continue to minister in Christian pulpits? It is not probable nine-tenths would imitate the rate in a sinking ship and make a speedy retreat? The Jaspers, the Joe Cooks and the Talmages, the literate and the untalented would remain. And then the communicants? They are held in place by a barbarous creed, formulated by ecclesiastical savages; the priest enforcing its observance on the members of the church, and the latter on the preacher. There is no independent thought or action on the part of either, but each holds the other in restraint.

A Valuable Paper.

This number of THE PROGRESSIVE THINKER contains several very suggestive articles, worthy of careful study and reflection. The article on "Music" on the first page, the one by Hudson Tuttle on "The Present Spiritual Issue," and the work of "The National League for the Protection of American Institutions," on our fifth page, contain some very important thoughts and data. Other writers of distinction also come forward with much food for reflection—Lyman C. Howe, Moses Hull and others. Those who do not take THE PROGRESSIVE THINKER certainly can not keep up with the procession.

A Rising Religion.

Buddhism of late is gaining quite a number of adherents among the intellectual leaders in Germany, such as George Ebers, Gabriel Max, Julius F. Hartmann, and they have just begun to issue a monthly at Brunswick under the title of Sphinx.—News Item.

Instead of conquering the world and making it all Christian, those Oriental religions the missionaries told us were pagan, are actually making more converts among the learned in the West than Christianity is making among the scholars of the East.

Killing Each Other.

It is bad enough that heaven in its wrath shall slaughter its worshippers, but it seems positively cruel for those devotees who escape death at the hand of Eternal Justice, to kill each other, as was done at the church known as the White House, in Fairmount, Ind., a few days ago. The law will take cognizance of the latter case and punish the offenders, but in the former there is no retribution.

Wedding Bells.

The society event of the day is the marriage at Jefferson, Ohio, on the 10th inst., of A. W. Belden, and Miss Clara L. Townsend, his most efficient lady clerk, both of East Orwell, Ohio. Mr. Belden came into our midst one year ago, well recommended as an energetic reliable business man. He has in the past year handled with marked success two large stocks of goods, one here and one at Fairmide, Ohio, doing a volume of business, all around, of nearly \$40,000. He has closed out the Fairmide stock and will give his whole attention to the East Orwell business, and with the assistance of one of Orwell's fairest daughters we bespeak for them unbounded success in the future.—Special Orwell Ohio, correspondence to the Western Reserve Mirror.

Mr. Belden has frequently visited Chicago. He is an advanced mystic in the Temple of the Magi, and has a host of warm friends in the order. We most heartily congratulate the happy pair.

When sending in your own subscription, get some one to join with you who has not had the paper, and by this means get a copy free of the Encyclopedia of Death, and Life in the Spirit World. See full particulars on the second page.

Choosing a wife is like unto a strategem of war, wherein a man can err but once.—Sir P. Sidney.

IN THE SOUTH.

Some Interesting Notes by the Way.

From the President of the National Association,
H. D. BARRETT.

TO THE EDITOR:—My last letter left me in Louisville, Ky., en route for Memphis, Tenn. I reached that city in due time and received a warm welcome in the pleasant home of Dr. H. T. and Mrs. Allie Lindsey Lynch. I spoke twice in that city, focalizing my thoughts upon the idea of organization. I remained in Memphis three days, and sought earnestly to find some of the results of the work of Rev. Samuel Watson, recently ascended into Spirit-life. His work was a great one, but the immediate results are not apparent in Memphis, and his influence is felt abroad among the Spiritualists of the nation far more than it is in his home city.

There is no organization in Memphis, and it will take at least two months of solid work to bring the once flourishing society back to its original prestige and power. Mr. Watson contributed largely to the church, even while he was actively engaged in lecturing and writing upon the subject of Spiritualism. "Had he poured out money for the cause, a fine temple could have been erected and a flourishing society established upon a permanent basis. By giving to the enemies of Spiritualism he caused others to withhold donations to our cause, hence no cohesiveness was evolved from all of his labor. He was a good man and a noble worker, and his noble work will be accomplished while he is in the form. It is true that he rejoined the church during the last year of his life, but he was nevertheless true to Spiritualism in his soul. An injury to his head so impaired his mental faculties that he was easily led by others, hence, owing to the perversion of others, less conscious of the fact, he was led to re-enter the church. Peace to the memory of a wise and good man."

From Memphis I went to Jonesboro, Ark., where a half-dozen faithful souls held aloft the snowy banner of Spiritualism, despite the bitter opposition, sneers and prejudices of orthodox bigotry. The court-house was secured and a "spiritual" talk was given. The audiences were large, considering the stormy weather, and the depth of the mud. My Jonesboro visit is fraught with pleasant memories of Dr. J. A. Melk, probable Populist candidate for Governor of Arkansas, L. La Tourette, H. J. Watson, and Joseph Jackson, all of whom are true Spiritualists and willing workers for our cause.

Stuttgart, Ark., was my next point of attack. Here I found a kindly welcome in the spiritual home of Brother J. R. Alter and wife, who for forty-five years have been firm, devoted Spiritualists. I remained eight days in Stuttgart, where I delivered seven lectures, and met with all of whom are true Spiritualists and willing workers for our cause. The weather was almost as bad as in last, yet the audiences were fairly good, and considerable interest was awakened in our movement. Mrs. W. D. Matthews, H. M. Simmons, Bro. Ford and family, Bro. Lowe and many others are earnest workers there. Every member of the society was firm and on the whole, the work was well done. The society is now connected with the National body.

Leaving the good friends in Stuttgart with sincere regret, I sped away to Arkadelphia, where the earnest efforts of Bro. M. Y. Thompson had secured the presence of three hundred people, greeted me, and listened attentively to an address of over an hour upon the subject of "Spiritualism." There is no society in Arkadelphia, and only two or three Spiritualists. This fact shows the interest taken by the masses in the subject of Spiritualism.

Hot Springs was next visited. Here I met some of the venerable Judge Hammond, a distinguished writer and lecturer upon Spiritualism in days gone by. A few years ago a small society existed in Hot Springs, but even the remnants thereof are quite invisible now. Judge Hammond, Mrs. L. E. Stroud and L. Dougherty arranged for one lecture, but the pouring rain kept the people away from the meeting. A large audience would have been present had the streets been passable.

Texas, Kan., came next. Here is the nucleus of a small society, the membership of which was materially increased during my stay. Two lectures here resulted in another star being added to the constellation of N. A. Brothers George Rex, J. Carter, J. Robertson, W. W. DePate, Sister King, Brother Harris, and His Honor, Mayor Edwards, are all firm Spiritualists, as is also Brother V. E. Paulk, at whose home I was most hospitably entertained during my stay in Texas. Mrs. Paulk is a mental scientist and claims to be such, and she advanced that new-fangled Spiritualism. But she is willing to fellowship some of us, and this fact may finally lead her into the light of truth in the near future. She has a good example in her thoughtful, well-read companion in life's joys and sorrows. She is possessed of fine mediumistic powers, and will do a good deal of work as soon as the spirit-friends are able to use her organism for the purpose they wish.

Marshall, Texas, was my next stopping place, where I was royally entertained at the hospitable home of Brother Wm. Umbdenstock. My visit to Marshall is so full of good things that I shall make the subject of a special letter hereafter.

To-day I am in Shreveport, La., waiting for a train to take me to Houston, Texas, where my next engagement calls me. I expected to deliver two lectures in this city but my dates are generally made for me in Washington, this place being overlooked by me until too late to do much. I have only missed my appointments in Little Rock, Ark., and in Shreveport since beginning my missionary work. There are probably scores of Spiritualists in Shreveport, but they are not yet acquainted with one another. Each one seems to be waiting for some other to move, and the result is nothing is done. In former times a society existed here, and a good one could be organized here if all of the resident Spiritualists would take hold of such a movement.

Good mediums will find a splendid field of labor in the South. This section of the country is the plague of fraudulent and counterfeit mediums, that only conscientious, genuine workers can hope for anything whatever. It will take some time even for them to establish themselves, so terrible has been the blight of the fair and trickster who have gone before.

In a future letter I shall say something upon the matter of counterfeit mediums. The time has come for action and the sooner the ranks are rid of such frauds the better it will be for Spiritualism. Yours for the truth,
H. D. BARRETT.

Shreveport, La., Feb. 19.

To an honest man the best perquisites of a place are the advantages it gives of doing good.—Addison.

CANTON REDEEMING ITSELF

Coming to the Front with Excellent Works.

TO THE EDITOR:—Having seen nothing from Canton for a while, in the columns of your valuable paper, permit me to say a few words in behalf of the cause of Spiritualism here.

Since this little booklet given the cause here, the result of the actions of H. T. Stanley, we have not been idle, but, instead, we have been actively at work, getting men and mediums of honor and ability to come to Canton and demonstrate to our liberal-minded citizens that our cause is a just cause, and that it has come to stay. We propose to show to them that we have both men and women of brain and honor, to advocate and to defend the cause of Spiritualism, and to battle with the enemy in behalf of the grand truths taught and proven there-by.

