

plied to the greatest number of facts.—Johnson.

Were we as eloquent as angels, yet should we please some men and some women much more by listening than by talking.—Colton.

**Letter from a Prominent Spirit-
ualist and Worker.**

And there were gentlemen spooks, too. These were less numerous and they all wore false moustaches. The Herald representative conducted many of the celestial visitors to those whom they wished to see, and while doing so

"Atlantis: The Antediluvian World. By Ignatius Donnelly Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price \$2.

At the same time Dick Crawford drew his pistol and jerked down the wall curtains and the cabinet.

Charley Lott, now realizing that there must be some deception about the affair, rushed to the cabinet and grabbed another

nations at the present time: Sunday, by the Christians; Monday, by the Grecians; Tuesday, by the Persians; Wednesday by the Assyrians; Thursday, by the Egyptians; Friday, by the Turks; and Saturday by the Jews.

Havana, Ill.

To be proud and inaccessible is to be timid and weak.—Massillon.

Magnificent promises are always to be suspected.—Theodore Parker.

HEALTH AND POWER.

A handbook of Cure and Human Uplifting by the old and new, refined and powerful methods of nature. By E. D. Rabbit, M. D., author of "Principles of Light and Color," "Philosophy of Cure," etc. Price, cloth, 2 cents; Leather, 35 cents.

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QUESTIONS AND ANSWERS.

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

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

C. S. Gallon, Ohio: Q. (1) Do children grow in Spirit-life?

(2) Where do they go after passing from this life?

(3) Why are not more refined persons chosen for mediums?

A. (1) Life is continuous, and the development begins here in perfected form. Bishop Bowman relates how he saw a spirit, with garments more radiant than anything he had ever dreamed of. She spoke to him, saying, "Father, do you not know me? I am your daughter, who died twenty years ago, when you were a young man, and then he said he remembered, and he firmly believed that it was the spirit of his daughter who came to him, she having grown tall and beautiful in her angel life.

(2) There is no arbitrary command for the spirit to leave its earthly home, and it is up to the attraction of the next, but usually friends are present who lead it away to their abode; especially children are received by loving arms and made welcome by warmest affection.

(3) Mediums are not "chosen," and are used because there are others more desirable. Mediumship does not depend on moral character or refinement, but organization. The character of the spiritual beings attracted is determined in a great measure thereby. Purity, integrity and cultured intelligence are preferable, but the idiotic Blind Tom may become a medium to a master of music. A thirsty traveler will drink from a broken fountain, nor ask for a silver chalice from which to slake his thirst.

T. M. T.: Q. Who was the originator of the "World's Parliament of Religions?"

A. That great honor must be given to Charles C. Bonney, a Chicago lawyer. A man of deep religious conviction and broadest views, he was the most successful task of bringing together such an assembly as never before met by the dictates of kingly potentate or priestly dictator.

T. J. Aund: Q. Can you recommend a good hypnotist?

A. Dr. Carl Sextus, Chicago.

K. J. Stern: Q. Are we to accept the statement of the book "Eon and Eona," their many reincarnations, and the established order of the Sun Angel Order of Light?

A. The doctrine of reincarnation, as has been repeatedly stated in this department, is utterly opposed to the spiritual philosophy, and is antagonistic to a scientific (accurate) view of life in the physical or spiritual state. Hence any book having that doctrine for its foundation must be erroneous, not only in its respect, but in the inferences and deductions drawn therefrom.

Richard Morgan: Q. Why, when I find myself out of work, do I feel such a strong inclination to commit suicide?

A. You are by no means an exception. When the mind is depressed by any occurrence, it may take such morbid inclinations. This is brought on by malarial tendencies, the disease of the liver, whereby the blood remains impure.

H. Rice: Q. Can you not give various different synopses of the various mental science schools, with the relative advantages of each? It seems their training will bring about entirely antagonistic conditions to those of mediumship.

