SPIRITUALISM.

SPIRITUALISM AND THE NEW hybrid creatures living upon the tree of CIVILIZATION, INSPIRATIONAL- good and evil in the Garden of Eden, REPORTED FOR THE PROGRES-SIVE THINKER.

We believe that in the dispensation of what may be regarded as specious intent, and that the aim of nature is ship. subserved and outworked when all these varieties of revelation; are conserved to illuminate the path and career of humanity. God has no uniform or one way of manifesting or revealing himself to His children. Human conality of humanity in the sphere of Dimanifestation.

The celebrated French scientist Comte, sought to introduce to the scientific look into, we will plagfarize, all that bodies of Europe what he regarded as may be given us from the Orient, so a system of science, in the statement far as it may measure to us our needs that every science bears an integral and consciousness; but to assert that its collateral relation to every other sci-That is to say, that geology has a relationship to biology, that chemistry and physics have a relationship to psychology, and psychology in the higher realm of spiritual science has a relationship to and is, in fact, a collateral of tion, as sciences of the spiritual gifts of being. So we teach there is a fundamental basis and a correlative relationship existing between all the sciences which we designate the physics and metaphysics of earth. One may study unity of law-of the one law that per-VOICE OF INSPIRATION.

whether electrical or chemical, to whatever they touch or is touched by them,

come to the Occident to receive inspiration from God or the spirits. Is it not vealed those intelligences who are immediately interested in the American And while it may be true that the life, to give you the sphere of the man catholicity of spirits would draw them and woman; and it is in the line of all to one center-because, if we are rays | Evolution. of thought or of light from one central MAT. RIALISM AND AGNOSTICISM source of light, however much we may touch an infinite circumference, there is cumference to itself, and there is one sympathetic soul that holds us all to one center-while this may be true, yet we have always emissaries and missionaries, going to and fro over the earth, throwing broadcast whatever seeds of truth have been enshrined in their consciousness. What we wish to emphasize is this: that thought is only the result, not the cause of inspiration. It is simply one of the methods by which men and women are called to scatter their seed; it is not necessarily the reason why they have received these seeds of truth. And therefore the difficulty in understanding Spiritualism is due largely to the fact that we are laboring under certain predilections or prejudices, which make it quite impossible for us to receive a spiritual perception of truth from the realm of truth itself. We are of the opinion that it is necessary for us to go to the Orient or Occident, or to listen to this or that teacher, to receive our lessons or our guidance: whereas, we believe that the Infinite Intelligence is sufficient for the needs of every child of God on thes planet; and if people would only mind their own business the world would be

better off. SPIRITUALISM AND CHRISTIANITY is in perfect line with all of the revelations that have ever been. It is not new in the sense that it has never been. It is not supernatural in the sense that miraculous. It is not a hybrid creation of men and women, that simply comes into life to startle by a sort sorcery or necromancy or divination but it is a legitimate product of the forces and laws of nature, under the working of the Spirit of the universe, into what may be designated dogmat simply physical, but is physical because ism, ecclesiasticism, or any form of it is spiritual, that the essence of their fanaticism. It does not literalize any very being is divine do you think that revelation; it spiritualizes all revelathey will be Materialists or Agnostics? that is a larger and deeper insight of with are the Agnostics, because they whatever has been revealed; and there affirm nescience and yet ignorantly fore Spiritualism should really have the deny science or the possible and real precedence over any form of revelation knowledge of the soul. And the Unithat has ever been. And if we are tarians are as bad as the Agnostics.

LY GIVEN BY THE GUIDES We will be Western in our acceptance of a Western revelation. We are thorough the MEDUIMSHIP OF THROUGH THE MEDIUMSHIP OF oughly American in the atmosphere of J. C. F. GRUMBINE AT BROOK- freedom which seems to encircle us and LYN, N. Y., MARCH 28, BEFORE permeate our thought and life; and yet, THE WOMAN'S PROGRESSIVE at the same time, we are oriental in UNION - STENOGRAPHICALLY that we still bow at the fetich and mythology of the East. As we go about, we see shrines erected to many unknown gods; and right here in the City of New York we find a desire to know the inspiration of the unknown forms of Spiritualism there is a divine God. It is He whom ye ignorantly wor-

MISSION OF SPIRITUALISM.