Through spirit return we are convinced of a life hereafter, a future existence after the change called death takes place, and in no other way can we have a positive knowledge of a future existence without the shadow of a doubt. The Christian people live on belief, faith and hope of a future existence. The Spiritualist lives on a knowledge of a future life. The Spiritualist is not a positive knowledge of a life beyond the grave, a grand thought, a grand knowledge to possess? Certainly it is, and by that knowledge you become happier and better men and women. To one in possession of this knowledge the change called death has no horror, and he will meet with no disappointment upon entering the Spirit-world, where he will be met by the good angels who have preceded him to the higher life. Mortals who have not gained this knowledge should not delay a day in seeking for it. The Bible says, "Seek and ye shall find." Knock and the door shall be opened unto you. In another place that good book says, "Try the spirits." Now, honest and reasonable mortal, what does all this mean? If it is not the teachings of Spiritualism and the word of God, what is it? Some of the Christian clergy and the bigots claim it is wrong to disturb the spirits they living in ignorance of their own life in Spirit-life, being more than much of the time, but when cornered upon that subject, they get to a jumping-off place, a chasm as it were, and call spirit communion the works of the devil. I suppose they mean their devil, the orthodox devil; we Spiritualists have no devil.

Reader, try the spirits and they will, ere long, lead you out of darkness into the light.

Thursday night, February 6th, the writer had the pleasure of witnessing one of the best and strongest trumpet seances that it has ever been his pleasure to attend. This seance was held at the home of Mr. E. D. Bowman, 171 East 8th street, in this city. Bro. Bowman is one of the oldest Spiritualists in this part of Ohio. His good wife has been long in the Spiritual ranks and is a strong advocate of the cause of Spiritualism. Upon this occasion Mr. D. James Dine was the medium. From the very beginning the manifestations were good, and the talker was quite distinct. A gulf floated all around the room, and several times went clear up to the ceiling, being played upon all the while. Almost every one in the circle was touched by the guitar, and also by materialized spirit hands. Spirit Al. Barnett, Mr. Dine's main seance control, is a wonderful spirit. He is quite certain that the dust was meteoric, and probably came from the large meteor which fell at Madrid. I hope the phenomenon may be carefully investigated by scientists more capable and better prepared to make the necessary tests than myself.

It would take too much space and time for me to make I mention of all the interesting manifestations that occurred during this seance, but must mention one or two. Blackleaf, a very large Indian, and one of Mr. Dine's good friends, was present, and the writer asked him if he (Blackleaf) would not put his hand upon his (the writer's) head, and in an instant he did so, and what a hand it was, too; it was so large that it covered the entire top of the writer's head, his fingers extending down to his ears. In conclusion I wish to state that the writer all this time next to him was the medium, and he is positive he never arose from his seat during the entire seance. No reasonable person in possession of his or her five senses, who was present, could doubt for a moment the truth of spirit return, and also that the spirits did physically manifest in this seance. In justice to Bro. Dine, and not being addicted to flattery, I wish him to be one of the strongest physical mediums in this section of the country, and a mesmerist as well. E. R. KIDP.

LAKE HELEN.

Eva A. Cassell Pays It a Visit.

This camp-ground is charmingly situated among the pines in Florida, but everything is, as yet, very primitive

THE WOMAN'S BIBLE.

The Views of Susan B. Anthony.

To the Editor:—In discussing the resolutions presented at the National American Woman Suffrage Association, lately held in Washington, the Woman's Bible came up. During the discussion Miss Anthony spoke as follows:

"The one distinct feature of our association has been the right of individual opinion for every member. We have been beset at every step with the cry that somebody was injuring the cause. You have endorsed me and I was born a heretic. I consider it great waste of time, and I have told Mrs. Stanton so, to descend on the barbarism of six thousand years ago. When people then did a cruel and brutal thing, they claimed to do it by command of God, and so it has been since. I always distrust people who know so much about what God wants them to do to their fellows. All the way down the history of our movement there has been the same contest on account of religious belief. Just forty years ago one of the most beautiful-spirited men on our platform said: 'You had better never hold another convention than let Ernestine L. Rose stand on your platform,' because that Polish woman, who always stood for justice and freedom, did not believe in the verbal inspiration of the Bible. Did we banish Mrs. Rose? Now a lot of new people come up and go over the same old ground. This question is whether you will sit in judgment on a woman that has written views different from yours. If she had written your views you would not object. There was a person once, in the early days, who wanted us to pass a resolution that we were not free lovers, and I was not more shocked than I am to-day at this. It looks like the revival of the old censorship. We have been growing larger and broader, and I thought we had got away from this. When Lucy Stone did not take the name of her husband many claimed it injured the cause, and Olympia Brown said once she had to spend much of her time in explaining that she was legally married. Suppose we had passed resolutions against a woman not taking her husband's name. Thank God we had strength not to do it. To pass such a resolution is to set back the hands on the dial of reform. I would say to the organizers, tell them we have all sorts of people in the association, and that a Christian has no more right on our platform than an atheist. When this platform is too narrow for all to stand on, I shall not be on it. I have endured many things in the convention that I thought would harm the cause. Who is to set up a line? Neither you nor I can tell, but Mrs. Stanton will come out triumphant, and this will be the greatest thing ever done in woman's cause. Lucretia Mott at first thought Mrs. Stanton had injured the cause of woman's rights by insisting on the demand for woman suffrage, but she had sense enough not to pass a resolution about it. When, in 1886, Mrs. Stanton made a speech before the committee in favor of a bill making drunkenness a cause for divorce, many people thought she had killed our cause. Just think of it. You ought to be able, girls, to stand this and go on with your work, and say this has nothing to do with Mrs. Stanton's views on the Bible. I should be pained beyond expression if we are not broad enough to drop this. We need not mind what the newspapers say about it. They are only talking to say something, and not because they care about the Bible. I have yet to see the first editorial word from an honest soul that takes the position that the Bible was directly inspired. You might just as well give up resolving or your hands will be full. Are you going to cater to the whims and prejudices of people that don't like this or that? The two women that stood by Lucy Stone in keeping her own name were Mrs. Stanton and myself. Who are these people who are troubled about this? They are people that have not thought. If you fail to teach women a broad, catholic spirit, I would not give much for them after they are enfranchised. If they are going to do without thinking, they had better do without voting. They are not yet indoctrinated in the broad principles of this association, that knows no creed line. We draw out from other people our own thought. If, when you go out to organize, you go with a broad spirit, you will create and call out breadth and toleration. You had better organize one woman on a broad platform than ten thousand on a narrow platform of intolerance and bigotry."

A. B. D.
It may be well to let the people know, in this connection, that Part I. of the Woman's Bible is for sale at this office. Price, 50 cents.

Hall's Hair Renewer cures dandruff and scalp affections; also all cases of baldness where the glands which feed the roots of the hair are not closed up.

YOU can do a grand work by getting up a club of yearly or six months subscribers, each one getting free, in paper cover, the first volume of the Encyclopedia of Death, and Life in the Spirit-World. Every Spiritualist should read that work.

Right Living. By Susan H. Wilson. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it.

Right Living. By Susan H. Wilson. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it.

Right Living. By Susan H. Wilson. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it.

THE NATIONAL LEAGUE

For the Protection of American Institutions.

A CONDENSED STATEMENT OF ITS ACCOMPLISHED WORK AND FUTURE PURPOSES, WITH OTHER INSTRUCTIVE MATTER—REPORT FOR 1896.

IMPORTANT FACTS

For Every Spiritualist and Freethinker to Consider.

OFFICERS OF THE LEAGUE.

William H. Parsons, president; Dorman B. Eaton, vice-president; James M. King, general secretary; Wm. Fallowell Morgan, treasurer.

ORGANIZATION AND OBJECTS.

The National League for the Protection of American Institutions was organized and incorporated under the laws of the State of New York, in December, 1889, and commenced active operations in April, 1890.

The objects of the League, as set forth in article 2 of its constitution, are as follows: "The objects of the League are to secure constitutional and legislative safeguards for the protection of the common school system and other American institutions, and to promote public instruction in harmony with such institutions, and to prevent all sectarian or denominational appropriations of public funds."

THE WORK DONE BY THE LEAGUE.

Early in the year 1890, with a view to the promotion of its announced objects, the League, through its Law Committee, formulated the following proposed form of Sixteenth Amendment to the United States Constitution:

"Neither Congress nor any State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use the property or credit of the United States, or of any State, or any money raised by taxation, or authorize either to be used for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination or religious society, or any institution, society, or undertaking which is wholly, or in part, under sectarian or ecclesiastical control."

A statement of purposes and principles was issued, known as Document No. 1, and it at once received the unqualified endorsement of many thousands of the most thoughtful citizens in every State, including college presidents, lawyers, jurists, superintendents of education, and others engaged in educational and patriotic work.

FIRST ENDORSEMENT.

The first organized bodies which gave official endorsement to the proposed Sixteenth Amendment, and to the principles of the League, were the American Baptist Home Mission Society and the National Convention of the Junior Order of United American Mechanics.

During the summer of 1890, the League, by petition and personal work in the United States Senate, made its first opposition to increased appropriations by the National Government for sectarian Indian education, and the principles therein involved, and secured a clause in the appropriation bill placing all Indian schools and the expenditures for them under the supervision of the Interior Department.

This work was continued during the second session of the Fifty-first Congress, with encouraging results, concededly brought about largely by the efforts of the League. A large decrease was effected in the appropriations for contract schools, the Government schools were all well cared for, a halt was called in the matter of sectarian appropriations, and the following important compulsory education clause was embodied in the bill:

"The Commissioner of Indian Affairs, subject to the direction of the Secretary of the Interior, is hereby authorized and directed to make and enforce by proper means, such rules and regulations as will secure the attendance of Indian children of suitable age and health at schools established and maintained for their benefit."

QUESTIONS TO CANDIDATES.

