

Romanism a Curse.

H. W. BOWMAN MAKES A THRILLING ADDRESS AT MUSIC HALL, BOSTON, IN WHICH HE EXPRESSES SOME PLAIN TRUTHS (AS SET FORTH IN THE CITIZEN), ANALYZING THE CARDINAL FEATURES IN ROMANISM, AND SHOWING WHEREIN IT HAS BEEN AND IS NOW A CURSE TO THE WORLD.

From the land of the Golden Gate, where the fragrance of the orange is wafted on the incoming breeze of the Pacific, whose waves kiss the feet of California's fairest city; from the prairies of the West; from the sunny South, where the magnolia and palmettos of Florida waft back the breezes; the vines of Maine, from the East, where the Atlantic surges upon the rock-bound coast of New England, there has gone up a united protest against the encroachments of popery. Romanism, with the heart of a fiend, the brain of a serpent, the mouth of a hyena, and the fury of a tiger, has devastated the wealth of the world for centuries; has stamped out the fires of liberty, and trampled into the dust the rights of individuals and nations. As merciless as the prairie fire, she has burnt heretics; as pitiless as the famine, she has starved the mind; as closely as the blood-hound, she has pursued her enemies; as deadly as the pestilence, she has destroyed Christianity; as despotic as Nero, she has trampled under foot those beneath her, and rejoiced in the downfall of manhood. Romanism is as subtle as a serpent; as crafty as a fox; as ravenous as a wolf; as pitiless as a tiger; as blood-thirsty as a lion; and as foul-smelling as a pole-cat. When the sun of the papal empire set in the Old World it commenced to rise in the New. America furnished a theater for further papal operations. The possibilities and success in this land fired the ambition in the heart of the papacy. America might become the means of restoring the temporal power of the Pope again. America furnishes the last battleground for popery in its fight against civilization, and the question before us at this time is this: "Shall it be their Gettysburg of victory, or their Waterloo of defeat?" Shall they place the Pope above the people, the church above the State, the priest above the people, and the confessional box above the American ballot-box? Shall the fires of American liberty be quenched with holy water? Shall the priests offer their wafer gods on the altar of American freedom? Shall "Uncle Sam" be obliged to wear green patches on his pants? The conflict between Americanism and Romanism has reached a stage where fireworks and oratorical bombast will not suffice. What we need is calm investigation of Romanism. Its principles must be studied; its policy investigated; its effects examined, and its assertions fairly considered. It is our duty to study the disease before we prescribe the remedy.

POPERY AND PATRIOTISM NEVER MARRY.

Romanism has flourished here on Protestant ignorance. We must not be deterred in our work by the cry of "bigotry," nor be influenced by some whose foolish policy it is to conceal the errors of Rome by remaining silent. It is the duty of the American people to pull off the drapery in which Protestantism has decked out Rome, and to uncover her form to the world. A thorough knowledge of Romanism will convince you that the midnight burglar who enters your house is entitled to as much courtesy and kindness as is Romanism. The man who is a friend to Rome is an enemy to America. Popery and patriotism were never married yet. An A. P. A. dictionary is what is needed to-day, with a definition of Romanism that will be full and complete. The information should be practical and scientific, as well as political and theological. We must deal more with the practical side of Rome—show that it concerns the politician as well as the theologian; the patriot as well as the preacher. Show them that Romanism is a barrier to progress and a foe to civil and religious liberty. Science and facts must furnish the proof. Romanism has an advantage when it is merely shown from a religious standpoint, for the majority of people do not enter into it as a religious problem. Show the politicians the policy, as well as the religious theology, of Rome. Prove to the patriot that Romanism is a national plague, sapping the life-blood of liberty. Show the Statesman that Romanism's political processes are incompatible with our American institutions, and if he is an American, he will recognize it as a political plague that needs to be put in quarantine. Show the tax-payer that it drains the public treasury which he helps to fill, and he is ready to enlist in the battle. Show the American public that Romanism is a deadly plague, a foreign element, and the great impartial, fair-minded American public will render a true verdict. Let the preachers show their people that Romanism is not only a religious plague, but also a political machine, and those who protect Rome as a system of religion will soon vote against her as a political institution. It is our purpose to-day to start an A. P. A. dictionary with a few definitions of Romanism.

ROMANISM IS A DEADLY CANCER ON THE BREAST

of Columbia. It will fasten itself more firmly if Dr. A. P. A. does not continue his prescriptions, and will result in natural death. Romanism is moral leprosy. It is an unclean thing. Its touch defiles and its presence means contagion. The Romanist seeks to hide his vileness with a religious bandage, just as the leper covers his sores with a cloth. Romanism is mental laudanum. It stupefies the intellect and beclouds the brain. All nations under the absolute dominion of the Pope are in a state of mental torpor. It requires a Protestant stomach pump to arouse them from their lethargy. Romanism is financial strychnine. It stops the heart-beat of commercial progress and congeals the blood of finance. Romanism is social arsenic. It dries up the life-blood of society. It deadens conscience until it ceases to accuse. All nations which have taken the deadly dose have died a social death. Romanism is fossilized foreignism. It has a foreign head—the Pope. It has a foreign priesthood and foreign membership. And it has a foreign spirit. It is so hardened it cannot imbibe the spirit of Americanism. Its principles are foreign. I have no objection to a foreigner as a foreigner. A man may be born in America and still be a foreigner, and a man may be born in a foreign country, come over here, and be an American in spirit. The man who comes to this country, falls in love with its institutions, and seeks to maintain them, is a true American at heart, while the man who is born on this soil, and has instilled into him papal principles, is a foreigner at heart, though born on American soil. We have too much foreignism in our national politics to-day. If we want to capture a vote, we must look out for the foreign vote. We have the Irish-American vote, the German-American vote, the Italian-American vote, and the English-American vote. You have a prefix before all of it. No man ought to go to the ballot-box but that he goes as an American and not as a foreigner.

There is a story of a young medical student in Germany which should inspire every American heart. The story goes that he was always boasting of his native land. No matter what they showed him or told him, America was always ahead. Some of the students concluded that they would play a trick on him, and see if they could not get him into a fix where America would not come out ahead. So they planned to have a feast, and get him full of wine, and while he was drunk to take him away, put him in a new-made grave with a number of old bones, wait around and watch for developments. They carried the plan out to perfection, and just as the first faint streak of day was seen, and old Sol arose and kissed the goddess of the morn, making her blush, the young man awoke. He raised himself, got on his feet, looked around and took in the situation. The young fellows were waiting behind some grave stones and they heard him say, "This is the resurrection morning, and I am the first man up. Hurrah! America ahead yet!" When you get a man that will put America ahead of everything, that is the man you want.

BEEN THE RUIN OF SPAIN, ITALY AND IRELAND.

Romanism is a national vampire, sucking the life-blood out of the nation. It drains the national treasury and the private purse. Romanism breeds beggary and pauperism. Her pauper hordes are the most perfect fruit of her system. She breeds paupers like a swamp breeds mosquitoes. Papal bums are bred in papal slums. Ireland's poverty is due to her popery. It has been the ruin of Spain, Italy, and Ireland. It is a barrier to political progress and social advancement, and a check to science. Romanism has blocked the path of human progress for centuries. She has tied up reason to the beast of tradition, and has locked science in the cells of ignorance. While civilization is swiftly advancing with all sails set on the high tide of improvement, Romanism alone remains fixed to the ruined wharf of superstition by the chains of ignorance.

In our battle with Romanism we must battle for the supremacy of civilization, and I want to give you a few facts along the line. Common sense is more sacred than incense; reason is superior to old rags; ideas are more valuable than idols; information is better than confirmation; education is more valuable than image adoration; spelling is away ahead of sprinkling; writing your name is better than making the sign of the cross; reading is preferable to rosaries; conscience is away ahead of candles; wisdom is better than holy water; live brains are better than dead bones; railroads run ahead of relics; a tin can is a greater aid to civilization than the Vatican; kerosene oil has been a greater blessing than holy oil; machines put masses in the background; corn ground is better than consecrated ground; faith discounts fish; news is more important than nuns; doughnuts are healthier food than dough-gods.

MANY ANARCHISTS IN THE CHURCH OF ROME.