We believe that Spiritualism has a mission to soul, not to names; a mission to those in the Orient and also to those in the Occident; but, if we were talking to the Hindoos, or Mohammedans, or sciousness works its way up through all the variety of processes of thought Egyptians, or the Greeks, we would be the first them a reveletion and an inspirate them a reveletion and an inspirate them. and experience, of involution and evo- bring to them a revelation and an inspilution, toward the true expression of the divine. And what may be the revealments of the Spirit and of spirits to simply reared and incubated in the the Orient may not necessarily be the brain of Western civilization. It is folrevealment of Spirit or spirits to the ly to try to go to the Orient and chris-Occident. But we cannot understand this, except as we realize the univers. folly for India or Western Asia to come to Europe or America, and try to make us vinity, and the unity of Divinity in the converts to Mohammed or to Buddha, sphere of humanity. We are one in or to Zoronster. We are led not by consciousness, in Divinity. We are one men, we are led not by names; but we in the law of spiritual expression and wish to be led by the inspiration of Divinity from whatever source it may come. We will investigate, we will look into, we will plagiarize, all that type of inspiration or revelation, as recorded in its sacred books, should be the standard of Western civilization, we are too American for that.

as through mediumship in the Orient, among those who have been recipients of these spiritual manifestations and inspirations, to unify men in the perception of one central truth, which is the source of all their inspiration and guidance. It was not expected, when the unchanging law of nature in all these sciences, or go still higher in the realm of the supernatural, and find a would bow at their shrines and say, "Great art thou!" any more than we meates and governs all manifestation. should have said; segrent is Jesus," and enshrined him as very God. Jesus came into the world to show us the This is the revealment also in the light, not himself; to reveal to us the realm of inspiration. All rays of light, truth, not the embodiment of the truth; proceeding out of the central source of and to point the way to a higher conlight, all rays of truth proceeding out quest of truth for us to follow. For he of the central source of truth, adapt said, himself, that the Spirit of truth themselves as the rays from the sun, will lead you into all truth. When he said, "I, if I be lifted up, will draw all men unto me," he meant unto that thus infusing that nourishment and spirit which shone in him, and which satisfaction which hearts and souls was illustrative of divinity, of the ideal, the inspiration of life. Therefore we It is not necessary for us to seek to must, in the very beginnings of our inorientalize the Occident or occidentalize vestigation of Spiritualism, rid our the Orient, not necessary for us to go selves of the idea that it is going to take to the Orient for our immediate and away from us our shrines, our convicpresent inspiration, or for the Orient to tions of religion, our aspirations for truth and our guidance. Spiritualism has come into the world to give you possible and reasonable that to an these more abundantly, not to take any-American people there should be re- thing from you. When it takes away fraction, it gives you an integar. It takes away evil, only to give you good. life, ideals, character and civilization? It takes away the child sphere and child

There are two forms of philosophy in the world that Spiritualism has had much to do with, for they always manifest themselves in human conscious ness and society. On the one side, there is Materialism; and, on the other, Agnosticism. Agnosticism cannot be to be a philosophy; for that which denies everything and affirms nothing cannot be the basis of a philosophy. which is supposed to have a basis in an affirmed wisdom. Materialism may be a system of thought. It is a system of philosophy, because it concerns itself with the forces and laws of nature as manifested on the objective plane. And it is with Materialism as a philosophic system and as applied to ethics, that itualism is not to blame for what may be regarded as the doubts and nescience of mortal life. Spiritualism is not simply a philosophy that can be logically applied for and made to destroy all these doubts, this agnosticism, this infidelity, this atheism, this inability and inefficiency to know or perceive truth. We believe that Spiritualism comes in to the world first of all to strike at the very heart of man, and make him real his spiritual nature and divinity And if it can do that, it will make a man not a materialist or agnostic but a Spiritualist, not a dogmatic follower o any specious form of Spiritualism but Now Spiritualism, in this modern age, one in the highest and truest sense; just as some saints are Christians, Savonarola, or Charles and John Wesley; saints like Paul or James, who, while in the Christian church, yet are not false to the Christian vision. Do you not remember that John Henry Newman sung, "Lead, Kindly Light, and Jeanne d'Arc was beheaded be cause she believed the voices that led her and Charles to victory in France Servetus was more of a Christian than and it can be explained by what we Calvin who had him burned at the designate the unchanging law of na- stake; because Servetus laid hold of anture. Its relation to Christianity is its gelic manifestations and had that relation to truth. It accepts Christian sweetness in his character which is of ity only so far as Christianity is a revel inconceivable value to men and women lation and embodiment of truth. It to-day. When men and women realize ceases to follow Christianity, to be through the phenomena and inspiraguided by if, when Christianity merges tions of spirit that their nature is not