Prior to the New York State election in 1890 the League sent to all candidates for elective office a series of questions touching the separation of Church and State, the granting of sectarian appropriations, and the protection of the funds and the character of the American free common school system of education.

These questions elicited general response, and the answers were uniformly favorable and cordial in approval of the League's principles.

APPEAL TO THE PRESIDENT.

A carefully-prepared memorial was presented to President Harrison, requesting his executive commendation of the proposed Sixteenth Amendment in his annual message to Congress.

APPEAL TO MISSIONARY BOARDS.

Early in 1891 the League took an important step, destined to lead to gratifying results. The League addressed to the managers of all Church Missionary Boards receiving National Government aid for the support of their denominational work among the

Indians an earnest and forcible appeal, asking their aid in securing the withdrawal of their respective churches from further participation in this dangerous practice.

Responses to this appeal were received from all the bodies addressed, and with the single exception of the Bureau of Catholic Indian Missions, the justice of the position taken by the National League was admitted by all, and the desire expressed for a speedy withdrawal from the receipt of such appropriations.

PATRIOTIC ORDERS.

The National Council of Patriotic Organizations in the United States, representing over ninety American orders and more than a million and a half of active members, in February, 1891, adopted a platform presented by the general secretary of the League, which incorporated the proposed Sixteenth Amendment, and endorsed the announced principles of the League in their entirety.

BUREAU OF CATHOLIC INDIAN MISSIONS.

The League was the chief factor in effecting, in 1891, the divorce between the United States Government and the Bureau of Catholic Indian Missions, which was the only explicit alliance which the National Government sustained with any religious sect. Wisely directed efforts so strengthened the hands of the National Executive that the Commissioner of Indian Affairs was fully sustained in his patriotic purpose to effect a complete separation of Church and State at this point, and his policy received the emphatic endorsement of the Government.

FREEDOM OF WORSHIP BILL.

In the Legislature of the State of New York there appeared, in 1891, a bill threatening the existence of the unsectarian institutions engaged in benevolent and reformatory work of the State, which is commonly known as the "Freedom of Worship Bill."

Under various guises a bill of this character had in former years passed either branch of the Legislature, and on one occasion was only prevented from becoming law by Executive veto.

The League vigorously contested the passage of this measure by protest, arguments and personal labor at Albany, by the use of the press, and by the circulation throughout the State of thousands of petitions and documents.

By iniquitous manipulation and the substitution of a new bill, on which no hearing was permitted, the bill passed the Assembly, but its defeat in the Senate was practically assured, when a deadlock on other matters occurred, which prevented further action during the session.

he measure was revived in a new dress in 1892. Its progress was again contested at every step, and public sentiment aroused by extended circulation of documents and memorials. The bill, however, was finally passed and received the signature of Governor Roswell P. Flower, but amendments had been secured which freed it from its most objectionable features.

STATE CONSTITUTIONS.

During the year 1891, as a direct result of correspondence and suggestions from the office of the National League, the principles advocated by the League were incorporated in the new Constitution of the State of Kentucky, and in the Constitution prepared for Arizona.

Forbidding prohibitions against the making of sectarian appropriations and against any diversion of the public school funds, had found place also in the new Constitution of Mississippi, and in the Constitutions of the recently-admitted States of Montana, North and South Dakota, Idaho, Wyoming and Washington.

LOCAL SECRETARIES.

Over two hundred local secretaries were secured at important points in every State, and strong Branch Leagues were formed in Washington, D. C., and other centers of population and influence.

SIXTEENTH AMENDMENT INTRODUCED.

On January 18, 1892, the proposed Sixteenth Amendment was introduced into the United States Senate by Hon. O. H. Platt, of Connecticut, and into the House of Representatives by Hon. W. M. Springer, of Illinois, and was referred to the Judiciary Committees.

A hearing was secured before the Judiciary Committee of the House of Representatives and before a sub-committee of the Senate Judiciary Committee. The League was represented by Hon. Wm. Allen Butler, Hon. Charles Lyman and the general secretary. Gratifying interest was shown and the arguments were printed by order of the House Committee for their own information.

FOR THE AMENDMENT.

Extensive work was done by the League in the circulation throughout the entire country of petitions, memorials and documents, and hundreds of thousands of autograph memorials in support of the amendment were presented in both Houses of Congress.

A valuable symposium, consisting of articles on the proposed Sixteenth Amendment, contributed at the League's request, by able and influential men, was published in the New York Independent on January 10, 1892.

ACTION OF RELIGIOUS BODIES.

The wisdom of the managers of the National League in appealing to religious bodies, asking them to withdraw from partnership with the National Government in the matter of sectarian Indian education, was forcibly shown by the action taken during the year 1892 by the highest representative assemblies, conferences and committees of the leading religious denominations, in response to our carefully-prepared memorials.

The General Conference of the Methodist Episcopal Church, the General Assembly of the Presbyterian Church, the General Convention of the Protestant Episcopal Church, and the National Council of Congregational Churches declared against further participation in the dangerous division of national funds for denominational purposes, and together with the highest assemblies of the Baptist, United Presbyterian, and Methodist Protestant Churches, gave explicit endorsement to the proposed Sixteenth Amendment to the United States Constitution.

Like action has been taken by the Methodist Episcopal Church, South, and the Unitarians, Friends and Lutherans have withdrawn from the receipt of Government subsidies for Indian education, thus reducing the participants in these grants practically to a single religious denomination.

It may be instructive here to note that the religious bodies just enumerated represent a constituency by adherence of not less than 27,000,000, or more than one-third of the population of the United States.

NATIONAL POLITICAL CONVENTIONS.

By memorials, copies of which were placed in the hands of every delegate, and by the personal appearance before the platform committees of its general secretary, the League appealed with partial success to the National Conventions of the great political parties which met in 1892, for recognition in their platforms of the principles which it advocates.

SCHOOL CONTESTS.

The League kept itself informed concerning, and took active part in, the Minnesota school contest in 1892, where an attempt at compromise was in progress between the public and parochial schools at Stillwater and Fairbault, and gave wide circulation to a document giving the detailed statement of facts concerning this controversy. The dangerous experiment failed in both places, and a decided victory for the public schools was recorded.

Helpful advice and documents have been furnished in similar contests in many other States.

ROMAN CATHOLIC AUTHORITIES.

In pursuance of its purpose of appealing to the highest authorities of the churches receiving Government appropriations for sectarian Indian education, the League, during November and December, 1892, addressed exhaustive memorials to the Conference of Archbishops of the Roman Catholic Church, sitting in New York City, and to Archbishop Satolli, the representative in the United States of Pope Leo XIII.

No notice was taken of these communications beyond formal acknowledgment of their receipt.

MAINE LEAGUE.

On December 14, 1892, as the result of extended correspondence and personal visits and addresses by the general secretary, a branch of the National League was organized in the State of Maine, composed of citizens of the highest character and acknowledged standing. They at once commenced active work to secure such an amendment to their State Constitution (which is notably defective) as would prevent appropriations for sectarian purposes. After a contest conducted with great energy, a bill providing for the submission of such an amendment to the people was passed, March, 1893, in their House of Representatives, by a vote of 92 to 12, but was defeated in the Senate by a tie vote.

The effort was again unsuccessfully made in the Legislature of 1895, but the managers of the League are confident of ultimate success. In this State the authorities of Protestant institutions are the chief aggressors, and to them the defeat of the measure is due.

INDIAN APPROPRIATIONS.

During the second session of the Fifty-second Congress, while the Indian Appropriation Bill was under consideration, the League, by petition and the circulation of documents, again labored for the adoption of a policy which should provide for the education of all Indian children in Government schools. So hurried and crowded, however, was the business of this final session, that no discussion was possible, and no legislation could be had.

SERMONS AND ADDRESSES.

In response to the request of the League, a large number of sermons and addresses were delivered on or about Washington's Birthday, 1893, by prominent clergymen in all parts of the country, on subjects having relation to the objects of the League. Many of these contributions are of great interest and value.

SCHOOL INFORMATION.

A large amount of most valuable data was also secured by letters addressed to superintendents of education, local secretaries and prominent adherents of the League in every State concerning the public school funds and their appropriation for sectarian purposes.

A NEW JERSEY SCHOOL BILL.

The Legislature of the State of New Jersey, in March, 1893, was the field selected for a bold and explicit effort to secure a division of the public school funds on sectarian lines. The League, by a vigorous document, scattered freely throughout the State, aroused public sentiment against this attempt. The Attorney General declaring that the bill was technically unconstitutional, it disappeared for the time being.

THE WORLD'S FAIR.

At the World's Columbian Exposition, in 1893, the League, at its own expense, and with the co-operation of the Loyal Women of American Liberty, established a bureau in the Woman's Building for the distribution of documents and for securing signatures to our appeal to Congress for the passage of the Sixteenth Amendment. A special document and cards were prepared for this purpose. Many thousands of autograph signatures were secured, and much helpful publicity was given to our work.

THE GENERAL SECRETARY.

The general secretary, by invitation of the World's Conference of the Evangelical Alliance, during the progress of the Exposition, delivered an address on "Religion and the State," which has been printed in pamphlet form by the League. He also spoke repeatedly on the principles and work of the League to large and representative audiences in Chicago, Cincinnati, Columbus, Louisville and other cities.

PATRIOTIC ORDERS.

The Sixteenth Amendment and the principles advocated by the National League were again endorsed by a conference of the Representatives of American Patriotic Orders, at Chicago, in October, 1893.