Romanism is ecclesiastical anarchism. It sets itself up in defiance of all laws. Romanism refuses to acknowledge any man's laws unless sanctioned by the Pope. There are more anarchists in the Church of Rome than in any other organization in this world. Romanism sets itself up in defiance of God's and man's law, and the Pope is the supreme anarchist in this world. We must have a new immigration law. They come over here foreign in spirit, and Rome manipulates them at will. I was over in England two years ago and a gentleman, a reporter on one of the papers, asked me the question, "What is the matter with your country?" "Well," I said, "I am a Yankee and will answer your question in Yankee fashion by asking you another. Suppose you were to sit down and partake of a good dinner, and then some one pried your jaws open, and forced down the contents of a garbage pail, how long do you suppose the good food would remain there undisturbed?" "Not very long," he said. "That is the trouble with Uncle Sam," I said, "they have forced open his jaws and forced down his throat the contents of the European garbage-pail, and he has taken to vomiting, that is all. They have fed him on Irish stew and German sausage until his digestive organs are out of repair."

JESUITISM, THE RIPENED FRUIT OF ROMANISM.

Rome never took off its hat to a new idea yet. Romanism is religious vandalism. It places all literature of which it is not the author under ban. It has not forgotten how to burn Bibles yet. In fact, the only light of the Bible that Romanism will tolerate is that of a burning one. The system of Jesuitism is the ripened fruit of Romanism. Romanism is Jesuitism in the bud, and Jesuitism is Romanism in the full flower. And mark what I say: Jesuitism is the concentrated essence of devilism.

Romanism is the model of despotism. It is an organized system of injustice. Its devotees are slaves who dare not think for themselves. Romanism is an organized system of robbery. The priests are religious pick-pockets and political highwaymen. The difference between the priest and the Western highwayman is this: The highwayman says "Give me your money or I will blow out your brains." The priest says, "Give me your brains, and I will blow in your money."

ENSLAVES THE BRAIN AND ENGULFS THE MIND.

Romanism is a huge gormand, devouring the wealth of nations, thriving upon the ignorance of her subjects. She enslaves the brain and engulfs the mind. Every dollar she can wring from ignorance and superstition serves to increase her greed. They keep their eyes on real estate and purchase or steal it for the benefit of the church. They are perpetually building the finest churches, these increasing its wealth. The celebrity of the clergy is a powerful aid in the advancement of wealth and prestige. All these things aid in making the papal church immensely wealthy. They stop at no means for making money: granting absolution for gold and covering up iniquity for silver. They build mission-houses for the purpose of increasing their traffic. Her love for gold is more patent than her love for God. The priest gets his gold by robbing the widow and the fatherless. He says: "Give, give!" and never says, "It is enough." The streams of wealth are unceasing. Through craft, cunning, and fraud, Rome has will made it her favor. Within the walls of her monastic institutions may be found vast sums of wealth. Rome has placed a revenue-collector at the gate of purgatory, a tax-collector at the gate of Paradise, and a collector at the gate of death, thus sending a constant stream into her coffers. Her favor is more valuable than a gold mine. Her instructions are to gain money. Her dispensations when sold bring in streams of revenue. They sell the intercession of dead saints and the relics of ancient prophets and apostles. Medals for preservation are sold, and a stream of wealth is poured into the church. Salvation is her stock in trade, and the church is the store. The more sinners the more brisk her trade. Irishmen howl about the injustice of the English landlord, but never a word about the Church of Rome. The tenant gives the priest all he has: one robs him of his liberty, the other of his mind. He must buy holy oil, if he goes without bread. He must purchase sacred relics to keep out of the devil's clutches. The priest must marry him, bury him, and get him out of purgatory.

ROME PLACES PARDONS FOR SINS ON HER COUNTER.

Romanism is a financial institution, and has acquired by fraud an immense amount of wealth. It is a gigantic financial corporation, projected for the making of money. Its theories prove it to be an immense system of robbery and injustice. It has made itself superior to law for increasing its revenue, and under the plea of piety it claims the right to plunder its members and steal all the money it can. She places pardons for sins on her counters and by the exemption from taxation, of all her church property, she adds to the sum of her wealth. She receives immense sums of money from laborers and contractors whom she patronizes. It is said that Archbishop Corrigan, of New York, receives five hundred thousand dollars a year from those who receive appointments through the church's influence in the city of New York.

In Mexico, when the President seized the property of the Roman Church, they had forty-one millions on deposit. It is said that the English syndicate which has been buying so much real estate in this country within the last few years, is only a Romanist concern, sanctioned by the Pope, investing his money here for financial purposes. If they secure a foothold in a block of buildings, they plan to drive out the other proprietors and secure the whole for themselves. They have always the finest site in town for their churches. Romanist priests are often the wealthiest citizens in the place where they reside. High money, high mass; low money, low mass; no money, no mass. Her greed, her heartless cruelty, are well known. She erects splendid palaces for priests in the midst of squalor and ignorance. Her priests roll in opulence and luxury. Rome has a disease that can only be cured by gold. She thinks more of gold than she does of God; more of wealth than she does of worth; more of mammon than she does of manhood. Romanism is an immense political engine employed to crush out the human race. The papacy grinds to powder the sacred rights of nature. Romanism holds in perpetual bondage its millions of adherents.

IMPRESSIVE THOUGHTS IN REFERENCE TO LIBERTY.

The grandest deeds of heroism, the finest deeds of patriotism, the most soul-stirring songs, the most heart-touching music, have been called forth in praise of human liberty. Liberty inspires the patriot's heart. It has been the inspiration of the poet, and the magic touch of the song-writer. Women have sent forth their loved ones to battle. To an American it has an especial charm. The one word he hates is slavery. He is free and wishes others to be the same. To emancipate the slave is a delight. To rid itself of the foul sense of slavery, this country spent hundreds of millions of dollars and lost hundreds of thousands of lives, and yet they tolerate a system of slavery which is a greater curse to the world than African slavery ever was. It makes its members political slaves, deciding their political actions; financial slaves, forcing their earnings into the coffers of the church; religious slaves, deciding how they shall worship God; moral slaves, determining their actions; physical slaves of many of them, by incarcerating them in convents and monasteries. It works them without pay. The Southern task-master, with his whip was never more heartless than mother superior. The Czar of Russia is not more aristocratic than some archbishop. The word "liberty" on a papist's lips is jargon. He never had it. He must submit to the judgment of the priest. He must sacrifice his reason for his religion. Is that man free, who, if he has ideas of his own salvation, is burned as a heretic, or cast into a dungeon? Is that man free who must allow the priest to invade his house and strip it of all the books of which he does not approve? Is he a free man who will send his children to the parochial school because the priest says so, when he would rather send them to the public school? Is an editor free who must first submit his writings to a bishop? The editor or proprietor of a newspaper who rigidly excludes from the columns of his press

all the things against Rome, and puts in all those in favor of Rome, is either a Protestant slave or a Roman knave. He is a papal tool or a public fool.

Romanism is an organized system of perjury. Lies are her principal stock in trade. She is mistress, calling her most villainous society the "Society of Jesus"; it ought to be the "Society of Judas." Rome is like a serpent, more dangerous when she seeks to charm. The man who has no more sense than to believe in the infallibility of the Pope, is unworthy to be an American citizen. He who cannot tell the difference between bread and flesh will never die of brain fever. The Pope is the only one who has need for brains. Why send a doctor when there is holy water? In 1866 when Naples was visited by the cholera, the people refused to take sanitary precautions, saying holy water would protect them; and so instead of admitting light and air and rectifying the sewerage, they did nothing but burn candles to the Madonna, and carry the "host" through the streets, which kept the inhabitants constantly upset and so helped the spread of the plague. Thus filth follows in the wake of Romanish superstition. What is the use of doing anything for a fever when Saint something or other will protect him? Contagion cannot touch him so long as he sprinkles with holy water. Why should he care for his morals when the priest will pardon him? What need is there of a fire engine company when a medal of some saint will arrest conflagration? What need of a surgical operation when a medal will cure him? What need of life-boats or life-preservers, when the wearing of a medal will arrest the fury of the winds and waves? Just the thing for sailors! Beats any life-preserver or life-boat you ever saw! What need of insane asylums when a medal will preserve from insanity and hydrophobia? It is claimed that the students who have dipped their pens in the water from a certain river, have passed all examinations with honor and written some wonderful articles afterwards. I would advise the editor of the Boston Pilot to try some on his pen. What need of steamboats when a man can cross the Mediterranean on his cloak? Ho! ye glorifiers of Watts and Fulton! stop and bow down to Romanism as greater than they!

There is a story of a Roman servant who had his head knocked off in battle. He did not stick it on again. That would have been an ordinary exploit. But he took it under his arm and marched home as if nothing had happened. How a man can be a Romanist and be a sane man, is a marvel to me. Romanism is a political worm on the tree of liberty. It is eating at the heart of the nation. It is the red hand of anarchy everywhere. It is the vile serpent that has stung to death all the nations who have warmed it in their bosom.

A Ghostly Game Warden.