The worst men and women to deal

God. They talk of angels on Christmas and Easter; but deny them fifty weeks in the year. Agnostics, indeed! And has worshiped Jesus as a man—Spiritation are called upon, more than at any other and Easter; but deny them fifty weeks in the year. Agnostics, indeed! And when they tell you that Spiritualism is so materialistic, so crude and sensuous in its manifestations, they commit an unpardonable errror; for if there is any class of people that need material manifestation more than spiritual, it is these Unitarians. There are few among them broad enough to allow a man who takes the platform as a Spiritualist to speak in their pulpit. Just as they drove Theodore Parker and Emerson from their pulpit they make no room for their seers to-day. What they want in liberalism is simply the name, not the thing. They will tolerate the Jew, and Ethical Culturist, and Agnostic and Materialist; but the Spiritualist they will not accept. Where is their liberalism? Spiritualism is the corner stone, the stone which the builders rejected. It is the last thing they will accept; but it will be the last thing they must acept. And as they go through the corridors of eternity, they will perceive this thought, for we believe that real conversion comes at last in the realm of Spiritualism, and they will say, "Thank God for this revelation!"

The speaker is aware that the medium was once a Unitarian minister: and yet if he applied for a pulpit in the Unitarian Church to-day, they would be very careful how they received him. He would be received as a Unitarian, reaching Spiritualism under the name of Unitarianism, but he could not oreach in a Unitarjan Church as a Spiritual teacher. Why, because they are too fond of their name; they care more for their name than the truth. The statement which the speaker was inspired to make, when he resigned from his pulpit, was, that if this is a Unitarian Church, committed to the Unitarian philosophy of life: if it believes in the Unity of God, against the Trinitarian concept; if it believes in the Unity of Truth, against the idea of a Vicarious Atonement; if it believes in the Unity of Law, against the idea of Modern Spiritualism has come into a supernatural or dual relationship of w; if it believes in the Brotherhood of the world through mediumship, in the United States, in France and England, Man, against the idea of absolute inlividualism or segregation; if, in short, t believes in the solidarity of the race, then it is committed to a very broad, heistic, humane and ethical platform. And that is the Unitarian position. But do you not see that in seeking to work out the problem of human destiny, the Unitarians practically make the mistake of offering overtures to the atheist and the infidel for patronage? The very class of thinkers, to-day, those who have this new spiritual revelation which we have declared and who make this affirmation on demonstrable grounds, they refuse absolutely to accent; and yet they allow the agnostic to come in and shape the policy of the Unitarian pulpit, and he is compelled to shape it according to the conservative traditions of the church or agnost ically and not by virtue of the prophetic vision. No wonder Parker and Emerson left the church, and Channing had his own independent pulpit.

ORTHODOXY AND LYMAN AB-BOTT.

In the orthodox church they are try ing to get rid of Lyman Abbott, and i nothing short of a miracle if it is not found true that the very gravity of the times will compel that congrega tion to keep Lyman Abbott as the inspiration of Plymouth Pulpit. The times have come when such men will be needed, when, purely on a financial basis, men will be compelled to receive the prophet, because the people have gotten through with the scholar and the scholastic interpreter, the go-between God and man. We have come to the time when we believe that we can think for ourselves, we can receive the inspiration of God for ourselves We do not need a priest to stand between us and Divinity. When a minster takes the ground that Lyman Ab bott has, repudiating the fable of Jonah and the whale, he stands absolutely or truly inspired and scientific grounds and he has cut the cables from ortho doxy. But what is astounding to us is to find so liberal a man as Dr. Rainsford, in the Episcopal church in New York City, claiming the fallibility of Jesus and the Progressiveness of Revelation, and yet, poll-parrott-like, reiterating a theology and a ritual that the heart or mind cannot receive. The despair of scientific men largely through the dual position of such a minister. The church holds him to a ritual he has outgrown, and yet the church allows him to be progressive enough to hold his congregation. So a poor clergyman, seeking to ride a horse going in two different directions, makes himself very ambiguous and ridiculous to the world. The church, to-day, is