A. There are about as many "schools" of mental science as there are individuals, and it would be impossible to make comprehensible the half-drawn distinctions for which various devotees contend. The fundamental statement that mind-spirit is superior to matter is held in common with Spiritualism. In the inferences therefrom there is continuous disagreement. Mental Science is a science, and its methods are entirely unscientific. All that is true and valuable in mental science has been taken from Spiritualism, and to this it has attached a mass of rubbish of no value, and bewildering to one who seeks to comprehend its verbosity.

If Spiritualism is carefully studied, the student will have acquired all that is known in mental science.

R. Keely: Q. What is marriage as understood by Spiritualism?

A. The difference in the condition of man and woman has been an element of confusion in reasoning on the relations they sustain to each other. She, being the weaker, has, during the vast ages of the supremacy of physical force, been the subject of man. Instead of the wife being the equal of her husband she has been his slave, and this is in no sense a marriage relation as it arises from the brutal instinct to the spiritual plane, and not the slow changing of an intense, selfish appetite to an ally of the purest sentiments and feelings of humanity.

The union of man and woman in the relation around which the holiest affections and purest emotions of the heart gather, to us is so natural that we infer all the races of men regard it in the same manner. Yet, in the lower tribes, marriage, as we understand that relation, does not exist. The conjugal instinct in the savage, like all his appetites, is unrestrained by higher feelings. We perceive, as we arise to more advanced stages, the blending of the higher with the lower motives, but nowhere the full and complete supremacy of the higher. Marriage, even with the most advanced, is not free from the stain of the lower nature.

The state and church union in support of the old idea of woman's subjection to man, and making her bondage to her husband indissoluble.

Marriage, considered as a sacrament, solemnized by God's viceregent on earth, could not be annulled. This presupposes that the right individuals unite, and presents an exchanging view, for chains, give rest and security. Love receives the sanction of divine authority, and is declared eternal.

But the right individuals do not always unite. Fallible human nature errs in its judgment, and too late finds the enchanted palace a torture chamber. Such unions have been made in heaven. The social philosopher swings with a bound to the denial of such marriage, and declares all there is of a legal contract and, like all such contracts,

dissolvable with the consent of the parties.

Is this true?

As far as marital laws protect the rights of the contracting parties and their offspring, it is like other contracts, which, except with an entire and devoted life. Furthermore, the institution, with all its enactments, looks beyond, to children as a third party, who, although outside of, absolutely depend on its provisions. It is assuredly erroneous to term such an agreement a legal contract, to be annulled like any other which may be annulled at any time by the desire of one or both of the parties.

The rights which grow out of marriage may be defined by law, but no human enactments can reach the subtle relations of souls. Estates, real and personal, may be measured and appraised by law, but the heart is beyond its province. Sacred and holy are its relations, and so far as it is concerned marriage becomes a divine sacrament; the golden chalice in which the mutual lives of parents and offspring are pressed by generous hands to willing lips.

Marriage demands honor, truthfulness and fidelity. While love is free to choose, it is not free to cast aside duties once assumed.

If allowed to decide with every momentary whim, there could be no marriage, which by its nature contemplates and presupposes permanency. The pledge of love is changed for the assurance of unchangeableness, for love is prophetic and recognizes with clear prescience its demands.

Conjugal love is exclusive, because it presciently feels what science is slowly but surely revealing, the great and imperishable influence the parents have over each other through the parental act. The very being of the mother is moulded by the force which fashions the germ after the father. She assimilates and becomes like him. It is a union more close than the same blood to pass through their united veins, and beyond this, in the domain of subtle magnetism, as yet almost unheeded, are more delicate bondages.

The attraction and repulsion which finer natures experience, and which are remorselessly sacrificed to convenience or interest, are the sure guides to proper unions, and the health, beauty and development of offspring are directly related to the satisfaction and balance of these forces. The final condition of the spirit, which builds up the physical body.

The suffering which flows from ruthlessly ignoring conjugal love, both mental and physical, is beyond expression.