A GHOSTLY GAME WARDEN—GUARDIAN OF DEER IN A WISCONSIN FOREST WHO MYSTERIOUSLY PROTECTS THEM FROM SLAUGHTER—HUNTERS ROUGHLY HANDLED—STUCK OVER THE HEAD, PUSHED INTO BROOKS, KNOCKED SENSELESS IN THEIR CABINS, AND FRIGHTENED BY WHAT THE INDIANS THINK IS AN AGENT OF THE GREAT SPIRIT.

Superior, Wis., April 17.—The strange adventure of Paul Parsons while hunting deer in the pine forest near Gordon a few days ago has developed the theory that a portion of one of the best deer sections in Northern Wisconsin is being protected against game-law violators by some mysterious agency other than the Game Warden. Parsons, who is a resident of Gordon, is said to have made a comfortable living during the Winter by hunting and marketing deer contrary to law. He went out with his dog and gun as usual a few days ago, but in a direction opposite to his favorite fields. According to his story, while walking along a trail he felt something strike the back of his head, but, turning around, saw nothing. He walked along cautiously, but had gone less than 100 feet when the blow was repeated, this time with such force that he was knocked to his knees. The blow stunned him slightly, but he recovered quickly and turned around, expecting to face a treacherous assailant. Again he saw nothing but the stately pines and heard nothing but the dismal wail of the wind through the dense forest. A short distance ahead there was a narrow stream, and within a cluster of maples beside it an abandoned cabin. Parsons reached this cabin without further interference from the mysterious assailant, and took up a position at a crack through which he could watch while waiting for further developments. He was thoroughly alarmed, and believed that some lurking half-breed had followed him through the woods intent upon taking his life.

It was getting late in the evening, and Parsons decided to camp at the house for the night. While unpacking his blankets something struck the side of the cabin. Almost at the same instant something struck him on the back of the head and sent him sprawling on the floor, face downward. He made strenuous efforts to rise, but was unable to move a muscle, and as he lay there expecting every minute to be visited by his mysterious assailant, a gruff, boisterous laugh came to his ears, and the outlines of a man fitted before his half-closed eyes. Then he became unconscious.

The hunter was discovered lying in the same position about noon the next day by Edward Norton, a homesteader, and his son. He was taken to the latter's home, still unconscious, and it was several hours before the application of cold water externally and whiskey internally restored him to consciousness. He is still confined to his bed, and at times relaxes into semi-consciousness, while apparently suffering intense pain.

AN AGENT OF THE GREAT SPIRIT.

This is the last story told about this mysterious game warden and his domain, but it corroborates in many particulars experiences related by other hunters who have been on the forbidden ground. The unknown guardian of the deer apparently confines his jurisdiction to the territory within a radius of half a mile from the abandoned cabin, and for that reason, it is said, that particular locality abounds most plentifully with deer. Whether the numerous stories of the mysterious game warden's pranks be true, they certainly have the effect of preserving the game within the confine mentioned, for even the most venturesome residents of the locality have given the place a wide berth during the past five months, and until the mystery is cleared up it is probable that the deer so fortunate in becoming charges of the mysterious one will be permitted to roam at their own sweet will without danger of being slaughtered by unscrupulous hunters.

Parsons was the first man to venture in quest of deer upon the forbidden section for two months, and he will probably be the last for some time. There are scores of Chippewa Indians in the vicinity of Gordon who live by their traps and guns, but a few of them have had experiences with the "game warden," and the others have heard of him, so that to-day money will not induce them to set foot upon the dreaded ground. The Indian theory of the mysterious occurrences in the forest is that the Great Spirit wishes to preserve that particular tract of land for his own use or for the use of a favored warrior, and has adopted that extraordinary method of communicating to them his desires.

According to the best information at hand, the self-constituted game warden put in an appearance within his jurisdiction about five months ago. This was before the close of the legal game season of 1890, so it may be surmised that the unknown was either unfamiliar with the game law or was bent upon protecting the game within his territory whether in or out of season.

THE WARDEN'S FIRST VICTIM.

The first victim was a man named Jordan, employed during the Summer months as a guide for the sportsmen in the River Brule region. He had piloted a party of Chicago men on a deer hunting expedition to the Gordon region. They had been on the tramp for two days with poor success, and on the night of the second day arrived at the abandoned cabin where Parsons subsequently met with ill treatment. Jordan and one of the sportsmen remained at camp while the remainder of the party, equipped with head lanterns, went out on the trail for a "night" shoot. Jordan went to the stream near by for a pail of water, leaving his companion sitting by the camp fire, and had stooped to dip his pail into the stream when a blow from behind, delivered with terrible force, sent him forward into the water. He struggled out and looked about for his assailant, but everything was quiet and there was no sign of a human being. On his return to the cabin, his head aching from the blow, he found his companion crouching in a corner of the room speechless from fright, and suffering from the effects of a blow with some blunt instrument upon the spine. According to his story he was tapped lightly upon the

back of his neck and turning quickly around saw a shadowy form that he took to be a man dressed in a soldier's uniform. He rushed to the corner for his gun, thinking that bandits might be abroad, but when half-way across the room something struck his back. According to the testimony of both victims, the two assaults must have taken place within a space of five minutes, and the men were 200 feet apart.

COULDN'T SHOOT A BIG BUCK.

Another experience, and perhaps the strangest and most incredible, is that related by Martin Holmstead and Axel Peterson, two section men employed by the Chicago, St. Paul, Minneapolis and Omaha Railroad south of Gordon. Before sunrise one Sunday morning these men went out for a hunt through the woods, and in due time set foot upon the mysterious warden's domain. While traveling along a rutty logging road, side by side, their heads were suddenly knocked together by some mysterious force in the rear. Their first thought was that some friend had followed steadily behind them and had sought to make known his presence in a rough manner, but they saw no signs of life in their rear. They walked along, hoping for daylight to come, and just as the welcome morning sun broke through the darkness of the forest to relieve their fears, a big buck crossed the path a few hundred feet ahead of them. Two guns were brought quickly to the shoulders and two reports rang out simultaneously through the pine woods, but the two Swedes were either poor marksmen or the warden had again appeared upon the scene, for two big holes in the ground only ten or twelve feet ahead of the men showed where the two forty-four bullets had lodged.

Holmstead and Peterson did not return to the section house at the time expected that night, but were brought in four or five hours later upon a logging sled, and the driver told the people that he had found them lying unconscious side by side upon the road.

ADVENTURES OF TWO INDIANS.

The Indian settlement near Gordon was stricken with terror one day during the latter part of January by the report that two dusky residents, Moon Face and John Canada, had been murdered in the woods by some unknown assassin, supposed to be the agent of the Great Spirit. A half-breed named Seeger rushed madly into the town and went from house to house, yelling the information that he had seen the bodies of the two murdered Indians lying in the road and had been chased away from the place by a tall man wearing a long grey coat. He told the astonished natives that the tall man seemed to spring up in front of him from a hole in the ground, and that he carried a long black instrument in his hand, which resembled a gun barrel. The unknown, he said, walked rapidly along the road in front of him, toward the prostrate bodies of his two victims, waving the black object and singing a song in a loud, harsh voice. Suddenly the mysterious one turned about, as if to give pursuit to the half-breed, and then it was the latter took to his heels.

That day a band of twenty Indians, headed by the half-breed, went out on the road in search of the dead bodies of their friends. They found the two men—not dead, but sitting on a log near the place where the half-breed had first discovered them. They had recovered consciousness an hour before, they said, and were little the worse for their encounter with the mysterious game warden. Both told practically the same story of their experience, the only discrepancies arising in the descriptions of the assailant.

DOING GOOD MISSIONARY WORK.

To the Editor:—It has been some time since I reported to you or your readers, and some of our good friends here are putting me in mind that we have been so quiet this whole year, that the impression will go out that we are all either dead or asleep in this part of the world. But I assure you such is not the case.

I came to Bolivar the 1st of October and commenced holding meetings in Opera house hall. It was quite an innovation in this town, but curiosity to find out "what does she do?" brought out a good many people, and real interest in the spiritual Philosophy many more. But when they found we had really "come to stay," and the Church of Spiritual Research was a fixture, they concluded there wasn't room for it, and so the good Christians went back to their own church to be "popular," and some of those who had no predilections found there was nothing funny or peculiar in either the speaker or the services, and so of course our audiences became less in number.

We know whom to look for every time, and every Sunday brings some strange faces.

We have had services every Sunday except one, when a grippé had possession of my talking machine, and one Sunday I went to Olean in response to an urgent request and spoke to a full house of inquirers about Spiritualism. The result of that meeting was the forming of a temporary organization, holding Sunday meetings without regular speaker. Mr. Nash, of Belvidere, has been there one Sunday and holding circles at private houses for investigation.