trying to be up to date. TIDAL WAVE OF INSPIRATION. You see that in spite of everything, in this age of electricity, we are being carried along by this tidal wave of into it; and it is impossible for us to take any other than the aggressive and positive and progressive position. Here is this ocean of inspiration that rolls through all of us in its efflux and influx. and we, according to our needs, are being satisfied. So modern Spiritualism has come into the world when faith began to grow cold, and when, because of Materialism and Agnosticism, humanity had lost hold of even the fire that extended over the ages from the inspiration and the phenomena of the spirit through Jesus of Nazareth. The time has come when these smouldering emhers of the human heart should be awakened, and the eyes of men opened to their real condition and made to perthe real logic of history; and between real Spiritualism and real Christianity there is not an iota of difference. And when people come to us and say, "Must we give upour Jesus?" We say, "No, but must give up your idolatry, your fetish, your worship of a man-God." There is something affirmative and pos-

ualism has come into the world to lead | time, to do it, and if you cannot do it, the church out of that idolatry, even though the church be sacrificed. Is it not better to sacrifice the church, and People are trying to get rid of poverty keep conscience? To sacrifice the man- as if they could shovel it out of their God, and still have Divinity? To sacri-fice the partial revelation of truth, and ment; just as they are trying to get to deny and repudiate all the books of he Bible, and still have the real inspiration of Spirit and of spirits? What do you surrender? Nothing! And then consciousness will rise to its own level, forever and ever. SPIRITUALISM AND SOCIOLOGY.

When it comes to the question of Political Science and Sociology, Spiritualism comes into the world just in time. When this Republic was about to be sundered and Civil War was immanent, Spiritualism came in 1848, just a few years prior to the Rebellion, and it was by the counselings of the spirits, through a medium, that Abraham Lincoln was led to sign his Proclamation, liberating the slaves. And that was in favor of the unity of the human race. No man has a right to enslave another man in the name of freedom. Now, then, freedom in religion, freedom in politics—then we are ready for reform them, we are ready for but one thing, and that is revolution, and not evolution. There are people here in America that want a war of Greece with Turkey. They think they can blot out a sin by blotting out a nation. So in society, we think we can get rid of the criminal class by hanging them. The human mind thinks, despite prisons and imprisonment. Your thoughts travel through consciousness as a shuttle in the loom of life. You cannot prevent They are not reflected from one wall of the brain to another merely, not limited simply by sense perception; but as they radiate from North, East, South and West, they touch souls sensitive to them. When you are Hving in the thought of a criminal during the day, at night your spirit goes out to murder. where the mind is, there will the spirit be. The spirit is always where you concentrate your thought. Then, do you not see, that by putting the criminals into prison where they cannot do bodily harm to society, you are not by that act of suppression preventing them from expressing their thought? It leaps, out of these cages and goes forth with their shafts, stouching innocent hearts; and when they are on the other side they will come back to the sensitive mind, and where they find the door unbarred, enter.

ETHICS OF SPIRITUALISM. not necessary to know the poets by the methods of introduction and etiquette. You live in their atmosphere, only as you love the same things they love and live their life. Dear men and women of the City of Brooklyn, when will you realize the fact, that your Divinity as well as your humanity allies you with the angels only when you are angelic and with the devils when you are devilish. This is the revelation in ethics of Spiritualism to the world. It makes reform not of those aggressive measures which are simply applied to humanity in social and political govern ment but, in the realm of the spirit it makes reform radical and from within and thus evolves humanity. And the reform must begin in the internal world before it is consummated in the external. The reform must be psy chical first, before it will ever be realized upon the objective plane of life.

A MORE EXCELLENT WAY. How are you to realize your spiritual nature? In two ways. The first way, which is the moreexcellent way, is by the cultivation of spirituality. And he is not willing to make that test is not yet ready however much he may re ceive or delight in them, for the physical phenomena or phases of medium-ship; because they come into the world and are given to mankind to present to you evidence upon which you shall build the philosophy or rationale of your spirituality which shall fashion the angel. Many do not realize their spiritual nature, or understand that hey have an angel within them; do not know where or how to begin; because they do not recognize the essence of being, but when they perceive that there is a white rose folded within this red rose of life, an angel in this carnal heart, then will they begin to unfold the spirit in an atmosphere and environment of pure thoughts and deeds, and watch its unspiration, and we must adapt ourselves foldment, which will result in spiritual