A SYMPOSIUM.

During the same month documents and data were furnished from our office, and printed, wholly or in part, in a symposium conducted contemporaneously in over sixty religious journals, and received wide notice in the secular press.

NEW YORK STATE CONSTITUTIONAL CONVENTION.

The Legislature of the State of New York having made provision for the election, in November, 1893, of delegates to a convention for the revision of the State Constitution, it was determined by the League that active measures should be taken for securing the incorporation of the principles advocated by the League in the new Constitution. As an initial step, "A respectful request to candidates of all parties for delegate to the New York Constitutional Convention for their opinion in reference to questions touching the protection of American institutions, and especially of the separation of Church and State, and of Religious Liberty," was mailed to all delegates. These questions, nine in number, with a circular letter, were widely mailed throughout the State and sent to the press, and received almost uniformly favorable response from delegates and prominent citizens.

FOR A DIVISION OF THE SCHOOL FUNDS.

In November, 1893, a bold and undisguised movement was ventilated in the press, having for its purpose the division of the public school funds on sectarian lines. The text of a petition and of a proposed law for introduction into the New York State Legislature appeared in the Sunday Democrat, a Roman Catholic weekly journal published in New York City, and a circular emanating from similar sources was sent to the Baltimore City Council and to the State officers and Legislature of Maryland. These documents had the same avowed purpose, namely, the securing of a share of the public school funds for the support of parochial schools.

The National League at once issued "An Address to the Public" in defense of the American free common school system, and gave it extensive circulation, especially in New York State. So universal was the sentiment of the people and of the press in opposition to the scheme that the high dignitaries of the Roman Catholic Church, both in New York and Maryland, speedily disclaimed responsibility, without, however, any repudiation of the principles involved in the proposed legislation. For prudential reasons the proposed bill was not introduced in New York.

THE LEAGUE AND PATRIOTIC ORDERS.

The attitude of the National League to the various patriotic orders was clearly and forcibly stated by the general secretary in an article published in the American Citizen, Boston, Mass., on March 17, 1894, in reply to an editorial in that journal, and was also given extensive circulation in leaflet form by the League.

NEW YORK STATE CONSTITUTIONAL CONVENTION.

The energy and resources of the National League were largely devoted during the greater part of the year 1894 to its work in connection with the New York State Constitutional Convention. In the securing and tabulation of statistics, conducting an extended correspondence, and the preparation and mailing of documents, petitions and memorials, the facilities of the office were severely taxed and large expenditure was involved.

The amendment formulated and presented to the convention by the League read as follows:

"No law shall be passed respecting an establishment of religion or prohibiting the free exercise thereof, nor shall the State, or any country, city, town, village, or other civil division, use its property or credit, or any money raised by taxation, or otherwise, or authorize either to be used, for the purpose of founding, maintaining or aiding, by appropriation, payment for services, expenses, or in any other manner, any church, religious denomination or religious society, or any institution, society or undertaking which is wholly, or in part, under sectarian or ecclesiastical control."

In the course of the work in support of this amendment, ten separate documents were prepared and issued by the League. Over 5,000 special letters were sent to clergymen and others in the State, over 100,000 petitions and memorials were placed in circulation for signatures, and 150,000 documents distributed.

There were laid before the convention, as the result of the League's work, autograph signatures and certified memorials representing not less than three millions of the population of the State.

The League was represented at two hearings given by the Joint Committees on Education, Charities, and Powers and Duties of the Legislature, by the General Secretary, Bishop William O. Doane, Hon. William Allen Butler, General Thomas J. Morgan, Rev. George S. Baker, D. D., Hon. Henry E. Howland, and Hon. William H. Arnold.

The results finally achieved are familiar to all, and may be claimed as a most decisive victory for the principles advocated by the League.

The Charities Article, while it does not measure up to what we believe was demanded by the righteous judgment of our citizens, is a very great advance on previous conditions.

The Educational Article, from which we quote the first and fourth sections, is complete and comprehensive in its provisions, and furnishes abundant compensation for the League's years of labor.

"Section 1. The Legislature shall provide for the maintenance and support of a system of free common schools, wherein all the children of this State may be educated."

"Section 4. Neither the State nor any subdivision thereof shall use its property or credit, or any public money, or authorize or permit either to be used, directly or indirectly, in aid or maintenance, other than for examination or inspection, of any school or institution of learning wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught."

The Revised Constitution was adopted by the people on November 6, 1894, by the vote of 410,697 for the Constitution and 327,402 against.

INDIAN APPROPRIATIONS.

The action taken at the first regular session of the Fifty-third Congress on Indian education was a gratifying advance toward the adoption by the Government of the wise and patriotic policy steadily advocated by the League. There was extended discussion of the subject in both Houses of Congress, and the following amendment became a part of the Indian Appropriation Bill:

"Provided, That the Secretary of the Interior is hereby directed to inquire into and investigate the propriety of discontinuing contract schools, and whether, in his judgment, the same can be done without detriment to the education of the Indian children; and that he submit to Congress at the next session the result of such investigation, including an estimate of the additional cost, if any, of substituting Government schools for contract schools, together with such recommendations as he may deem proper."

PATRIOTIC ORDERS.

Conferences of delegates from the different patriotic orders were held in Washington, D. C., in August, 1894, and in New York City in March, 1895.

The general secretary of the League was present and aided largely in shaping and securing the adoption of a temperate and safe platform upon which all patriotic citizens might stand.

THE SIXTEENTH AMENDMENT.

The wording of the proposed Sixteenth Amendment was, in compliance with many suggestions which had come to the League, altered by the Law Committee of the League, and adopted by the Board of Managers, to read as follows:

"Neither Congress nor any State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use the property or credit of the United States, or any State, or any money raised by taxation, or otherwise, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination or religious society, or any institution, society or undertaking, which is wholly, or in part, under sectarian or ecclesiastical control."

In this amended form it was introduced as a joint resolution into the House of Representatives on January 18, 1895.

SCHOOL CENSUS—NEW YORK STATE.

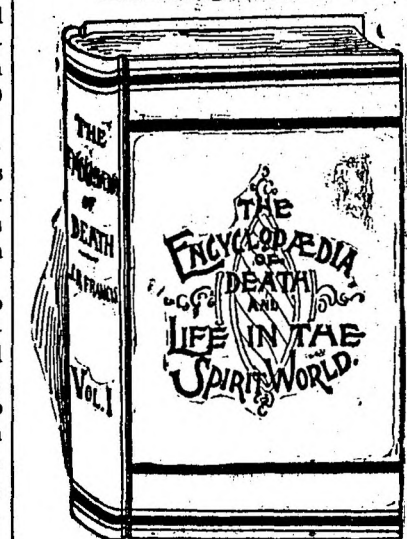
Early in the year 1895 the National League took the lead, at the solicitation of and in concert with several other influential organizations, in a movement for securing more adequate



GRAND TEMPLE OF THE MAGI.
1010 Washington Boulevard,
Chicago.
SPECIAL NOTICE.

Hereafter, until further notice, this Temple will hold all regular convocations, on Sundays, in the degree corresponding to the number of the Sunday in the month: First Sunday, first degree; second Sunday, second degree; third Sunday, third degree; fourth Sunday, fourth degree; fifth Sunday, fifth degree.

OLNEY H. RICHMOND,
G. M. Jurisdiction of the U. S.



VOLUME II.
Of the Encyclopedia of Death, and Life in the Spirit-World.

Vol. II. is now ready for delivery. It is neatly and substantially bound in cloth, and printed in the best style of the printers art. It is furnished on the same terms as the first volume was. When remitting a year's subscription for THE PROGRESSIVE THINKER Vol. II. will be sent you for 50 cents. That is, by remitting \$1.50 you will get THE PROGRESSIVE THINKER for one year and Vol. II. of the Encyclopedia. By remitting \$2 you will get THE PROGRESSIVE THINKER one year and Volumes I. and II. of the Encyclopedia.

BEAR IN MIND.

Vol. I. of the Encyclopedia of Death, bound in paper cover, nicely printed and substantially stitched, is sent out as a premium on terms stated elsewhere. It is called the PREMIUM ENCYCLOPEDIA, and is only given away on the terms mentioned. 10,000 copies are to be distributed on the terms stated, at great expense to the Editor. Read the conditions carefully. It is not sent out in connection with the bound copies of the Encyclopedia. The bound copies are only sent out in connection with a year's subscription, and at prices stated above.

Bear in mind, that in order to get the Encyclopedia of Death, and Life in the Spirit-World, Vol. I., bound in paper, free, you must get a new subscriber to join with you. It would bankrupt any paper on this earth to give each of our present subscribers this 400-page book free without any recompense whatever. In order to be entitled to the book, each of our present subscribers must send a new subscriber, which partially aids us in bearing the burden. The new subscriber will also be entitled to the book. See full terms elsewhere.

Unparalleled Offer.

To send forth free a 400 page book, which has received the commendation of leading minds everywhere, is something unparalleled. We are now absolutely giving away Vol. I. of the Encyclopedia of Death, and Life in the Spirit-World, to each of our present subscribers, and those who may hereafter subscribe to THE PROGRESSIVE THINKER. See conditions in another column.

NOTHING will so enlighten a community as to have several copies of THE PROGRESSIVE THINKER taken there. Try and get up a club, and you will not only have the benefit of the paper, but will receive the Encyclopedia of Death, and Life in the Spirit-World. See terms on second page.

"Human Culture and Cure. Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

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

"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, postpaid.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read

QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium.