As I am not a sensational speaker, or a "test medium" I am not a "drawing card" for the people who only wish to be entertained and go to a spiritual meeting just as they would go to a minstrel or any other show and pay their money for the entertainment, and are ready the next day to set up a show of their own and tell everybody how everything was done.

I cannot count my "converts" by the hundreds, but I can count a number of the brainiest people in town, who have listened to my lectures and called them reasonable and logical, and who have followed my advice and gone to investigating for demonstration at home, with the result which is sure to follow such a development of powers undreamed of in themselves which have brought them proof of continued life after this, which they before did not believe in.

We celebrated the Forty-ninth Anniversary last Sunday, with an appropriate address by your correspondent, and good music, Miss Agnes Evans presiding at the organ and Mrs. Hyde, one of our most enthusiastic seekers after truth, favored us with two solos accompanied by the auto-harp, which were greatly enjoyed.

We shall continue our meetings until the 1st of June, when I shall return to Lily Dale, and what will be done here another year is not yet decided.

I should like to correspond with any societies whose officers may feel impressed to desire my services for the year to come or any portion of it.

Bolivar, N. Y.

INFLUENCE.

How fair my spacious temple of the trees!

Where spread the mighty oak and fragrant linn;
And where the silver-gilded maples grow;
And stately elms stoop gracefully and low;
And the honeyed, white-blossomed buxus win
The wooing and the kisses of the bees.

The worshippers within my temple fair

No kings or queens have gathered to their court—
They do disdain the tinselled show of gold,
And with the flowers and trees communion hold;
They fill its aisles with song and merry sport,
And banish all my discontent and care.

Nor yet are these its visitants alone,

For, as the evening shades their lyric stills,
The spirits of the loved, departed dead,
My foliage-curtained temple tread.
Their whispered words my anxious bosom fills
With highest thought and music's golden tone.

Aye, come with me, when the green meadows faint,
And the tall cane and corn are weak and spent,
Beneath the flame of Summer's noontide glare,
And the communion of my temple share;
And you'll affirm that never yet was sent
Such worship place to man by creed restraint.

Aye, come with me in Autumn's ruddy glow,
For, lo! 'tis then my painters decorate,
And you will swear by all the spangled skies,
That never artist lived who mixed such dyes.
And you will sigh in envy of my fate;
And closely question me of what I know.

And when I say, "This is the house of love,
Where I commune with angels and with God,"
Directly you will throw your creed away,
And come with me to worship and to pray.
As here we bow to no oppressive rod;
But grow in goodness like the One above.

R. F. SLITER.

..GENERAL SURVEY..

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

Speaking of the spiritual meetings held by Judge George H. Little, at Little Rock, Ark., the Tribune of that city has this to say: "It is exceedingly doubtful if Little Rock has ever experienced such a revival of Spiritualism as has attended the Lee meetings and gone forth into every hill and dale of the community. In many sections of town, people unaccustomed to demonstrations of spirit power have been suddenly given assurances of gifts, and that with-out any expressed desire to be made partakers. The very air seems surcharged with spirit force. One gentleman the past week noticed that his hand pencil left his vest pocket by some unknown power and was drawn directly into his hand. A little later, to test the phenomena, he moved his hand about four inches above the tablecloth, and a caseknife followed the current of his hand. Later he left his chair, and that article followed him about the room. Some say this is 'magnetism,' but it is not singular that so many instances of 'magnetic' display should be evident at this time. A lady said the past week, 'I can fly across there,' and she glided over a ravine some eighteen feet wide. These are phenomena which are hard to comprehend. Dr. Lee held his usual services at Dixie Hall, 610 Main, last Sunday night, and the house afforded only standing room to the late arrivals. The evening was most interesting, and a beautiful religious character and prayers had their place, and the professor delivered a magical address to the audience. The collection of written questions was made, and each received answer as the spirit led, the doctor taking them out of the hats one at a time and addressing unknown inquirers as the matter demanded."

B. F. Underwood lectures at Geneseo, Ill., May 5, 6, and 7; at Peru, Ill., the 9. Last Sunday evening Mr. Underwood spoke at La Salle, this State. During April Mr. Underwood lectured in Boston, Cambridge, Providence, New York, Brooklyn, Geneva (N. Y.), Toledo and Alliance (Ohio) and Toronto, Canada. He has during this time addressed Free thought societies, Free Religious associations, Spiritualist societies, Unitarian societies, Psychological research clubs, Philosophical societies and a Grand Army Post. (Mr. Underwood was an officer in the Union Army during the War of the Rebellion.) He writes: "Everywhere may be seen evidence of the progress of liberal thought. The audiences were respectful, attentive, interested, often demonstrative in approval of the radical views presented, while the press has been invariably courteous and even generous in its reports and comments. How different was the reception given to me in many places twenty-five and thirty years ago, when I was considered a 'heretic' by the press and the pulpit, assailed by religious zealots, and by howards urged on by the zealots and even stoned through the windows and eggs when I was speaking! Many times I was threatened with violence, and even surrounded by a howling mob; the clergy invoked the aid of the authorities (but never successfully) to prevent my speaking, and once after a lecture, I was taken out of the community by a friend, unobserved, to save me from assault by an excited crowd; and later I was arrested, tried and fined for 'blasphemy.' Since those days theology has been steadily undergoing decay. Liberal thought has been diffusing itself everywhere, and the spirit of inquiry and of persecution has been fast giving place to charity and to catholicity in matters of religion."

Mattie E. Hull writes from Findlay, Ohio, under date of the 24th ult.: "I joined Mr. Hull at this point last evening, where I found him in the midst of a genuine revival. He commenced a series of meetings on the night of the 20th, the audience increased from the first and last evening. The hall was crowded. I had the pleasure of addressing the friends, and it has never been my privilege to meet a more seemingly interested people. I go to Lima, O., this afternoon. I had been engaged to serve the Society of this place, but Mr. Hull and myself exchange pupils tomorrow, as it will be only a short time before the Lima Spiritualists, and it is desirable that Mr. Hull should remain over Sunday and continue his Biblical arguments. The Open House has been secured for the occasion. I shall remain in Lima until Saturday of next week, I then go to Grand Rapids, Mich., where I am to serve the Lincoln Hall Spiritualists, known as 'The Band of the Holy Spirit,' on the 11th and 12th of May. My address while in that city, will be No. 178 North Iowa street. I would say in connection with this, I have made no definite engagements for the Fall and Winter months. Would prefer New England as a field of labor, would however make arrangements to work in the Middle States if so desired. I shall be connected with the School at Maunula from June 1st to July 10th, from there I go with Mr. Hull to Winfield, Kansas, to attend a camp-meeting. We shall stop, en route to the Eastern camps, at the Mt. Pleasant Park (Clinton, Ia.), camp-meeting. Mr. Hull goes from there to Michigan, and I will go to Temple Heights, Md., and remain at least five days, (from 11th to 20th of Aug.) inclusive. Am not prepared to state just what my movements will be from that time to the end of the camp season. I have a few open dates toward the close of the season. Permanent address, Stoneham, Mass., Lock Box 37."

Will C. Dodge, now at Rockford, Ill., is open for engagements with societies, for grove meetings and the camping season of 1907. Will make very reasonable terms with any parties desiring his services. Is engaged for the whole of September at the camp-meeting, Topeka, Kan. Address, 40 Loomis St., Chicago, Ill.

The People's Home Spiritualists Society's meetings at Brainerd's Hall have of late been unusually interesting. On Sunday evening a rare treat was had in the way of an address by Dr. J. H. Randall—subject: Ancient and Modern Spiritualism Compared. It was handled in an able and scholarly manner. Brother Jenifer, the president of this Society, is always on the alert for good speakers. Dr. H. M. French, test medium, demonstrated spirit communication, and Mrs. Peters gave tests.

Mrs. M. E. Van Loven writes from Oakland, Cal.: "The Pacific Coast Camp-meeting of Spiritualists, to be held at Trestle Glen, Oakland, beginning the first Sunday in June and continuing throughout the month, is fully organized. Since it is centrally located, being convenient to San Francisco, Sacramento, Stockton and all Northern California, we expect it to be a grand success. We are going to camp on the

Items Suggested by, or Gleaned From, Spiritualist Exchanges.

True inspiration comes when the medium and the exalted spirits are midway along the mountain of progress extending from the earth-sphere to the sphere of wisdom; these for a time, in harmonious rapport they blend, soul with soul, and thought with thought, until the two worlds become one.

A truth that cannot bear investigation is no truth at all.