This result which is called spirituality is not Christian but Psychical. The other way of which we speak is through the phenometra of mediumship. It is the common but indirect way yet popular in every age. And there have been presented through the Fox sisters, and through mediums since then up to the present time, there have been presented to the human consciousness on the objective plane, the powers of this immortal spirit, through which the spiritual consciousness and nature stood rerealed; and every one of the spirits that came back declared that their only hell was in state, not in place. Jesus also said heaven is a sinte. Realizing that ceive their spiritual nature, and know heaven is a state, do you not see that that God is immanent in it, as spirit is that is almost a prophetic suggestion of immanent in them. This is, after all, the nature of the human soul? That since heaven is a state, it belongs not to environment, as we often suppose that when we are rich we are gol be happy. The man who has simply riches is the most interable man in the world, said Rockefeller. We think we have hell, because we are poor; not so: but altogether because in poverty one does not know how to live heavenly. itive in Spiritualism and it does not tell truly Western in our thought, and not They profess to believe in the unity of and real; but, in giving up idolatry, it you do it, when you are out of work or way that they were over 4000 years ago. improvement upon the Phoenician.

People are trying to get rid of poverty

have a larger measure of truth? Better rid of disease by taking medicine Why, hate induces disease. All these troublous states of the consciousness induce disease. We are trying to find the cause of disease in the bacilli, which is anything but the right explanation of disease. Disease means that which is without ease, without harmony. And you will find that probably these little insects would not come into the human system and fasten on it like barnacles. the spirit could or would throw them off; in short, if the spirit were in perfect

harmony and accord with nature. Now God is just as near to the poor as the rich. People are beginning to think that there is a favored class just as they once thought or were taught to believe that few were going to heaven and many to hell. The poor are just as dear to God and the angels as the rich And we believe that you are given these environments and states of soul because they are necessary for the evolution of your spiritual consciousnessthey come to test you and bring the angel out of your heart-and if you throw them away, then, if not here, in some other life, you must meet these condiafraid of poverty, will degrade his nature on the stage, or in any other place, as it is being done in New York or Brooklyn, to-day, simply for money, is one that has illustrated the apotheosis of materialization materiality and materialism. We must come out of such conditions and be willing to be virtuous and honorable and live a noble career, though our whole physical frame dissolves under the sublimating chemistry of such ideality. We want men, to-day who can stand for principle, truth, virtue-stand like a Christ, and let the whole world laugh and scorn, rather than give up the ideal life and end of the Cosmos of the spirit.

THE DIVINE ALCHEMY. Spiritualism comes to lead man to the shining path, to the noblest career of possible ideal, spiritual life and civilization; and therefore it offers in its philosophy of spirituality the only solution to the problems of the modern age and church, or in the reform of society, or in the laws or statutes of government, shall you find the solution of the mistery of life or the problems of evil and error. In the human soul, by laying hold of this truth which is the inspiration of Spiritualism, allowing it to consume all that is base and carnal in its You companionate yourself with all flery baptism, that out of such chemthose who are kindred with you in all icalization which is the divine alchemof life, the angel of pure love may be your divinity and live on the spiritual born or evolved, shall the infinite and and intellectual plane. you naturally finite meet and blend, and all error and companionate yourself with all who are | sin be transformed into the foundation spiritual and intellectual. Why, it is of the night of ignorance and sin upon which the grand man in the eternal of consanguinity or the usual day of conscious, unfolded divinity. will be established, to rejoice forever and evermore.

A GRAND PAPER.

SO PRONOUNCED BY TITUS MER-RITT, A PROMINENT SPIRITUAL IST OF YONKERS, N. Y.

To the Editor:-The Progressive Thinker of the 17th inst, Anniversary Number, is grand throughout. The first nage the address of Mrs Corn L. V. Richmond, and the Home of the Fox Sisters. The report from Rochester where Mr. Kates and wife are rendering good service. The visit to the temporary home of the Fox family, while building on the newly purchased farm without buildings, of so many of our earnest workers of to-day. The valuable instruction given by Dr. S. Augusta Armstrong on the 2nd page. whose intelligent and musical voice was frequently heard in the late Convention at Syracuse, N. Y., also the masterly telling address of Miles Menander Daw son at the First Society of New York City-in short, the entire paper should be largely circulated by all so cieties (Spiritualists and Freethinkers) with their neighbors still ignorant of the greatest and most important even of the 19th century, Modern Spiritual-

ism, 1848. I have attended many conventions East and West during the forty-two years earnest investigation, and I do not hesitate to say that the late Conven tion at Syracuse, N. Y., gives the great est satisfaction. The Spiritualists assémbled there organizing a State Asso ciation of Spiritualists accomplished great work and laid a foundation for grand superstructure, which will have additional embellishments yearly. Fra ternally, TITUS MERRITT.