The transmission of disease, long latent in the father, is the most obvious evidence of the foregoing statement.

The poison may not appear in the same form as in the father, but attacking the weakest organs of the mother, appear in consumption, nervous debility, sorfolia or cancer. Or it may fall to appear in the mother, and attack her children, or, passing over a generation, develop in some form in the grandchildren.

Thus the necessity of removing marriage from the plane of the appetites and desires, to that of purest spiritual necessities, and its consummation by the guidance of knowledge instead of blind, infatuated ignorance, is presented in the strongest light.

Love is to choose, but in man love means not instinct; it means the affections and all that vast sphere of unselfish qualities which have aptly been termed benevolence. Having made the choice, it incurs the most momentous duties possible for a human being to assume, and rights spring up which cannot be set aside. These even precede the union of the couple, and the devotion between the husband and wife. The point of their united love is an immortal spirit, coming unconsulted into the wonderful arena of life, and claiming as a right, inalienable affection and care of father and mother.

Beyond true conjugal love no higher relation can exist. It is the foundation of social life, and as its lowest expression it is the creator of beings, in its higher it is the golden bond which unites them in universal brotherhood. This union has no demand for divorce. Then you would not permit separation?

Until mankind become educated and learn that the lower faculties, the appetites and desires must be controlled by the higher intellectual and spiritual being; learn that the brute man is not master, but the spirit-man should be dictator; as long as marriage is contracted for convenience, interest, or purposelessly, and the finer attractions ignored or unrecognized, the union will be unscientific. All that is true and valuable in mental science has been taken from Spiritualism, and to this it has attached a mass of rubbish of no value, and bewildering to one who seeks to comprehend its verbosity.

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PEN-FLASHES FROM OHIO.

BY C. H. MATHEWS.

BLIND LEADERS.

Prof. Alfred Russell Wallace, of London, England, recognized as the world's greatest living naturalist and scientist, and who has thoroughly investigated Spiritualism, with a view of arriving at the truth, has recently published a book entitled, "Miracles and Modern Spiritualism," in which he has shown that the whole history of science shows us that, whenever the educated and scientific men of any age have denied the facts of other investigators on a priori grounds of absurdity or impossibility, the deniers have always been wrong. The most persistent deniers of the facts of Spiritualism and spiritism have been among the trained and educated ministers of the gospel of Jesus Christ. They are blind leaders of the blind, and cannot discern the truth when it is clearly presented to them. They will assuredly fall into the ditch.

COMMITTED SUICIDE.

Mr. Christopher Sheeler, aged 82, well known to the writer, (former mayor of our neighboring city, Canal Dover, Ohio), committed suicide by hanging himself, at Mansion, Indiana, which he was suffering severe pains in his head, and fancied himself a burden to his children. He was a good citizen, and for many years a member of the Moravian church. The religion of Jesus Christ, "the means of grace and the hope of glory," through the at-one-ment, does not seem to afford any cure for the condition of the mind, and he could not bide his time. Had he known of the future life, as Spiritualism demonstrates, his life on earth would have had a more peaceful termination. He will now have to progress out of the "Slough of Despond," into which he has thrown himself, through mental weakness, to the other shore, where he will help him on to eternal progression in the "beautiful land of the dead."

A PROPHECY.

"A sensation has been caused in the State of Tobacco, Mexico, by the appearance of a young Indian prophetess, who predicts a general conflagration, to be preceded by signs and wonders, among them the falling of edifices and the premature speaking of infants. Several bridges have fallen, and the children of the prophetess are alarmed. The bishop of Tobacco has sent for the girl, who claims to have had celestial visitations during her recent sojourn in the forests along the Grijalva."—News Item.

The girl is probably a medium; and the next thing she will be suppressed, or, unaided, Catholicism cannot long stand such innovations.

A REVEREND MURDERER.