There is nothing supernatural or unnatural about spirit power. It is only considered so by the unthinking.

This is the age of new ideas, and everywhere people are thinking on the subject of the mind and seeking the unknown ways that govern it.

In proportion as we are capable of recognizing the genius will be able to perceive the hidden treasure.

Prejudice too often hinders one from seeing the truth as it is.

The erroneous teachings of the past regarding the purpose of life have made the mind too narrow in its conceptions that the effect is difficult to overcome.

We are all liable to become sidetracked into a narrow rut by the continued advocacy of some pet theory, and by thus making it a "hobby," we are generally losing sight of the truth.

It requires great discriminating power, with the scholar as well as the untutored mind, to be perfectly free of all bias.

Modern Spiritualism is the dawn of the restoration of ancient Christianity, which was religious Spiritualism in perfection, but which was suppressed by the power of Rome.

The world must bow to authentic history as it bows to establish science.

When it is understood that spirit-life, love and wisdom are to work among men, and are eminently practical in reforming their lives, it is not difficult to see that it will be understood what the test of a Spiritualist is.

The accumulation of the ages bows itself upon the stage of human activity, as man.

The light is dim, and man sees little of the truth which was used by those soul-glories, till his eyes are opened.

Knowledge is the key that unlocks the door of the universe.

The psychic, having peered somewhat into the mystic realm of the soul, sees there reflected, thoughts that have formed, emotions that still wave their banners, and a host of other things, though lost to earthly view, still whirl upon life's wheel.

Every atom has a history and each history is indelibly written on the mystic scroll of record wrought out of the desires, imaginations, emotions and actions of the progressive ego.

Impressions and appearances which were once attributed to supernatural intervention, are now being explained as products of natural law.

The world has been for ages blindly groping for the keys of the heavenly harmonies.

Special gifts of divination are now more reasonably being classed as particular developments.

No one can so much as lay a hand upon a book, or leaf, a letter or a table on which it is written, without leaving there something of himself.

No conquest is gained without effort, for it is in the effort the individual gains the needed strength for the final victory.

The one great difficulty is to understand the relativity of truth.

Dogmas and doctrines will vanish, churches will crumble in the dust, old creeds, and sanctions living inside old creeds, will vanish into the air, and then we shall begin to approach our freedom and true religion.

Spiritualism heralds forth liberty, love, hope and peace.

Knowledge is the throne on which salvation, the true savior of the world.

From Harbinger of Light,
Melbourne, Australia.

PSYCHOMETRY demonstrated long ago that nothing could be hidden, and that all things should come to light, and Spiritualism has rendered it more certain and practicable.

OUR ANCESTORS HAVE HAD a much longer experience of life than ourselves, and have inhabited that higher world which truth is far more accessible than on the earth.

They have stores of knowledge upon which we can draw. If we are in sympathy with the light and the love of their exalted spheres, and there are many questions of the highest importance to mankind, which demand an answer from Psychic Science.

The greatest question of all, is, whether any of the world religions are true, and what are their comparative merits?

THE RELIGIONS. All anciently established religions come down to us from an age far less enlightened than our own—in fact from ages of ignorance and blind, superstitious credulity, and any religion worthy of the attention and reverence of the 19th century could come from such sources would seem, a priori, to be impossible.

The ancient barbarians who believed, all the world over, that the entire Universe popped into existence in six days, were too ignorant to require any serious attention to their superstitions, nor does the incorporation of their puerile fancies into the Christian Bible render them any more worthy of our respect.

JESUS CHRIST and his apostles were men of exalted character, devoted to the truth, and incapable of fraud; and it was self-evident that they could not be the responsible authors of much that appears in the New Testament, which is neither rational, probable, nor compatible with enlightened ethics.

UNAUTHENTIC BIBLE. A study of religious history demonstrated the unquestionable fact that the book which has been accepted by the world as a reliable Bible, has not a particle of authenticity, having been originated in an obscure and secret manner, by unknown compilers, fully a hundred years after the death of the apostles, and the principles attached to it as was well known in the early centuries.

OPINIONS. The opinions current in any century may well be characterized in the pungent language of Douglas Jerrold as, "the average stupidity of mankind." The opinions of mankind are not formed by reason; they come like their institutions, by inheritance, and when a country is thus corrupted, according to their character, and can any eyes save those of an adept detect the aura?" asked the interviewer. "No, no," said Mrs. Besant; but the adepts detect them readily." Why, certainly. That is how the mystery business is always managed. Some people see things with the eye of faith, and get other people to take the information on trust.

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From Two Worlds, London,
England.

IT IS RECORDED of Anaxagoras, the Grecian philosopher, that "The mystic of the universe tempted him." He yielded himself to the fascination, and declared that the aim and purpose of his life was to contemplate the heavens. All care for his affairs was given up, his estates ran to waste while he was solving problems, and he would have been a beggar, he exclaimed, "For I have lost my worldly rule and my soul's prosperity."

ANAXAGORAS LIVED 500 years before Christ, who asked the question, "What shall I profit a man if he gain the world and lose his soul?" And again, "How hardly shall they that have riches enter the kingdom of heaven."

LET OUR DESIRES be ever so great to live in a realm of pure thought, and to render the best service to our fellows by virtue of the power that knowledge and experience bring to us, we are still sensible beings, subject to sense gratification, upon which our very existence in this world depends.

NATURE PROVIDES DAY BY DAY all that Nature's children require, hence the saying, "Take no thought for the morrow." Yet, in spite of all these, we have a natural craving for knowledge, and the folly of sense, or the riches of the soul and the poverty of sense. Belshazzar's feast proceeds, with all its voluptuousness; the king and the guests revel in the gratification of every carnal desire. The hand-writing has appeared on the wall, and the king, interpreted, "God hath numbered thy kingdom, and finished it." "Thou art weighed in the balances and found wanting." "Thy kingdom is divided, and given to the Medes and Persians." Verily, "Riches make to themselves wings, and fly away!"

WITH ALL THE PRECEPTS recorded in the collected wisdom of the ages and passed from the lips of father to son, selfishness, greed, avarice, carnality go on a narrow track, and levelled by the necessity of demonstrations of affection, heart beats to heart, soul answers soul, we respond to the Infinite Love, and we feel His answer in us, and there is no need of words."

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From Light, London, England. HARRIET BEECHER STOWE. An American Journal prints a letter written by Harriet Beecher Stowe shortly before her mental failure. Its chief value is in the suggestion that her withdrawal of mental power was a withdrawal into a food of light behind the veil. Onlookers, in many such cases, see the mental failure, and side, but, as in death, the "sufferer" is often drifting into light and peace; and, truly, if this is only illusion it is a very merciful and blessed illusion and a good thing for us to know. Here is the letter: "I am come to that stage of my pilgrimage that is within sight of the River of Death, and I feel that now I must have all in readiness day and night for the messenger of the King. I have sometimes had in my sleep strange perceptions of a vivid spiritual life, and with Christ, and multitudes of holy ones; and the joy of it is like no other joy—it cannot be told in the language of the world. What have then I known with absolute certainty, yet it is so unlike and above anything we conceive of in this world that it is difficult to put it into words. The inconceivable loveliness of Christ! It seems that about Him there is a sphere where enthusiasm of love is a common habit of the soul, that without words, without the necessity of demonstrations of affection, heart beats to heart, soul answers soul, we respond to the Infinite Love, and we feel His answer in us, and there is no need of words."

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IF THIS THEORY BE TRUE, it must be taken into account in dealing with historical problems, and especially those of the remote past. Take, for example, Egyptian history. The commencement of the first dynasty is placed, by M. Mariette, 5044 B. C., i. e., about 6,900 years ago. Cairo is about 30deg. north of the Equator, hence we get 180 multiplied by 30, making 5,400, so that 5,400 years ago Cairo would be at the Equator, and 6,900 years ago would be about one hundred and eighty miles south of the Equator, where we may suppose the first dynasty took its rise. It is not difficult to see the importance of such an inquiry, for if Mr. Hopkins's theory is true it becomes a serious task to reason back to such a remote date and to conditions which must remain unknown or purely conjectural.

From The Freethinker, London, England. RADICAL NEWSPAPERS insist on giving a religious character to the Eastern Question. When the Admirals shell the Cretan insurgents, these papers call it "Firing on the Christians." Yes, that's the crime. "The on Mohammedans as much as you please; that is first-rate sport; but firing on Christians is the sin against the Holy Ghost."

THE KAFFIRS. The Boer thinks the Kaffirs do not possess souls. He considers them the descendants of Cain, and makes use of them accordingly. It is a very convenient theory—for the Boers, but devilish rough on the Kaffirs.