HE TOOK THE MONEY. New Clerk (anxious to show his s "This silver dollar you just took in is counterfeit.'

Proprietor (nervously). "I was waiting on the minister's wife."
"But you don't take counterfeit money from women just because they happen to be minister's wives, do you? 'No, of course not.'

"Didn't you see this was counter "Consarn it! Young man, if you must know, that's the dollar I dropped into the contribution box last Sunday." New York Weekly.

William Penn's formal but kindly po liteness impressed even the Indians with whom he dealt. One of the names given him by them was "The Good Big Chief." Auber, the composer, was pleasain

enough to the people whom he allowed to see him, but he was about as hard o obtain an audience with as the Czar of Russia. Twelve letters of our alphabet were borrowed from the Phoenicians and are

SPIRITUALITY.

ANALOGY OF BODY, SOUL, AND SPIRIT-SUGGESTIONS FOR SPIR-ITUAL UNFOLDMENT,

Assuming that man is composed of oody, soul and spirit, I will take that assumption for my foundation. The physical body is the covering for the soul, and the soul a covering for the spirit. The soul is the connecting link between the spirit and the physical body-a means of communication between the two. The physical body has seven senses and the soul has seven corresponding senses through which information comes from the spirit side of life. These soul senses may be used by our own spirit, or through them we may communicate with outside spirits

Now if we would grow and unfold naturally we must seek to control our selves in every way, and not be under the control of any spirit, embodied or disembodied. Mediumship does not necessarily imply spirituality, for there are many very excellent mediums who are far from spiritual. If we would be spiritual we must let our own spirit, our own higher self, control us in all things. All of the lower tendencies of the mind and body must be brought under control of our will, and that will must be directed by our higher self. We must seek to spiritualize all. When spirit, soul and body are all brought into harmony, under control of the spir it, then the at-one-ment is reached and we are on the upward road.

The spirit is planted within us and if we would have it grow we must look within for knowledge and guidancemust guard our thoughts and feed it with kindness, love and charity in our actions towards all. Right and justice nust govern our actions towards our fellows, or we will not be able to overcome selfishness and kindred tenden-We must live natural lives according

to the laws of Nature and keep all of our powers and faculties alive and active, but under control, ever seeking to spiritualize. Form in your minds an image of the grand state you would attain to, and ever keep it before you, striving constantly to raise yourself to your high ideal. Self study, quiet meditation, and concentration of thought and desire, will aid you greatly. Do not sit around and wait for some

spirit to come and develop you; this body was given you to express your own spirit; take all the good vibrations spirits can give you, but if you expect results you must do something for yourself. If you are a Spiritualist, live such a spiritual life that the names Spiritual and Spiritualist will mean the

If Spiritualism is to ever fulfill its race from darkness, ignorance, superstition and slavery, we as Spiritualists must set a higher standard than the world has ever known and live to it, so that all men will look with admiration and love on the name Spiritualism. When we do that, brotherly love will prevail and the brotherhood of man be a fact and not a theory. I will close with a poem by F. E. Ormsby:

SPIRITUALITY. "Let those who seek this higher goal, Drink deep, or not at all, Lest they become entangled And through the senses fall.

"Remember, all must earn their way, All alone the journey take, And from the pure waters of life

Their unquenched thirst must slake. "And as they seek in outer world. Where'er the mental part would lead, Experiences thus are gained,

Most valuable indeed. 'Another realm they'll surely find, In which all wisdom lies; Within their souls a mystic key Unlocks the starry skies.

"The infinite plan is there made plain, And in the silence of the night, Angels from that higher realm, Reveal the 'Hidden Light.'