Rev. Francis Herman, of Salt Lake City, is charged with the murder of several young girls of that city. The detectives are on the lookout for the reverend scoundrel. He was a high-roller for one of his vocations, and was pastor of the Norwegian Methodist church of the Utah capital. The crimes charged against the preacher, it is said, have been committed in the city of Salt Lake. This is the class of clergymen who are charging Spiritualism with being frauds and free-lovers. Verily, I say unto you, they shall have their reward. It is alleged that the reverend gentleman had two trunks, one of which contained clothing of one of the girls, and the other, a trunk of Rev. Melby, of the Lutheran church, to sell for him. What infamy!

IGNORANCE WANTED.

At the Catholic cathedral, at Fort Wayne, Ind., Rev. Father Brammer, Vicar General of the diocese of Fort Wayne, created a sensation by his denunciation of the public library; that the library contained books that no Catholic should read, and positively forbade them to take the books out or allow their children to do so. "The library," he said, "contains books that are dangerous to the faith. This is the class of clergymen who are charging Spiritualism with being frauds and free-lovers. Verily, I say unto you, they shall have their reward. It is alleged that the reverend gentleman had two trunks, one of which contained clothing of one of the girls, and the other, a trunk of Rev. Melby, of the Lutheran church, to sell for him. What infamy!

MUCH ADO.

The general assembly of the United Presbyterian church, at Xenia, Ohio, decided in favor of allowing instrumental music. Dr. D. W. Carson had put in a heavy protest against it, and it refused to place his protest on record. The vote of presbyteries on seminary control was 882 yeas and 20 nays, which authorizes the General Assembly to confirm the action of the presbyteries, and to remove for "unsoundness of doctrine." The matter of placing God in the Constitution was vigorously discussed. It had its origin in Xenia, Ohio, thirty years ago. It is safe to predict that he won't "get there, Eli!" The whole business must be termed styled, "Much Ado About Nothing."

SOMETHING GAVE WAY.

Major Camp, the evangelist, has been spending himself in a good deal of territory in Columbus, Ohio. He says there is "too much sky religion." This strange "pump-handle" shake does not bespeak earnestness and sympathy. Men are already lost now, and what we want to tell them is, that Jesus came to seek and save the lost. The Major says: "When I was coming, something gave way inside of me and my old life is no more, and I am happy all day long." Many of the Major's friends, including the writer of these "flashes," will rejoice with joy unspeakable and full of glory to know that he is "saved." Amen!

"DIDN'T KNOW," ETC.

The club-room of "The Happy Six," composed of members of the Home Avenue U. B. church, was the scene of an unfortunate tragedy recently, while the party were discussing arrangements for a Sunday-school entertainment. Albert Ryholn brandished a 38-caliber revolver, sportively, of course. When Harvey House suggested that he "hunt elephants with it," R. turned and emptied the revolver, and then pointing the weapon at House, told the latter to take it back. They were laughing. Ryholn pulled the trigger and House fell dead with a bullet in his head. Ryholn thought the pistol wasn't loaded, of course. But what a couple of young church members wanted with a loaded pistol at a religious gathering, is something that ordinary sinners like the writer will be unable to find out.

GOD'S TREASURY.

The National Synod of the Reformed Presbyterian church met at Cincinnati, Ohio, recently. Rev. Dr. McCallister, whose methods of orthodoxy were called in question, was elected moderator. Attendance at the synod. He is one of the strongest and most advanced men in the church. The recognition of God, Christ and the Bible in the Constitution of the United States, was recommended for adoption by Congress; and it was also recommended that \$10,000 be expended from the church funds for that

RESPONSIBLE FOR IT.