THE HEATHEN. The Freeman says: "It has been estimated that 750,000,000 of the family of man are heathen, while Protestants number only 30,000,000. And then, 'a large number of the nominally Christian are really ungodly or godless.' This is rather a poor show for a faith with divinity at its back for near nine hundred years."

BURN'T HIM. Canon Wilberforce referred to Bruno as a Pantheist, and said that the Church of Rome, to its everlasting shame, burnt him, believing that he was an Atheist. One would think that no such mistake should be attached to Protestant churches, whereas they burnt heretics and unbelievers just as readily as their great rival. Calvin's treatment of Servetus, for instance, was even worse than the Catholic church's treatment of Bruno.

ASTRAL ATMOSPHERE. Mrs. Besant has been interviewed on the subject of "human auras." She says that people are all surrounded by a sort of astral atmosphere, colored according to their character. Can any eyes save those of an adept detect the aura?" asked the interviewer. "No, no," said Mrs. Besant; but the adepts detect them readily." Why, certainly. That is how the mystery business is always managed. Some people see things with the eye of faith, and get other people to take the information on trust.

GLADSTONE'S AURA. Mrs. Besant told the interviewer that the aura of Gladstone, W. T. Stoddard, Emperor William would be "very green." We fancy that the aura of those who believe this nonsense must be very, very green.

THE MARQUIS OF DUFFERIN, who has had a most extended experience as a diplomatist, says that, "in spite of Christianity and civilization—in spite of humanitarian philosophies, the triumphs of scientific knowledge—in spite of the lessons of history, and the bitter experiences of the more recent past—force, and not right, is still the dominant factor in human affairs, and that no nation's independence or possessions are safe for a moment unless she can guard them with her own right hand." The statesman's experience overthrows the pretensions of the preachers.

TRANSMITTED SOUL. "You have heard, have you not," said Mrs. Besant to a New York interviewer, "that the soul of Madame Blavatsky has been transmitted to a young Brahmin? That is quite true. She told me before she died that her soul would reappear in India, and it has come true. This Brahmin is only nineteen years old, so his occult powers will not be shown for several years to come, but that he possesses these powers is indisputable."

WHERE THESE THEOSOPHISTS are not free to draw upon their imagination backwardly, they are constrained to the same sources of information as other people. Mrs. Besant received no "occult" intimation of Madame Blavatsky's death. She had to wait until the news was conveyed to her through the ordinary channels of intelligence.

From Light, London, England. HARRIET BEECHER STOWE. An American Journal prints a letter written by Harriet Beecher Stowe shortly before her mental failure. Its chief value is in the suggestion that her withdrawal of mental power was a withdrawal into a food of light behind the veil. Onlookers, in many such cases, see the mental failure, and side, but, as in death, the "sufferer" is often drifting into light and peace; and,

QUESTIONS AND ANSWERS.

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

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

"Atlantian": Q. What about the Atlantians? Is there any evidence that such a people existed?

A. The spirit messages purporting to come from Atlantians who existed twelve or fifteen thousand years ago, are such as the most commonplace minds of the present would give, and hence show that after so many years the spirit-world is still in the hands of mediocrity. Hence "internal evidence" is not in their favor. They claim that the present Atlantic Ocean was the site of their country and that it was submerged. To this claim, the structure of the continental masses oppose a direct and emphatic negative. If one were to take a series of geological maps, drawn to represent the relations of water to land during the several ages previous to the present, he will see that even in the earliest periods, the folding and wrinkling of the earth's crust was rudely outlining the continental masses. He will find on the maps the earliest periods, that the Alleghany Mountains had thrown their jagged peaks above the black waves, and the region on the northern borders of the great lakes was a deeply indented island.

From that time on the bed of the Atlantic has grown deeper and the surrounding lands to the north and west have been submerged. The Alleghany Mountains have been submerged, and the Rocky Mountains and Coast Range which were contemporary folds in the earth's crust.

The eastern coast of North America was among the earliest regions on the globe to appear above the waters as dry land, nor has it at any time been submerged. It has been free from those great disturbances which mark Central and South America, and the islands of the Indian Seas. The Atlantic Ocean, as formed by a downward fold in the crust, which with contraction constantly increased downward, has been equally stable. Its profound depths, sounding in places at 10,000 and even 15,000 fathoms (ten to fifteen miles) evidence its great antiquity, and the few islands which appear on its surface are the summits of mountain peaks, uplifted from the depths, exceeding by many thousand feet the height of Cotopaxi, or Mount Hood.

The claim that its deep bed was once a continent, that its deep bed was once a cultivated area, is in direct opposition to every fact and inference to be drawn from the geological structure of the globe.

If the Atlantic as a continuous continental mass was as densely populated as is claimed, this people must have extended to the line of the Alleghany, which surely were nearly as at present. The sinking of the continent could not have been so sudden as to prevent escape, and if slowly, then the frightened people would have swarmed away from the doomed land and sought refuge in the more stable regions of the west. But no vestige of this great people, and their remains, and the Indian tribes which came after, show too plainly a common origin with the widely-scattered families of Northern Asia, to admit the claim that they are the degraded descendants of the Atlantians.

The island of Atlantis, according to the Greek geographers, was situated on the West coast of Africa, 9,000 years before the time of Plato, who wrote a fabulous account of it. Its people were warlike and conquered the natives of Africa. It was submerged by an earthquake. It is strange that this myth, as fabulous as the existence of Atlantis, should have been so generally believed, and that, centuries ago, it should have been recalled by Spiritualists, and the more singular that the Platonic version should have been misunderstood, and out of an island on the coast of Africa, a continent occupying an ocean's site be created!

Probably there was some material to start the story, and the whole flock of an island or some line of coast, but the story as repeated by Plato is not history. In the terse language of the present, if published by a reporter it would be called—using the least reprehensible term—a canard. The name of Plato has borne it up, although the philosopher was an observer of facts as unbiassed as a village story-teller. There may have been a race of Atlantians, now perished from the earth, but the claim that their empire was on a continent in the Atlantic is as unsupported as would be that it was on the inside surface of the "hollow globe" of the earth.

It may be stated as a rule—having the force of a law, that any spirit claiming to be an Atlantian, an old patriarch, as Moses or Elijah, or from another planet, mistakes, and if untruthful in this, is unreliable, whatever else he may communicate.

S. F. D.: Q. In almost everything that pertains to the earlier beliefs of the church, we find the name of Simon Stylites mentioned as an example of fanaticism that has few if any equals among all the horrors of self-inflicted torture, that through those inflictions future perfect bliss might be obtained.

Now some, and I believe generally, accounts fix him on a pillar of stones some sixty feet high, with an area of nine or at most sixty-four square feet for standing-room.

How was this pile of stones raised to that height? Did Stylites build it? If not, who did? Is not the whole story a fabrication of monkish devilry, crammed down the throat of ignorance to incite to self-inflicted torture in other votaries of the same intellect-destroying creed?

A. If the story of Simon Stylites be rejected as monkish traditions, the current history of the first thousand years of Christianity would have to go with it. The story is in direct accord with the prevailing ideas of the times. He is said to have been born about the middle of the fourth century, when the people, trampled by ruthless invaders, saw rest and peace only beyond the turmoil and strife of this world. The monastery became the refuge for the weak, the cowardly, and the indolent. Religion came with her soothing dogma that this life was a vile prison-house to be escaped from by the fettered spirit, and the body was a corrupting sepulchre. The more bodily suffering, either self-inflicted or by martyrdom, the greater the future reward. The monasteries overflown. Wild-eyed fanatics betook themselves to the desert and made their homes among the rocks. The monks of Thebais yet retain inscriptions carved in the rocks by these devotees. They made dwellings of the dens of wild beasts. One sect, the Anachoretes, lived in the fields, grazing on the grass and herbage. The longer fasts endured, the less clothing worn, the more un-

cleanly, the greater was their sanctity regarded, and the more abject reverence paid by their followers. They boasted of their hairy bodies, their years of unvarnished ugliness, of the haircloth that abraded their emaciated bodies, even of the vermin that they cultivated! The character of St. Simon is in keeping with his age. The world, ignorant and superstitious to the last degree, was crazed by religion. The kingdom promised by Christ was coming at any hour, and the present was of less value to eternal possession. The physical body must be put beneath the iron heel of the spirit, which must be prepared to meet its God.

The story of St. Simon was received by Gibbon, the great historian of the Decline and Fall of the Roman Empire. Yet it must be borne in mind that he did not go beyond the chronicles of events, and perhaps these may have been written at a much later day than assigned to them. If Professor Johnson is to be credited, forgery of history exists to such an extent that what has been regarded as the most historic ground becomes a quaking bogland, and we know not what to believe or disbelieve.