"The light that makes for man on earth A heaven where'er he dwells; Brings music of the vibrant spheres,

The chimes of starry bells. 'It gives to him who seeks aright, Inspiration and power divine,

And penetrate the inner shrine Of embodied souls, and spirits gone, Of worlds and systems yet to be, Of all that is, or e'er has been, In the harmless cycle of Infinity.

'This sacred light is a 'Word' of might, And 'Man' its counterpart on earth. Must drink at its fountain, pure and Before he wins the higher birth.

"The hidden fire must consume the dross, The healing waters soothe the pain, And Mother Earth must claim her own,

Ere we mount the airy heights again.'

San Francisco, Cal. True happiness consists not in the multitude of friends, but in the worth

L. W. VAN DYKE.

and choice.-Ben Jonson. Time draweth wrinckles in a faire face, but addeth fresh colors to a fast friend, which neither heate nor cold,

alter or diminish.-John Lyly. What is a friend? One who supports you and comforts you, while others do not. Friendship **** is the cordial drop, "to make the nauseous draught of

life go down."-Boswell. The plain Roman characters are said by some authorities to be so called because for over 600 years they were used

by the Popes in their bulls. The philologists say that the English language should have an alphabet of at least thirty-two letters in order prop-

erly to represent all the sounds. Our alphabet has come to us from the Latin which was derived from the

MESSAGES FROM A TRANCE ME-DIUM LEAD TO THE DECTEC-TION OF A TRUSTED EMPLOYE-SETTLEMENT IS MADE OUT OF COURT.

William Wernecke, an old and trusted employe of A. Katzenberg, the East Tuscarawas street butcher, was arrested Saturday night on an affidavit signed by the proprietor. The affidavit charges Wernecke with the larceny of a ham and two pieces of bacon.

After an investigation it was found that the stealing had been going on for a number of years and the amount taken reaches many hundred dollars. first gained information that he was the victim of unscrupulous persons is rather startling, as it deals directly with mysterious forces of nature.

About one month ago, according to Mr. Katzenberg's statement, he called upon Madam De Lamar, a clairvoyant, who was holding trance sittings in this city. At the conclusion of the business upon which Mr. Katzenberg called, the medium stated that his (Kutzenberg's) mother was in control, and wished her to tell him that he was being robbed by a man whose first name was William, This ended the interview. Mr. Katzenberg thought over the matter for several days and then again visited the clairvoyant and asked her for further information in regard to his being the victim of thieves. At this sitting he obtained a complete description of the man arrested Saturday night, and also of two other men who, it is alleged, assisted in the stealings. Not only was the description of the men given, but their surnames and the first letter of their last names were given. A complete description of a horse and wagon nd the details of the manner in which the meats were removed from Katzenberg's market, were also lucidly given, With this information, so peculiarly obtained, Mr. Katzenberg at once set to

work to entrap the suspected persons. A watchman was employed and he was stationed in an upstairs rear window. While the proprietor was busy with customers, it is alleged that Wernecke slipped out of the rear door car-rying a bundle, which he placed in an out-building. This act was seen by the watchman, who at once informed Mr. Katzenberg of the fact,

At a later hour Wernecke removed the bundle and started for his home in Warner avenue, Mr. Katzenberg drove to the East End and met his man in East Ninth street. He sprang from his carriage and seized the bundle, which he found contained the articles named same thing, which alas! they do not above. Wernecke was brought into the city and offered a small amount to settle. This was refused and he was mission of emancipating the human taken to the police station by Officers morning he made a satisfactory settlement with Mr. Katzenberg.

Every detail of this affair, which covers a period of about two years, was accurately given by the medium, and Mr. Katzenberg, who is an ardent believer in the doctrine of Spiritualism, is more than satisfied with the result. Other developments in the case will

occur within a few days.

The case against Wernecke in mayor's court was dismissed upon payment of the costs.-News Democrat, Canton, Ohio.

MY CREED.

What's good and pure in any creed I take and make it mine. Whatever serves a human need I hold to be divine.

ask no proof that bread is bread And none that meat is ment. Whate'er agrees with heart and head That food I mean to eat. Man sauctifies the holiest robe:

Truth sanctifies the book. The purest temples on this globe Are mountain, grove and brook. That spot of earth, where'er it be,

To me is holy ground. Where man is striving to be free-Freedom or death has found.

The crown upon an empty head I hold as cap of fool. The scepter from which wisdom's fled Has lost the right to rule.