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

W. Madison, Oregon: Q. (1) As we count every fourth year as leap-year, why is not 1906 leap year? and how often does this happen?

(2) When our children go to the spirit-world as infants, shall we meet them as infants?

(3) If a medium has evil controls, is he able to arrest the evil controls of other mediums?

A. (1) When our present Gregorian calendar was instituted, every fourth year a day was to be added, because by counting the solar year as 365 days, while it was 365 days, 5 hours, 48 minutes and 46.0 seconds, every four years a day would be lost. The rule was to make every year divisible by four without remainder a leap-year, except the centennial years which were leap years if divisible after cutting off the others, but otherwise common years. Thus, 1900 (cutting off 00) is not divisible by four without remainder, and hence is a common year.

(2) There is growth in the spirit world similar to growth here. The child does not remain a child.

(3) It would be difficult for evil to overcome evil. It would rather tend to intensify it. Casting out devils in the name of devils has never been successful. Darkness will not cast out darkness, which is dispelled only by light.

C. L. B., Express, Oregon: Q. (1) Is there any authentic history of any of the different races of man antedating Bible history? If so, is such history obtainable?

A. (1) I understand it, all life, or at least all human life, is evolving to a higher standard, impelled by the God-principle or infinite law. In view of this fact, how is it possible for the puny efforts of man to so retard this progressive movement as to show even a backward tendency for hundreds of generations, as seems to have been the case in ages past?

(2) Is it not a fact that there is a satanic principle that guides and controls the mind of man at times? I do not mean a devil or any individual entity, but a fundamental principle in nature that tends to destruction. As there is positive and negative, or repelling and attracting, forces, is it not reasonable to suppose that there is also a force tending to diabolism as well as to the good?

If the above is not a fact, how do we account for the demon in man, as is showing itself daily throughout the land?

A. There is no authentic history of mankind in the Bible. It can make no higher claim than of being a chronicle of a tribe of the Semitic race so small and insignificant that the historians of surrounding nations scarcely give it mention. The early history of man is told by geology rather than by history, which has been almost exclusively in the hands of those who forced it into conformity with their theological prejudices. Ancient history without subservience to religion has yet to be written.

(2) There is a force tending onward, but this may be changed, or obstructed. The river moves onward to the sea, but man can dam its current, and absorb its downward energy, or even divert its course. He can confine the torrent rushing down the mountain side in silvery catenae, and conduct it to wash away the vile sewage of a city.

Thus the stream of humanity tending onward may be turned in its course, and obstructions thrown in its way. The development of Greek thought was thus obstructed by the introduction of Christian dogmatism and its foundation of ignorance, and not until a thousand years thereafter did civilization, re-lighting its torch from the Greek philosophy preserved by the Arabs, expand into the modern world of thought. Advancement and retrogression depend on environment.

(3) Coming up from the animal world man has not outgrown the animal passions which once were the dominant forces of his character. In the animal they are essential to existence. They are equally so to man the savage. In civilized man, these appetites, passions and desires should be held in control, or disappear in love and intelligence. If they do not, the higher faculties are smothered, and man becomes an animal, with the cunning of his intellect enslaved to what is termed evil. This unrestrained stratum of animality is the "satanic principle" in man, but is being outgrown, as morality and the intellect gain more certain control. The escape of the animal nature from the restraint of the higher faculties accounts for the selfishness and crimes which constantly meet us.

"Critical." Q. Your answers, often of wonderful breadth, and instructive in reference to Christianity, seem to me often severe. Will you give one instance where it has not conducted to the progress of mankind?

A. If one tells the truth about Christianity he must be severe. It is not difficult to instance wherein Christianity has been not only a brake on advancement, but a mighty power to restrain. It would be difficult to give instances of the reverse.

I will only refer to the one instance of health and medicine: Hippocrates, styled the father of medicine, who lived about 400 years B. C., with an anatomy which the Greeks and Romans characterized as taught that disease was the result of natural causes, and that insanity, instead of being from obsession of a demon, was a disease of the brain. The human mind was awakened, and being directed along the lines of accurate knowledge, when Christianity came and dwelt in the mind the races receding, it so that more than two thousand years were required before mankind could reach again the same grounds. Over what quaking bogs, over what burning deserts, along what treacherous paths the priests have led. They usurped the place of the men of thought, and ignorance was taken into their hands. The practitioners were mercilessly persecuted, and Constantine the Great suppressed the colleges and schools wherever the imperfect education they could gain was not enlightening for the superstitious practices of the priests.

They had staked their knowledge of anatomy on the idea that man has one rib on one side more than on the other, because God had out it out to make Eve, and they forbade dissection under pain of death, for fear this evidence might be against them. Versaluis dared make dissections, and thus show the untruthfulness of the priestly doctrine, and had he not died he would have met the fate of the martyr.

The Bible sanctioned the claims of the priests. It said: "Vain is the help of man." If any is sick among you, let him send for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall heal the sick? Then if Christ could heal by having the sick touch the hem of his garment, his coat must have that power, and was conventionally found at Treves. His handkerchiefs also, and wood of the "Tree of Life," enough to build a house. The belief in the efficacy of relics, manipulated as quack doctors do their wares, gave rise to a mania; monasteries prided themselves in having the bones of Elisha, vials of the Savior's blood, pieces of bone of this or that Saint and even bottles of milk of the mother of God!

The materia medica had become reduced in the hands of ignorant priests, to an old bone, a tooth, a shred of cloth, with muttered formulae. Insanity being of the devil, exorcism was a lucrative device, consisting of abusing the obnoxious devil, and if it happened burning assafoetida under the lunatic's nose.

If the Bible be true, this claim of the priests to healing is true. What has dispossessed them? Why are not lunatics and epileptics tortured by them to day? Why has the physician taken the place of the priest, who is willing to exorcise or pray as he wishes a thousand years ago? Is it not because he has proved a complete failure, and we have come to a knowledge of law?

The rules of health taught by the priests were more disastrous even than their treatment. The Pagan nations, when Christianity came to them, were by their religion commanded to cleanliness. The Greeks and Romans gave careful attention to their baths. Contrast the Christians! The priests taught that the crucifixion of the sinful body was meritorious, and the saints of the Christian faith became renowned for their uncleanness. They boasted that they never washed away the filthiness of their garments and of the vermin they fostered. The more horribly dirty and repulsive the nearer approach to an ideal saint.

With such ideals the people fell into lower depths of filth and godliness, which they regarded as the same. In this reeking soil the pestilence grew, and the priests, who were supposed to be their guides, were themselves swept overboard, decimating the population.

send for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall heal the sick? Then if Christ could heal by having the sick touch the hem of his garment, his coat must have that power, and was conventionally found at Treves. His handkerchiefs also, and wood of the "Tree of Life," enough to build a house. The belief in the efficacy of relics, manipulated as quack doctors do their wares, gave rise to a mania; monasteries prided themselves in having the bones of Elisha, vials of the Savior's blood, pieces of bone of this or that Saint and even bottles of milk of the mother of God!

The materia medica had become reduced in the hands of ignorant priests, to an old bone, a tooth, a shred of cloth, with muttered formulae. Insanity being of the devil, exorcism was a lucrative device, consisting of abusing the obnoxious devil, and if it happened burning assafoetida under the lunatic's nose.

If the Bible be true, this claim of the priests to healing is true. What has dispossessed them? Why are not lunatics and epileptics tortured by them to day? Why has the physician taken the place of the priest, who is willing to exorcise or pray as he wishes a thousand years ago? Is it not because he has proved a complete failure, and we have come to a knowledge of law?

The rules of health taught by the priests were more disastrous even than their treatment. The Pagan nations, when Christianity came to them, were by their religion commanded to cleanliness. The Greeks and Romans gave careful attention to their baths. Contrast the Christians! The priests taught that the crucifixion of the sinful body was meritorious, and the saints of the Christian faith became renowned for their uncleanness. They boasted that they never washed away the filthiness of their garments and of the vermin they fostered. The more horribly dirty and repulsive the nearer approach to an ideal saint.

With such ideals the people fell into lower depths of filth and godliness, which they regarded as the same. In this reeking soil the pestilence grew, and the priests, who were supposed to be their guides, were themselves swept overboard, decimating the population.

The priests finding themselves powerless to prevent, charged the people with having offended God by Sabbath-breaking and wearing pointed-toe shoes. Under the priests the death-rate in London at the close of the Seventeenth Century was 30 in 1,000; now under the control of science it is 18! It has been a desperate struggle; every inch of ground has been fought for, and the flaming flag has lighted the grew out-line of rock gibbon and torture chamber, but the day has been almost won. From the time of Constantine to the beginning of the present century, the Christian religion, through its executives, had clutched the throat of humanity and held it back in the darkness of ignorance and superstition.

The priests finding themselves powerless to prevent, charged the people with having offended God by Sabbath-breaking and wearing pointed-toe shoes. Under the priests the death-rate in London at the close of the Seventeenth Century was 30 in 1,000; now under the control of science it is 18! It has been a desperate struggle; every inch of ground has been fought for, and the flaming flag has lighted the grew out-line of rock gibbon and torture chamber, but the day has been almost won. From the time of Constantine to the beginning of the present century, the Christian religion, through its executives, had clutched the throat of humanity and held it back in the darkness of ignorance and superstition.