Gibbon's authorities were Antonius, who wrote a biography of the Stylite, and was one of his disciples, Anthony Cosmas, a contemporary, and others, a goodly array of authority. From these we learn that St. Simon, who was a shepherd boy at the age of 13 was struck by the fang of the religious serpent, and threw himself into a cell, of the most austere monastery. Here his companions had to compel him to refrain from repeated starvation. After this severe novitiate he went up into a mountain about forty miles east of Antioch, and probably finding a column, built there for commemoration of some event, the idea seized him to mount to its top. It was a new form of penance, unthought of in that age of self-inflicted torture. This column when he found it was nine feet high, and procuring a ladder he ascended and fastened himself to the rocks. This column was gradually added to as his ambition grew, until it reached the height of sixty feet. On its summit the saint remained for thirty years, in storm and shine, exposed to the elements and almost constantly in the attitude of prayer. Multitudes came to worship around his name, and he drew his disciples. His remains were transported with great pomp and ceremony to Antioch, where his bones were revered as a talisman of defence. His biographers interlard their narrative with the most wonderful stories, and it is sad to think how scarce these centuries intervened between the Augustan age of Rome and the glory of her philosophers, and the sickening tales of miracles and degradation of human nature of these grasping religious bigots and dirty monks and priests, who gained the odor of sanctity by their physical vileness.

St. Simon's example was contagious. All over Asia his votaries built their piles of stones and mounted guard, standing for days on one leg, or with bowed head, or outstretched arms like a cross. They always had food, company and praise. Their devotees brought them food and water only too gladly. St. Simon's thirty years' stay on top of his lofty column was after some what a matter of climate. It was not so great a hardship in the soft climate of Syria, but suppose he had attempted it in Kansas? He probably would not have been praying a month before he would have found himself blown over into the next county, unless held by his chains. The claim in Kansas would have a significance, which it has not in Syria. In the latter there was no need of chaining himself to the rocks; in Kansas there would be the greatest. If he succeeded in staying through the summer, the first November blizzard would be either too much for his religion or his life.

Delving in the mass of fraud, rascality, credulity and pious falsehood of religious history from the first to the fifteenth century, it is difficult to determine the true from the false. To lie for God's sake was a virtue; and in ages without printing the besotted ignorant people received the most improbable stories with a ready belief. Thus the story that St. Simon had a conflict with the Devil, and was burnt on his thigh, making an ulcer, rests on just as good evidence as the existence of the saint himself.

Hence, although we may with probable certainty admit the existence of St. Simon, and the whole flock of imitators, we must allow for the utter untruthfulness of the Christian writers. The column was undoubtedly a pile of rough stones, built up by the pious pilgrims, each bringing a stone, and in thirty years, more or less, reached a considerable height, and a broad base.

THE CAUSE AT LITTLE ROCK, ARK.
Dr. Isaac Lee is doing some excellent work at Little Rock, Ark. A paper published there says:

"The Spiritualists had a great lining Sunday night at Dixie hall, 618 Main street. Judge Lee spoke to a large audience, scores standing and unable to obtain seats. The meeting was opened by singing 'Beulah Land' with organ accompaniment, followed by 'Sweet Bye and Bye.' Judge Lee then invoked the blessing of the Spirit Father, after which the hats were passed around for written questions, previous announcement of which had been made.

The judge then spoke for over an hour, and beheld the great interest of Spiritualists, quoting copiously from both the Old and the New Testaments. His argument was spoken of by many who heard it as unanswerable. He maintained that all around us by day and by night hover the spirits of departed loved ones, and that the answer to the question of the answer of the professor was that no one who will have the Light is lost. Those who reject the Light go away into darkness. He held that it is possible for us to enjoy sweet communion with loved ones who have broken the bars of the tomb, and that they are only anxious to talk to us and have us commune with them.

After the discourse, Judge Lee took up the pieces of paper, one by one, upon which were penned the questions propounded by those in the congregation. The scene was one of the keenest interest. Many showed signs of belief and approval, while a few were disappointed, especially those who were warned that clouds awaited them, with afflictions and sorrow.

One young lady from Argenta inquired concerning a subject very dear to her heart, that of matrimony; and the answer of the professor was that she was already wedded to her lover in heaven, and that the divine bans would be publicly and legally proclaimed here in due time; also that she would soon go to a distant city to see him, accompanied by a friend. The fact excited the interest of the assembly, and ranged to go to Memphis to visit the idol of her heart, she to be accompanied by her mother. Is there not something in this wonderful prophetic power?

The lateness of the hour prevented the conclusion of the task of answering questions, and the professor was obliged to exercise his curative gifts.

It is expected that large Dixie hall will not hold the people to-night who shall go there to witness these strange phenomena.

Studies in Spiritual Thought.

THE TEMPORAL AND THE ETERNAL—THE REAL MAN—COMING EVENTS FORESHADOWED—VISIONS OF THE WORLD BEAUTIFUL—SPIRITUAL UPLIFTINGS.

While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal—II. Cor. ix. 18.

In many things Paul had a clear spiritual insight—though often mixed with the ideas of heathen philosophers and teachers. He seems to have apprehended the truth that not the transitory, temporal, physical form, but rather the unseen yet ever-existing spirit, constitutes the real man.

We are prone to entertain the notion, resulting from our physical embodiment and the environments and limitations incident to our earthly being, that the physical, fleshy form is the man, and when it is laid away in the earth we say the man is dead. This, too, when we believe—or know—that there was an undying spirit that has escaped from the limitations of its temporary earthly tabernacle.

Paul goes on to say: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." In this he speaks like a true Spiritualist—he does not merely "believe," because his creed or his church teaches so; he speaks as one that has personal knowledge, evidence of the fact—well known to the real man, the spirit, still lives, although the earthly form it once inhabited mingles again with its kindred dust.

In an age and atmosphere of scientific materialism, Spiritualism comes with its positive demonstration, and by virtue thereof we clearly and boldly take Paul's words and declare "WE KNOW" the truth of immortality.

We know, too, that the spirit-world lies close around us, it is here with us, we are in it and as spirit-beings we are of it. Spirits, embodied and disembodied are intermingling as actors and factors in one great world of being, entering into each other's mental and moral existences and experiences.

SPIRITUAL CONSCIOUSNESS.
The interblending and interacting of these two phases of spirit-life are clearly shown in the present theory of thought, investigation and facts of experience as manifested in what is known as telepathy, thought transference and cognate things in the field of psychic research.

In this life Lillian Whiting presents many rich thoughts, indicative of her own intuitive perception of spiritual things. She says a new and more clear and direct consciousness of the life of the spiritual world is now dawning upon humanity. The better term, however, is the etheric world; for this world is, too, the spiritual world, or should be; and to the degree in which mankind lives in the spirit, it is so.

Man is spiritual being, whether before death or after, and to restrict the term "spiritual world" to the realm beyond the physical is to confuse the significance. Man is a spiritual being, who, while temporarily inhabiting the physical world by virtue of his physical body, goes, at death, into the etheric world, where he is free, more beautiful, and more joyous than this; a world more real in every way; a world where he proceeds by the higher forces of nature, but which is still not paradise in the ultimate sense, but only a higher state leading on to others still higher.

Psychic science is revealing certain definite data concerning the etheric world, even as an explorer might reveal the knowledge of a new continent or country. This etheric world is a finer counterpart of the physical world. It is inhabited by those who have left this life, and who make up these various grades and circles and groups, as the inhabitants of earth make up here.

THE ETHERAL BODY.

But the conditions of this life, both in the constitution of the etheric world and of the etheric organism, are more sensitive and delicate than can be conceived. Science demonstrates that the psychic research, and the two, working along different lines, obtain results that harmonize, and which supplement each other.

For instance, psychic research has brought to the conception the etheric real body, which is the finer counterpart of the physical, and proved that all the senses save that of taste are retained and intensified, and that there are, as yet, undeciphered new senses. Now, science discovers that the ether is permeated with electric waves, through which communications can be sent to any distance, without the slightest mechanism—needing only the mind of the sender and the receiver. What is this but a spiritual communication?

And why is it not just as rational to suppose that two minds—the one in the physical, the one in the etheric world—can thus transmit messages to each other, as that a man in Calcutta can transmit a message to his friend in Chicago?

The ether interpenetrates all our atmosphere, and fills all interplanetary space; how easy and even inevitable then may communication be, between those in this world or those here and those in the world beyond death. And in this scientific fact, so recently discovered, lies the explanation of the process we call telepathy. This ether transmits sound waves at the rate of 192,000 miles per second. At this rate it does not take long to "put a griddle round the earth."