Mrs. Charlotte Smith, who has been trying for fifteen years past to do something for fallen women, says that there is an alarming increase of the social evil, and she is firmly convinced that industrial conditions are responsible for it. She will make a strong effort to put the presidential candidates on record as favoring legislation in behalf of women wage-earners, and a more equitable wage system. Gen. Grosvenor, of Ohio, asked her why the women did not get married? She told him that in Massachusetts there were 100,000 more women than men, and in all the States but five there was a surplus of women. There is an army of 600,000 professional outcasts in the United States today; and Mrs. Smith says she can prove that 50 per cent of the women who lead immoral lives are driven to it by the small wages they receive. In New York and New Jersey they have increased 50 per cent in the last three years. Mrs. Smith says that "Industry and morality go hand in hand, but when women cannot earn enough to keep them decently, the temptation is so great that the weaker sex are called upon to display more strength of character than men and without the necessities of life in order to maintain their respectability."

This is not a very nice showing for a country that makes loud boasts of its Christianity, and is sending millions of money to heathen countries, to make Christian converts. "Thou hypocrite! first shut the beam out of thine own eye, and then thou shalt see clearly to pull out the mote that is in thy brother's eye."—Luke vi:42. They had better cease their silly efforts to put God into the Constitution and bend their energies to put him into the hearts of the people, where he is almost a total stranger.

RISKY BUSINESS.

Rev. E. P. Wisse, pastor of the Church of Christ, of Massillon, Ohio, has been preaching. He says: "They that live for God and the world, and who have no talent in a napkin, or use it for selfish gratification, is anarchy. To possess social power and not use it to advance the true interest of men, is anarchy. To hoard wealth is anarchy. To form trusts and combines, to build gigantic monopolies, is anarchy. . . . Cruelty, extortion, and dishonesty, usury, are results of this moral anarchy. Not until this ceases, until the cross has brought man down in recognition of their inherent selfishness, and leaves their lives with the love that promotes absolute justice—not until then will sorrow and sighing flee away and the dawn of humanity blossom as the rose." This is the class of clergymen who are charging Spiritualism with being frauds and free-lovers. Verily, I say unto you, they shall have their reward. It is alleged that the reverend gentleman had two trunks, one of which contained clothing of one of the girls, and the other, a trunk of Rev. Melby, of the Lutheran church, to sell for him. What infamy!

A SAD SCENE.

A very affecting scene is described as occurring at Lancaster, Pa. The fourteen-year-old daughter of F. McLaughlin died. The next evening Mrs. McLaughlin went into the parlor to view the remains, and while doing so she suddenly dropped dead. Her death was a great shock to her mother, and she died of grief. The mother was thirty-eight years of age. Had she been educated in the religion of Spiritualism, which teaches us that we can communicate with our friends "over there," she would not doubt have found consolation to sustain her in her great bereavement. What effort at wholesale conversion, by the flat of nature, the ordinances of the Christian religion do not seem to reach the spot. They mourn as those who have no hope of a future life.

MISSIONS FOR PROTESTANTS.

Archbishop Corrigan, of New York, has organized a band of Catholic preachers, under command of Rev. Walter Elliott, a well-known Paulist orator, who at once will begin the work of giving missions for Protestants in every parish in New York. This, it is said, is the first "Footstep of the Faith" in this country, that has ever been made in this country, and is in the line of "carrying out the wishes of the Pope, whose chief aim has been to reunite all sects." It also looks as though the holy father intends that his numerous priests shall earn their salaries hereafter, if they have any, by preaching the gospel, and the shall live on the "bread of life" and shall lead them. "Isaiah xix:6. The funds will be supplied by the Missionary Society.

STOLEN.

An Italian priest (Catholic) in New York, complains in court that Carlo Motta—probably another priest—had robbed him of a valuable relic, history of "The Open Veil," by Monsignor Antonio D. Conte Renier, says the publication of the work would carry consternation into church circles. The MS. is valued at \$20,000. By all means let the book be published, and the thief punished.

ONE GOOD JOB.

Before Congress adjourned, the Vice-President announced the appointment of Senators Harris, Faulkner and McMillan, as commissioners to inquire into the chartering of the District of Columbia, with a view to extending the extent of sectarian control. The inquiry was provided for in the District Appropriation Bill. A very wise provision indeed. Stick a pin there, and look out for the report.