The priests finding themselves powerless to prevent, charged the people with having offended God by Sabbath-breaking and wearing pointed-toe shoes. Under the priests the death-rate in London at the close of the Seventeenth Century was 30 in 1,000; now under the control of science it is 18! It has been a desperate struggle; every inch of ground has been fought for, and the flaming flag has lighted the grew out-line of rock gibbon and torture chamber, but the day has been almost won. From the time of Constantine to the beginning of the present century, the Christian religion, through its executives, had clutched the throat of humanity and held it back in the darkness of ignorance and superstition.

The priests finding themselves powerless to prevent, charged the people with having offended God by Sabbath-breaking and wearing pointed-toe shoes. Under the priests the death-rate in London at the close of the Seventeenth Century was 30 in 1,000; now under the control of science it is 18! It has been a desperate struggle; every inch of ground has been fought for, and the flaming flag has lighted the grew out-line of rock gibbon and torture chamber, but the day has been almost won. From the time of Constantine to the beginning of the present century, the Christian religion, through its executives, had clutched the throat of humanity and held it back in the darkness of ignorance and superstition.

The priests finding themselves powerless to prevent, charged the people with having offended God by Sabbath-breaking and wearing pointed-toe shoes. Under the priests the death-rate in London at the close of the Seventeenth Century was 30 in 1,000; now under the control of science it is 18! It has been a desperate struggle; every inch of ground has been fought for, and the flaming flag has lighted the grew out-line of rock gibbon and torture chamber, but the day has been almost won. From the time of Constantine to the beginning of the present century, the Christian religion, through its executives, had clutched the throat of humanity and held it back in the darkness of ignorance and superstition.

The priests finding themselves powerless to prevent, charged the people with having offended God by Sabbath-breaking and wearing pointed-toe shoes. Under the priests the death-rate in London at the close of the Seventeenth Century was 30 in 1,000; now under the control of science it is 18! It has been a desperate struggle; every inch of ground has been fought for, and the flaming flag has lighted the grew out-line of rock gibbon and torture chamber, but the day has been almost won. From the time of Constantine to the beginning of the present century, the Christian religion, through its executives, had clutched the throat of humanity and held it back in the darkness of ignorance and superstition.

The priests finding themselves powerless to prevent, charged the people with having offended God by Sabbath-breaking and wearing pointed-toe shoes. Under the priests the death-rate in London at the close of the Seventeenth Century was 30 in 1,000; now under the control of science it is 18! It has been a desperate struggle; every inch of ground has been fought for, and the flaming flag has lighted the grew out-line of rock gibbon and torture chamber, but the day has been almost won. From the time of Constantine to the beginning of the present century, the Christian religion, through its executives, had clutched the throat of humanity and held it back in the darkness of ignorance and superstition.

The priests finding themselves powerless to prevent, charged the people with having offended God by Sabbath-breaking and wearing pointed-toe shoes. Under the priests the death-rate in London at the close of the Seventeenth Century was 30 in 1,000; now under the control of science it is 18! It has been a desperate struggle; every inch of ground has been fought for, and the flaming flag has lighted the grew out-line of rock gibbon and torture chamber, but the day has been almost won. From the time of Constantine to the beginning of the present century, the Christian religion, through its executives, had clutched the throat of humanity and held it back in the darkness of ignorance and superstition.

The priests finding themselves powerless to prevent, charged the people with having offended God by Sabbath-breaking and wearing pointed-toe shoes. Under the priests the death-rate in London at the close of the Seventeenth Century was 30 in 1,000; now under the control of science it is 18! It has been a desperate struggle; every inch of ground has been fought for, and the flaming flag has lighted the grew out-line of rock gibbon and torture chamber, but the day has been almost won. From the time of Constantine to the beginning of the present century, the Christian religion, through its executives, had clutched the throat of humanity and held it back in the darkness of ignorance and superstition.

The priests finding themselves powerless to prevent, charged the people with having offended God by Sabbath-breaking and wearing pointed-toe shoes. Under the priests the death-rate in London at the close of the Seventeenth Century was 30 in 1,000; now under the control of science it is 18! It has been a desperate struggle; every inch of ground has been fought for, and the flaming flag has lighted the grew out-line of rock gibbon and torture chamber, but the day has been almost won. From the time of Constantine to the beginning of the present century, the Christian religion, through its executives, had clutched the throat of humanity and held it back in the darkness of ignorance and superstition.

The priests finding themselves powerless to prevent, charged the people with having offended God by Sabbath-breaking and wearing pointed-toe shoes. Under the priests the death-rate in London at the close of the Seventeenth Century was 30 in 1,000; now under the control of science it is 18! It has been a desperate struggle; every inch of ground has been fought for, and the flaming flag has lighted the grew out-line of rock gibbon and torture chamber, but the day has been almost won. From the time of Constantine to the beginning of the present century, the Christian religion, through its executives, had clutched the throat of humanity and held it back in the darkness of ignorance and superstition.

The priests finding themselves powerless to prevent, charged the people with having offended God by Sabbath-breaking and wearing pointed-toe shoes. Under the priests the death-rate in London at the close of the Seventeenth Century was 30 in 1,000; now under the control of science it is 18! It has been a desperate struggle; every inch of ground has been fought for, and the flaming flag has lighted the grew out-line of rock gibbon and torture chamber, but the day has been almost won. From the time of Constantine to the beginning of the present century, the Christian religion, through its executives, had clutched the throat of humanity and held it back in the darkness of ignorance and superstition.

The priests finding themselves powerless to prevent, charged the people with having offended God by Sabbath-breaking and wearing pointed-toe shoes. Under the priests the death-rate in London at the close of the Seventeenth Century was 30 in 1,000; now under the control of science it is 18! It has been a desperate struggle; every inch of ground has been fought for, and the flaming flag has lighted the grew out-line of rock gibbon and torture chamber, but the day has been almost won. From the time of Constantine to the beginning of the present century, the Christian religion, through its executives, had clutched the throat of humanity and held it back in the darkness of ignorance and superstition.

The priests finding themselves powerless to prevent, charged the people with having offended God by Sabbath-breaking and wearing pointed-toe shoes. Under the priests the death-rate in London at the close of the Seventeenth Century was 30 in 1,000; now under the control of science it is 18! It has been a desperate struggle; every inch of ground has been fought for, and the flaming flag has lighted the grew out-line of rock gibbon and torture chamber, but the day has been almost won. From the time of Constantine to the beginning of the present century, the Christian religion, through its executives, had clutched the throat of humanity and held it back in the darkness of ignorance and superstition.

The priests finding themselves powerless to prevent, charged the people with having offended God by Sabbath-breaking and wearing pointed-toe shoes. Under the priests the death-rate in London at the close of the Seventeenth Century was 30 in 1,000; now under the control of science it is 18! It has been a desperate struggle; every inch of ground has been fought for, and the flaming flag has lighted the grew out-line of rock gibbon and torture chamber, but the day has been almost won. From the time of Constantine to the beginning of the present century, the Christian religion, through its executives, had clutched the throat of humanity and held it back in the darkness of ignorance and superstition.

The priests finding themselves powerless to prevent, charged the people with having offended God by Sabbath-breaking and wearing pointed-toe shoes. Under the priests the death-rate in London at the close of the Seventeenth Century was 30 in 1,000; now under the control of science it is 18! It has been a desperate struggle; every inch of ground has been fought for, and the flaming flag has lighted the grew out-line of rock gibbon and torture chamber, but the day has been almost won. From the time of Constantine to the beginning of the present century, the Christian religion, through its executives, had clutched the throat of humanity and held it back in the darkness of ignorance and superstition.

The priests finding themselves powerless to prevent, charged the people with having offended God by Sabbath-breaking and wearing pointed-toe shoes. Under the priests the death-rate in London at the close of the Seventeenth Century was 30 in 1,000; now under the control of science it is 18! It has been a desperate struggle; every inch of ground has been fought for, and the flaming flag has lighted the grew out-line of rock gibbon and torture chamber, but the day has been almost won. From the time of Constantine to the beginning of the present century, the Christian religion, through its executives, had clutched the throat of humanity and held it back in the darkness of ignorance and superstition.

The priests finding themselves powerless to prevent, charged the people with having offended God by Sabbath-breaking and wearing pointed-toe shoes. Under the priests the death-rate in London at the close of the Seventeenth Century was 30 in 1,000; now under the control of science it is 18! It has been a desperate struggle; every inch of ground has been fought for, and the flaming flag has lighted the grew out-line of rock gibbon and torture chamber, but the day has been almost won. From the time of Constantine to the beginning of the present century, the Christian religion, through its executives, had clutched the throat of humanity and held it back in the darkness of ignorance and superstition.

The priests finding themselves powerless to prevent, charged the people with having offended God by Sabbath-breaking and wearing pointed-toe shoes. Under the priests the death-rate in London at the close of the Seventeenth Century was 30 in 1,000; now under the control of science it is 18! It has been a desperate struggle; every inch of ground has been fought for, and the flaming flag has lighted the grew out-line of rock gibbon and torture chamber, but the day has been almost won. From the time of Constantine to the beginning of the present century, the Christian religion, through its executives, had clutched the throat of humanity and held it back in the darkness of ignorance and superstition.

F. CORDEN WHITE IN COLUMBUS, OHIO.

He Gives Many Excellent Tests.

If we were asked to give what we consider the most striking characteristic of the Spiritualists, we should immediately reply: Unselfishness. When a believer in Spiritualism receives a loving message from those gone before, he does not go off to enjoy it by himself, but calls in his friends to rejoice with him in being so favored. He truly believes that the pleasure derived is a pleasure doubled.