The etheric world is invisible to us, simply because its life is a matter of higher vibrations. The human ear cannot see beyond the limit of a vibration of eight hundred trillions per second, and the human ear is likewise limited. So that all life is a higher state of vibration than this is invisible and inaudible. There is a field of tremendous forces in this upper region, which science is just beginning to apprehend. "The air is full of miracles," says a recent authority. "The certainty is, strange things are coming, and coming soon."

Thus it is that the soul that is keyed to higher and finer spiritual vibrations is intuitively wise to catch the truths of the higher spirit-world, and has previsions of coming events which, to them, cast their shadows before. These minds finely keyed to respond to the vibrations of spirit as expressed in thought are spiritual barometers forecasting the oncoming of things yet to be realized in human life and experience.

A new world of thought, of science and progress is at hand; the door is ajar and many are peering through and catching glimpses of the higher and finer truths of the spiritual side of science. And because of the new light that will shine upon human existence and relations, causing

things to appear in new manner, there shall be a new heaven and a new earth.

THE WORLD—BEAUTIFUL.

Not alone in the world of physical and psycho-physical science are advances at hand, but in the higher realm of mind expression where mentality is linked and blended with the world ideal of purity in thought and its efflux of goodness—work beautiful of spirit and life and light. It has been given unto some to entertain a true degree into the borders of a heavenly vision whose ecstatic beauty cannot be told by human tongue. Paul likened the experience like unto "being caught up into the third heaven." So rich, so all-absorbing the beautiful vision that with Paul, one must say of himself in such state, "whether in the body, or out of the body, I cannot tell"—for the consciousness of physical selfhood is lost in the soul-transport as the mind opens to the wondrous contemplation of pure spiritual light, love, truth and goodness.

ASPIRATION.
Man's spirit feels the constant beat of thought-waves from the Infinite; through primal being ever ran the prophetic vision of man; and through man's nature ever beat Pulsations of the Infinite. Chords of Eternal Being roll And vibrate in the human soul. Man's living currents swell replete With heart-throbs of the Infinite.

All things in constant instinct share In Nature's universal prayer: See, then, in all the world abroad, God ever reaching up to God; With all the strength of Being's love, God lovingly looks to God above. The God-life ever upward tends, And life to higher life ascends; Man wants to rise where angels sit—The Infinite seeks the Infinite.

JAS. C. UNDERHILL.

Hammond, Ind.

SENSIBLE THOUGHTS.

CONCERNING SOME THINGS THAT NEED CORRECTION—COMMENTED TO WHOM IT MAY CONCERN.

It is an objection that has too much weight, and that is often raised against Spiritualism, that communications purporting to come from alleged spirits are of too puerile character to be worthy of acceptance; that communications purporting to come from the spirits of those who in their earth-life were justly regarded as the leaders of the age, and whose discoveries in science remain as permanent landmarks to guide others in the fields of scientific research and discovery; of those who are still held in high esteem in literature, morals and all that pertains to human activity, are made to utter the lack of thought in such senseless language that the idea arises that if these are the utterances of such spirits, they are claimed to be such spirits, they are retrogression from former intellectual power and idiosyncrasy has taken the place of intellectual strength.

During something over thirty years that spirit intercourse has been a demonstrated fact, I have often been made fully aware of the force of this criticism. From its position, the justness of its force, from some of the current Spiritualist published literature of the day.

Now it is pleasant to know we are the objects of kindly remembrance by friends gone before, and many a dark hour has been made brighter through this assurance of remembrance. Because we feel cheered by this remembrance, we want others to partake of our happiness. And perhaps a little of this pleasure may be self-gratulation that we are thus remembered, may be a part of the heaven of this happiness that we are the recipients of spiritual favors; and what thought is there to the value of what we have received, the "communication" is sent to some Spiritualist publication whose accommodating editor gives an insertion to matter that, unless hardened by its frequent appearance, makes his gorge feel like it was upturned.

Such has been the case, and not many years since communications purporting to come from Washington appeared in one of our leading Spiritualist journals that were of a character that clearly stamped the charge of idiosyncrasy on the illustrious character. If this were an isolated case it might be passed over, but as cases like this often occur, for the benefit of all parties, there should be a corrective. Surely such stuff is a hindrance to Spiritualism, for none care to entertain the idea that to recede in intellectual force is rational.

Now the question is, since such things are and perhaps will be; since a fond parent or an inconsiderate friend, and an obliging newspaper, seem to conspire together to spread such material before the public, what is to be done to abate the nuisance? There is one thing necessary, and if that were adopted, the cure would be immediately wrought. Consider in the first place that intellectual power never retrogresses, and it should never at once the falsity of such communications. Next remember there are those on the other side whose pleasure consists as it did here, in appearing to be what they are not, as well as those here who feel excited to be noticed by some great name, thereby making them an easier dupe to the spirit who seeks and obtains control.

If such communications were criticized with due care at home, they would in nearly every instance be regarded as home "property," and the public would never be disgusted with the unseemly performance. The newspaper manager and editor should see to it that the embarrassment of publishing what he must feel is unbecoming, or risking to offend one who is really friendly to the cause.

Now from considerable experience as a writing medium I feel assured to say that spirits who control in the writing of matters of great importance, often refuse to give the name and when asked, reply, "What is in a name? Look to what is written, and from that judge its worth," while in other instances the name is given. This is a proper criterion, and if we would look at the importance of the matter written, the quantity of such "literature" would be greatly diminished, while its quality would be improved many times. Only the really valuable should be allowed to be placed before the public.

With the arrest of this sort of literature, another glaring evil should be removed. To this subject every public medium is sufficiently right to be assured of their mediocrity powers, and so far as possible to know there is a high moral principle forming a basis of character that will raise the medium above the suspicion of manufacturing phenomena solely for the

cash that is in it. And when a medium has been clearly proved guilty of deceiving, always let the doubt of his or her honesty rest upon them. This may seem severe, but what other protection is there for the public? Surely on a subject of this importance there cannot be too great effort made to eliminate all sources of pretensions, so that the anxious inquirer as well as the skeptic may feel that the truth has been presented as a whole, or as a witness to remove or unbelieve.

If there is a crime that merits the most rigorous searching out, that should destroy or make liable to doubt on a subject where the evidence presented rests upon the integrity of the source through which it comes, it is that that gives assurance that life is everlasting, and that this stage of being is in communion with that which to the natural eye is within the veil.

The first is the lesser evil, for that comes within the range of our present powers, while the last can be perhaps, only measurably overcome from the constant wearing of the armor of eternal vigilance, assumed as a necessary defense against fraud in a matter that of all others appeals the most directly to the yearning desire to know that there is a future for us, as well as a present.

S. F. DEANE, M. D.

Carleton, Neb.

IN LEADVILLE, COLORADO.

I am here in my capacity of President of the Colorado State Association of Occult Science. The trip from Denver here is simply magnificent. On coming here I found a well established city, and the grandest mining camp of the world. The society here is an auxiliary to the State, under the leadership of L. Agnese Moulton, a woman of marked executive ability, and fine medical power. Three meetings had been arranged for on Sunday. The morning and afternoon found good audiences, intensely interested in the teaching given. At the close a lecture was organized and the outlook for a success is most encouraging. Long before the time for the evening session, the hall was packed. In fact, a representative audience of the city had gathered. Following the lecture a poem was given, six subjects being taken from skeptics, and to the many it was most startling demonstration.

The test session following was replete with demonstrations of the possibility of spirit return and the results were particularly satisfactory to all. During the week meetings have been held each night, and through the day my rooms have been crowded, and the result is a quickening and awakening of many souls to the truths of our glorious cause.

G. C. B. EWELL.

A STARTLING FACT.

The Progressive Thinker was the only Spiritualist paper that had the enterprise to publish Prof. Barrett's address before the National Association Convention of Spiritualists. We have his address, covering three pages, and five other fine addresses and articles, one by Col. Ingersoll, grouped in one paper, and we want to send out 1,000,000 of them. It is worth ten times its weight in gold. Read the article on 6th page headed "Fifteen Cents."

"The Universe." What Force Is The Beginning of Creation? What Matter Is. The Creation of the Earth. The Beginning of Life. Immortality. The Substance of Its Environment. Psychic Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

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HAS JUST BEEN ISSUED, ENTITLED

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Assisted by **ROSA C. CONGER, M. D.**

The title page is suggestive of important changes in the methods of curing the sick and maintaining health.

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Read their definition of medicine: "Any method or remedy that will remove or modify pain without injury, and restore the sick to a normal condition is practical medicine."

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