NOT AFRAID.

Here is an extract from a secular newspaper, printed by an old friend of mine, who probably "millionaire" as he is, "don't let much much" in the "gospel of fear."

Young English Sparrow—Aren't you afraid to build a nest in the caves of this church, mamma? You know the good little boys have just shown us away from one church.

Maternal Sparrow—Yes, my dear, but this is one of those churches that close early on the sabbath. We shall not be disturbed in this nest. "We and Satan will have things all our own way here until next September."—Chicago Tribune.

New Philadelphia, Ohio.

Ice Cream Made by a New Process. I have an ice cream freezer that will freeze instantly. The cream is put into the freezer, and comes out instantly, smooth and perfectly sweet. This is a new process, and a crowd will gather to see the freezer in operation and they will all want to try the cream. You can sell cream as fast as it can be made and sell freezers to many of them who would not buy an old-style freezer. It is really a curiosity, and you can sell from \$5 to \$100. I have a number of them, and six to twelve freezers every day. This makes a good profit these hard times and is a pleasant employment. J. F. Casey & Co., 1143 St. Charles street, St. Louis, Mo., will send full particulars and information in regard to this new invention, on application, and will employ good salesmen on salary.

SOME CORRECTIONS NOTED.

Faustus, Augustine, Swedenborg, Calvin, and Others.

It was not Bishop "Faustus," as misprinted, but Bishop Faustus, who challenged Augustine to produce any evidence of the authenticity of the Testament, which Augustine would not do, because he could not. But Augustine was the greatest champion of the church in his time, and still figures as the great devil of Protestantism, and the churches are a proper representative of his church. His early life being one of most unbounded profligacy for thirty-three years, he joined the popular church when he was unable to give any evidence of its truth, and ably defended its worst doctrines.

He it was who formally introduced the principle of burning heretics, saying: "It is much better some should perish by their own fires than that the whole body should burn in the everlasting flames of Gehenna through the desert of their impious dissension."

Augustine may well be called the head devil of Romanism, as Calvin was the head devil of Protestantism, and the churches are not yet ashamed of these devils, for a Presbyterian clergyman said to me in Boston: "I adore Calvin."

The seven great "national" religions (unspiritual rational) have never produced one great thinker competent to lead mankind to a correct knowledge of God, heaven upon the existence of which religion is based.

Swedenborg alone came near doing this, but could not quite succeed, notwithstanding his wonderful endowments, because he was held fast by his blind faith in that great fraud the fabricated and forged Roman Testament. So he flattered like a calmed eagle in his mental slavery.

Even before the Roman forger's ignorance was too dense to comprehend the relation of this world to the next. The ancient theory that life might be originated by mud (not "mind," as misprinted) dispensed with any higher agency, and modern materialism has run as deep into the mud as ancient ignorance by supposing life to originate in some kind of slime spontaneously, and grow and grow until it produces fins to be dropped, shells to be dropped, feathers to be abandoned, fur to be abandoned, wings to be abandoned, tails to be abandoned, until man is manufactured, although neither on land or sea, on islands or in caverns or mines, have they ever caught a single one of these developing species on the road to something higher for a thousand years of the transforming process.

Father York claimed that his church was one for fifteen hundred years, and that there ought to be a supreme power now to prevent forming new sects, by the same power that prevented Southern secession.

I admitted that it had been one 1,400 years, but I meant one at Rome. But throughout the first six centuries Romanism was as badly split up, as Protestantism by rival sects. Not as numerous as the Protestant sects have become, but much more quarrelsome and warlike against each other, though, according to the test given by Jesus, that none of them were his disciples, for he said the world would know his disciples by their loving one another. How many churches or many ministers could bear that test my readers can learn by observation, as quarrels and fights sometimes break out in the body of the church. When the Rev. Mr. Hamilton, the leading clergyman of Mobile, Ala., attended a clerical assembly in that State, he was so indignant at the proceedings as to say he did not wonder that men fought duels.