So we of Columbus, who are having such a treat in the presence of F. Corden White, who has been speaking and giving tests for our society, feel we should like to have those less fortunate than ourselves share our pleasure with us. Mr. White does not claim to be a lecturer, but he is given in a complete and accurate manner, yet they are complete as to details, and as for their number, he has given fully three times as many tests as any other medium. Someone may think we judge our tests by the quantity and not the quality. To disprove any one's mind of such an idea I would like to tell you of several tests he gave last Sunday night.

Turning to a man who was sitting to the right of the platform, he said: "Do you recognize the name of Bell? Some one comes to you by that name, and I have a feeling as if I should like to lie down and cry. There is also another spirit comes to you, a Joseph C. Wait a minute," said Mr. White. "I get the full name. Now I have it. It is Joseph Garrett, and he says he comes to you in fulfillment of a promise."

The gentleman addressed arose and said that both tests were correct; that this Joseph Garrett had spoken to him in a seance at Cincinnati and promised he would give the gentleman evidence of his presence through some medium in Columbus.

To one lady Mr. White gave the name of a spirit friend and repeated a conversation they had, just before the friend passed to the spirit-world.

Addressing a man just in front of him, the medium said:

"The spirit of a little child comes to you. It is a little girl who passed out with some trouble. Her name is Bessie. With her comes a spirit who gives the name of Newton. That is your father. Now I see something strange," said Mr. White. "I am carried to a large frame building; there is just the ground for a floor. I go from this to an adjacent building, and there is the work of machinery. Now I see a box, no, it is a long box-like arrangement—coming down from the ceiling. About half-way down it makes quite an angle. At the foot of this there is a pair of scales. Oh! now I see what it is," he continued, "it is a four-wheel. You are interested in some patent for a new vehicle, and you are waiting for it. Mr. White said very abruptly: "We are thinking of buying some property. My advice is to buy."

The man to whom this test was given said that he lived in Cincinnati, and that the tests were perfectly correct. He had been making experiments with a new process of machinery for the first time the day before. The child, Bessie, had died of malignant diphtheria.

Pointing to a man in the center of the hall, Mr. White gave the name of several spirits who came to him. One of these, the medium said, carried him back into this man's life to the time when he was about 14. It was then a friend and playmate who had been drowned when they were out together one day.

The man addressed said it was correct. "Now," said Mr. White, "I see an old clock; one about two feet wide and three feet long; I see you taking this apart to see, as you said, what it was. There is something strange about this clock—most of the wheels are of wood. Now I see you upstairs crying," laughing said the medium, "and you had something to cry for. I hear you say, 'Well, I could have put it together again if they had only given me time.' Here the man addressed interrupted Mr. White to ask the Supreme Court what he had with him when this occurred. "Yes," said the medium, "there is a little girl there, to whom you made your remark about putting it together again."

The man arose and said it was correct in every particular, even to the remark he had made. He also said he was an entire stranger to Mr. White, never having known him before.

I should enjoy giving more of these tests, but I know I have now so far exceeded the editorial injunction to be brief in our accounts that I dare not write any more for fear of arousing the ire of that august personage.

Mr. White will be with us during the month of February, when he will follow Mr. Geo. F. Peck on his tour.

MARGARET DENT.

THE M. V. S. A. WINS.

The Supreme Court Decides the Case in Favor of the Trustees.

The many members and friends of the Mississippi Valley Spiritualists' Association, who desire that the beautiful grounds of Mt. Pleasant Park, at Clinton, Iowa, shall be retained for their annual camp-meetings, will be pleased to hear that the Supreme Court of Iowa has affirmed the decision of the District Court in the suit introduced by B. B. Hart, of Clinton.

Mr. Hart, a stockholder, became dissatisfied with the management, and three years ago brought suit to have the grounds sold and the proceeds divided among the stockholders. Several dissatisfied stockholders placed their stock in his hands to assist him in carrying out his purpose. The case was tried in the District Court at Clinton, before Hon. Judge Braman, one of the ablest jurists of Iowa, who decided in favor of the Association. Mr. Hart and his friends would not accept this, but appealed the Supreme Court, with the same result.

Great credit is due Hon. E. W. Stewart, of Dubuque, the attorney for the Association, who so skillfully and successfully carried the case through the courts, and at a comparatively nominal expense to the Association.

The unsettled condition of affairs during this time has been a serious hindrance to the success of the camp-meetings, and making necessary improvements. Now that this matter is disposed of, it is hoped all who are interested will assist in making Mt. Pleasant Park the most beautiful resort in the Mississippi Valley, and this the leading spiritual camp of the entire country.

MOLINO, ILL. L. P. WHEELLOCK.

It is not error that opposes so much the progress of truth; it is intolerance, obstinacy, the spirit of routine, everything that favors inaction.—Turgot.

MOSES AT THE HUB.

He Surveys with a Critical Eye the Spiritual Field.

HUNDREDS OF MEETINGS WITHIN A HUNDRED MILES OF BOSTON—THE GOOD WORK CONTINUED ON.

PROGRESSIVE THINKERS:—Although the Hub has been pretty badly flooded several times since we have been here, it continues to keep the universe in motion. Since my last notes have been addressed audiences in Haverhill, Lowell, Lynn, Boston and Roxbury, Mass., and Somersworth, N. H. The people hereabouts seem to be just now passing into a condition or climate where they are more ready to hear and act on the truth than ever before. The fact is, as many of the old veteran Spiritualists are passing away, the forces of spiritualistic work seem to be getting stronger. I often wonder if the Spiritualists who have been passing over for years have as much zeal in it as they had here. If they have, and if they have added knowledge, why are not the two worlds more interested in each other than in the past? They surely are. The result is a greater light all along the lines than ever before.

There are hundreds of meetings within one hundred miles of Boston. The interest in missionary work, too, is increasing. The Massachusetts State Association is working hard to start missionary enterprises. The great need is for money to assist them in their work.

Dr. F. R. the president of the association, I hear, has offered to devote one week each month to this work, free of charge. That is, he proposes to go free of charge and start the work where they know little or nothing of Spiritualism. If every speaker in the State would take hold with that kind and quantity of zeal, the work would be done in a hurry.

Our great trouble here, as elsewhere, is that the people come to the front too many times to pose as teachers and mediums who themselves need to be taught. While we tolerate such teachers we will have plenty of them and the world, taking them as samples of our workers, judge Spiritualism by them. Our speakers must compare morally, intellectually, spiritually, educationally with the best of the world. If they do not, they must promptly take our place in the mob. A poor speaker, a bad speaker, an illiterate speaker is quite as apt to get up a prejudice as he or she is to awaken an interest. I have found more prejudice where the ground has been burned over by incompetent workers than elsewhere. A gentleman with the name of Smith, (to use, as near as can be remembered, his own language): "An prominent Spiritualist passed away in our town, and as he had never placed his right under a bushel, his family thought they would make his death an occasion for advertising what his belief was, together with some of the reasons for his belief. He said the particular views he held, so they sent for a speaker. They could not get the speaker they wished, so they went to a prominent Spiritualist and asked him to recommend one. He did so: they took the speaker recommended, and he could not say anything at all; the large audience who had assembled to pay their respects to the neighbor, and to hear the reasons for his peculiar belief, went away so thoroughly disgusted with Spiritualism, as presented, that it is doubtful if another audience can be assembled there to listen to spiritualism for years."

Such speakers would do Spiritualism more good if they were preaching Methodism. The Methodist minister, who is low enough a speaker to attempt the second sermon.

I wish we had some means of severing the "chaff from the wheat." I am willing the "tares and the wheat" shall "grow together until harvest," but I am sorry that the tares will persist in claiming to be the wheat, and thus cause upon those who do not know the difference between the two. Outside foes can do Spiritualism very little harm; it is the tools, frauds and fakes within who are doing the mischief.

The good impression made at Berkeley hall by Prof. Lockwood increased to the close of his engagement. The people became more interested in the evening lectures. Berkeley hall has engaged him for one month next year. Mr. Lockwood was followed by Edgar W. Emerson. Mr. Emerson gave so many tests and so unmistakable that those who were not convinced were confounded. The last two Sundays of this month Miss Harlow and Mrs. M. S. Peck occupy Berkeley hall. They have not heard the result of their last Sunday's meeting, but as Miss Harlow is a very good young speaker, and Mrs. Peck has few equals as a test medium, there is but little doubt but that the interest will continue at high-water mark.

Mr. Keeler continues to convince or confound the multitudes who assemble at the Spiritual Temple. He also holds private seances and gives sittings at his residence. None, so far as I know, or have heard, goes to see him privately and goes away unconvinced. I have sent a few to see him myself; the result in every case has been as good as any one could expect.

Mr. H. S. Strick Richings speaks at the temple every Sunday afternoon and evening during the present month. She is winning golden opinions on every side. She is so thoroughly independent and believes so fully in what she says, and always says what she thinks, regardless of consequences that I wish the whole world would know and hear her.

At Lynn they have been having especially good meetings; the audiences are large and deeply interested. Oscar Edgerly preceded me at that place. He and the society speak well of each other. Every word I have heard concerning him is praise. My meetings have been exceptionally well attended, and the interest could not well be better.