Odium theologium has passed into a proverb, and the church still holds in high honor the murderer, Calvin, who tore the flesh of his victims with hot irons. Finally, as the clergy and the church are as eager in the pursuit of wealth, and gather as much as the rest of the world, it is clear that they care but little for Christ, who said no rich man could enter the kingdom of heaven. Jesus was right, for the millionaire repudiates brotherhood.

JOS. RODES BUCHANAN.

THE CLAIRVOYANT.

She saw strange faces from her birth, Familiar as those of earth; They were to her as real as The countenance of mother was. Our poor perception's limitations Cause us to miss all the vibrations Wealth, and gather as much as the rest of the world, it is clear that they care but little for Christ, who said no rich man could enter the kingdom of heaven. Jesus was right, for the millionaire repudiates brotherhood.

JOS. RODES BUCHANAN.

PSYCHIC POWER.

Whence comes this subtle, unknown power? Which steals unbidden through my veins, And gives new interest to each hour, As day by day increase my gains—O, God of love, the star of life. Place, honor, power, all are mine, From the Creator, and all his love, This power source and all divine, Emanating from some source above.

It rushes through my veins, as mad; It leaves me grateful and more glad Than thought of man or angel strain Can voice, or heart or mind retain—Bright, red sweet wine of life.

Stay not, ye powers of heaven divine, O, gladness, precious power of mine, But let me of thyself drink deep—Thy precious love enshrined I keep. Flow swift within my slumbering veins; Sing glad and warm thy tender strains; Bring power of healing all complete; Lead swiftness to thy flying feet—O, God of Love, the Wine of Life.

MRS. E. O. CLAFLIN.

A Pessimist's Rejoinder to an Optimist.

My dear, deluded Optimist, you say some pretty things; You fancy I'm a chrysalis with undeveloped wings; But when I bury my shell, you say, and reach the by-and-by, I'll find myself transformed into an airy, buzzing fly.

And then, you think, we two may meet upon the shining shore. As evolved insects that will live to die no more—

I, as a soaring spider, no longer seeking prey, You, as a sainted house-fly, in the realms of endless day.

W. H. BEALS.

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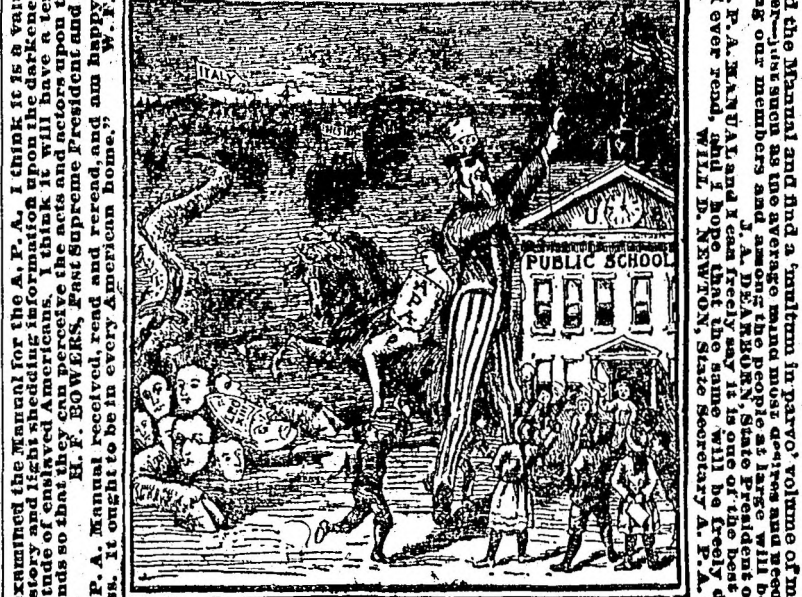
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