At Lynn they have a Ladies' Aid Society, which I believe is older than the regular society, and now works in conjunction with it. The Aid has meetings every Wednesday night, which seem to me quite as interesting as the Sunday meetings. Mrs. C. H. Adams, the president, is an old worker, she puts all her time and strength she has into the work. She has a few good helpers, and they always succeed in getting up something interesting. In connection with the Aid is a paper called "The Revelator," which is read every week, and which adds greatly to the interest of the meetings. Mrs. Adams' paper is a great proof, having an editor worth a paper of ten thousand circulation. Every week some come to the Aid on purpose to hear the spicy, witty and sublime things revealed in "The Revelator."

Mr. Keltz, the president of the society is the right man in the right place; he is an old leader in church enterprises—a Sunday-school superintendent, class-leader and chorister. When he left the Methodist church only a few years since he brought his Methodist enthusiasm into Spiritualism. Mrs. Averill, the secretary, and her husband, the treasurer of the society are like those above-mentioned, soul and body devoted to the work.

We are just now having a big time in Somersworth, N. H. The Adventists challenged the Spiritualists to meet Eld. Miles Grant in public debate. Mr. Pierce, the president of the Somersworth society, immediately accepted the challenge. All went on well until they offered me as the "David" who was to slay the "Goliath." Then the elder backed squarely out. He said he had debated with me six times in years past, and that was enough. He told some one he had whipped me six times and professed not to do it again. Really I enjoyed my six thrashings, and just now I sadly need another. My father used to think I was generally a better boy after he had thrashed me quite soundly. I might just now become a much better man from one of the Eld. Grant administrators. I must somehow worry along without it.

The real truth is, the elder knows that I know too much of Adventism, and have his theories of Spiritualism down too fine for him to attempt to debate. The elder concluded that—

"He who on the battle-field is slain Can never, never shoot again, But he who shoots and runs away Will live to shoot another day."

So he fired his shot and ran. Notes were taken of the discourse and sent to me so that I could reply. I saw that his sermon was the same old trade he has been using for forty years—no change—no so much as the dotting of an additional i, or the crossing of a t. It is all in his book, "Spiritualism Unveiled." So I went to the office of "The World's Crisis" to get a copy. While I was there, his supposing me to be a minister who wanted to lead up against Spiritualism, told me that a wonderful man Eld. Grant was. Among other things, they said he had been at Somersworth, and shut up the Spiritualists so thoroughly that they did not even dare to ask him a question; the spokesman added, however, that an orthodox minister asked him a few questions and challenged him to debate. I asked if Mr. Grant accepted: "O yes," said my informant, "he always accepts; he never allows an opportunity to debate to go by unimproved."

I asked if he was perfectly sure the elder always accepted? "Yes, always," was the reply "he debates with everybody who can be induced to debate with him."

I said, "Would he debate with a Spiritualist?" "Yes, indeed, he would be glad to debate with any Spiritualist; he never allows an opportunity to go by to use Spiritualism up."

"Well," said I, "why is it when the Adventists challenged the Spiritualists to meet Eld. Grant in public debate, and the Spiritualists accepted, that Eld. Grant backed out?"

Well, it was the first he had heard of it. "Who did the Spiritualists choose as their man?"

"I said, 'One Moses Hull.'"

ASTROPATHY

THE ART OF HEALING
UNDER PLANETARY LAW.

Something new and startling. This knowledge is from a higher source and is fully explained in the "ASTROLOGIC GUIDE," which will be sent FREE to any address upon receipt of two cent stamp for postage. Astrological students, Physicians, Healers, Nurses, Everybody must have the "Guide."

L. J. SHAFER,
Chemist,
21 Golding Ave.

COLLEGE OF FINE FORCES
[Formerly N. Y. College of Magnetism]

AN INSTITUTE OF REFINED
therapeutics including the Sun Cure, Vital Magnetism, Electricity, Mind Cure, and a higher science of life. Chemical affinity and basic principles developed with their marvellous applications. Students in foreign continents have taken the course. The Diligent is chartered and confers the degree of D. M., Doctor of Magnetics. By a system of printed questions students can take the course and receive the diploma without leaving home.

own homes. Institution removed to East Orange, New Jersey, a delightful suburb of New York. D. BAUBERT, M.D., LL.D., Dean, 5 Hollywood Ave. (formerly called Pulaski St.), East Orange, New Jersey. 850

INVALIDS
WHO WILL SEND FOUR CENTS in stamps, their disease, or symptoms, will receive pamphlet and advice **FREE** to cure themselves, without

PSYCHOMETRY, CONSULT WITH
Prof. A. B. Severance in all matters pertaining

practical life, and your spirit-friends. Send lock
hair, or handwriting, and one dollar. Will answer
three questions free of charge. Send for circular.
*Address, 710 Prairie street, Milwaukee, Wis. 420

Elixir of Life Nos. One and Two
Cures all forms of stomach, liver and kidney diseases, also constipation. A sure cure for that tired, worn-out feeling. Guaranteed to satisfy.

One package of our Magnetized Compound for eyes or poor eyesight. Has been used and praised thousands in all parts of the world. Sent for 60 cents or all three sent postpaid for \$1.00, with 30 month sent for \$1.00.

A stylized illustration of a pair of eyes looking forward, wearing a pair of round-rimmed glasses. The eyes are large and expressive, with long, dark eyelashes. The glasses have a simple, thin frame. The illustration is positioned below the text 'photo and instructions how to live 100 years.'

Melted Pebble Spectacles.
Restore lost vision. Write for Illustrated Circular showing styles and prices and photo of Snifrit, Va.

who developed this clairvoyant power in me. I can
adjust my Melted Pebble Spectacles as perfectly
your eyes in your own home as if you were in
office, as thousands can testify. Send stamp &
photo. B. F. Poolz, Clinton, Iowa.

A REMARKABLE OFFER. If sick, send name, age, sex, 4 cents postage and I will diagnose your case and tell you what will cure your ailment **FREE.** J. C. Batdorf, M. D., Grand Rapids, Mich.

SPIRITUALISTS VISITING CHICAGO CAN FIND
cozy rooms, equal to those at hotels, with
Spiritualist family, at 38 St. John's Place, near Union
Park.

THE SOUL AND THE STARS. A KEY TO occult studies. Sent free for the address of the progressive friends and four 1-cent stamps. U. Buchanan, Kenilworth, Ill. 82

SEALED LETTERS
 Answered by mail. Dr. Willis Edwards, pastor
 of the Church of the Spirit, 351 N. Clark street. Re-
 dence 18 Maple street, near La Salle avenue. Of-
 fice hours 9 to 11 a. m. and 2 to 6 p. m. Seances Weir

I'll Make It Worth \$2

To you, dear reader, to send me your
address on a postal card.

U. J. WILLARD,
Dootor of Magnetico, Mayville, N.

When you go to camp-meetings you want to be in style and show your badge. The metal badge is beautifully engraved by hand and relieved by the square of white enameled background. It is made of black metal.

gold, \$1.75. I also manufacture a full line of Sunbonnet Buttons for the trade and export.

SPRITUALIST BADQES

**EVERY . . .
SPIRITUALIST
SHOULD WEAR THEM**

SHOULD WEAR THE
SUNFLOWER
JEWEL



As the Sunflower turns
face towards the sun, so S
itualism turns the faces of

manly from darkness and superstition towards
Sunlight of Truth and Progression.

PRICES:

Rolled Plate Bar Pin.....	6
Solid Gold Bar Pin.....	6

Electro-plate Badge.....
Rolled Plate Badge, Scarf Pin or Lapel Button...
Solid Gold Badge, Scarf Pin or Lapel Button....
Rolled Plate Maltese Watch Charm.....
Solid Gold Maltese Watch Charm.....
Rolled Plate Maltese Pendant.....

Sold Gold Maltese Pendant.....
FOR SALE AT THIS OFFICE,
40 LOOMIS STREET, CHICAGO

THE WOMAN'S BIBL

Comments on Genesis, Exodus, Leviticus, Numbers
and Deuteronomy by

Elizabeth Cady Stanton, Lillie Devere
Blake, Rev. Phoebe Hanaford, Clara Be-
wick Colby, Ellen Battelle Dietrick,
Mrs. Louisa Southworth, Jr.

*sula N. Gestefeld, and
Frances E. Barr.*

"In every soul there is bound up some truth

The bright and scholarly comments of this gallery of bright minds are of deep interest and thro-

strong and new light on the Bible teachings relative to woman. All should read it.

Price 50¢. For sale at this Office.

MILTON L. WILSON'S BOOKS

MISS JODSON'S BOOKS

WHY SHE BECAME A SPIRITUALIST.

254 pages. One copy, \$1; six copies, \$5.

FROM NIGHT TO MORN;
Or, An Appeal to the Baptist Church

82 pages. One copy, 15 cents; ten copies, \$1.

THE BRIDGE BETWEEN TWO WORLDS

200 pages. One copy, bound in cloth, \$1; paper,

For Sale at this Office, 40 Loomis Street.

EDITH BRAMLEY'S VISION.

A thrilling appeal to all who are interested in learning how the great forces of the Roman Catholic Church are seeking to control all movements pertaining to human progress that are in opposition to their dogmatic religious teachings. Price 15 cents.

Paine's Theological Works.
Age of Reason, Examination of the Prophecies,
Illus. edition. Post 8vo., 452 pages. Cloth, \$1.00

SEERS OF THE AGES
Embracing Spiritualism, past and present. By
M. Peebles, M. D. An encyclopaedia of interest-
ing and instructive facts. Price \$2.00.

A MAN AND HIS SOUL
By T. C. Crawford, author of "Senator Stan-
ley," "The Disappearance Syndicate," etc., Cl
Frontispiece. \$1.00.