I try the king, the judge, the priest. The common man and woman, From the mightiest to the least, By one great law-the human.

find true men where'er I look Of every creed and nation, Mid sons of toil in darkest nook As in the loftiest station.

The man who has no faith in man I hold unworthy trust. The man who does the best he can Will stand among the just.

Whatever creed serves man the best I hold the best of creeds, recognize no other test Of faith than life and deeds.

The truth that elevates the mind And purifies the heart, That teaches love of all mankind

And blunts afflictions dart. That dries the orphan's, widow's tear And mitigates their loss-That truth, without a doubt of fear. I take as gold from dross. -The Seattle Post.

Friendship must be something else han a society for mutual improvement -indeed, it must only be that by the way, and to some extent unconsciously. -Stevenson.

There is as yet no culture, no method f progress known to men, that is so rich and complete as that which is ministered by a truly great friendship.-Phillips Brooks.

The name of friendship is sacred; what you demand in that name. I have not the power to deny you.-Longfellow.

No word is oftener on the lips of men "friendship,", and, indeed, no thought is more familiar to their aspirations. All men are dreaming of it. you to give up anything that is helpful "O well," some people say, "how can still pronounced in exactly the same Greek, which was a modification of and It is the secret of the universe. ThorROMANISM, 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 pines 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 scrpent; as crafty as a fox; as ravenous as a wolf; as pitiless as a tiger; as blood-thirsty as a lion; and as foulscented 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 president, 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 the 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 heartbeat 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 he that 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. 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 hastied 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

common sense is more sacred than incense; reason is superfor to papel tool or a public fool."

old rags; ideas are more valuable than idols; information is better. Romanism is an organized system of perjury. Lies are her than confirmation; education is more valuable than image adoration; spelling is away ahead of sprinkling; writing your name is butter than making the sign of the cross; reading is preferable to Judas." Rome is like a serpent, more dangerous when she seeks

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 or 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 garbagepail, 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 reigious 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 celebacy of the clergy is a power ful 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 uncedsing. Through craft, cunning, and fraud, Rome has wills made in 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 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 ('hurch of Rome. The tenant gives the priest all his life. 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 fraudan 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 pleaof 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 Romish 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 foot-hold 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. Romish 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 game within his territory whether in or out of season. world than African slavery ever was. It makes its members political slaves, deciding their political actions; financial slaves, I forcing their earnings into the coffers of the church; religious Summer months as a guide for the sportsmen in the River Brule 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 new The Santham techniques are the first than the first techniques are the first techniques 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 Ireland's poverty is due to her popery. It has been the ruin of of his own salvation, is burned as a herectic, 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 fering from the effects of a blow with some blunt instrument upon

rosaries; conscience is away ahead of candles; wisdom is hetter to charm. The man who has no more sense than to believe in the MUSIC HALL, BOSTON, IN WHICH HE EXPRESSES than holy water; live brains are better than dead bones; railfoads infallibility of the Pope, is unworthy to be an American citizen.

SOME PLAIN TRUTHS (AS SET FORTH IN THE CITrun ahead of relies; a tin can is a greateraid to civilization than the He who cannot tell the difference between bread and flesh will Vati-can; kerosene oil has been a greater blessing than holy oil; Inever die of brain fever. The pope is the only one who has need machines put masses in the background; corn ground is better for brains. Why send a doctor when there is holy water? In than consecrated ground; faith discounts fish; news is more im- 11865 when Naples was visited by the cholera, the people refused portant than nuns; doughnuts are healthier food than dought to take sanitary precautions, saying holy water would protect gods.

MANY ANADOUTERS IN THE CHIERCH OF ROME 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 Romish 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 savant 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 wily 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 PRO-TECTSTHEM FROM SLAUGHTER—HUNTERS ROUGH-LY HANDLED-STRUCK 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 some-Thing strike the back of his head, but, turning around, saw nothing. He walked along cautiously, but had gone less than 100 Teet 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 into her coffers. Her favor is more valuable than a gold drine, band heard nothing but the dismal wail of the wind through the Her instructions are to gain money. Her dispensations when idense forest. A short distance ahead there was a narrow stream, sold bring in streams of revenue. They sell the intercession of fund within a cluster of maples beside it an abandoned cabin. dead saints and the relics of ancient prophets and apostles. 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 halfbreed had followed him through the woods intent upon talking

It was getting late in the evening, and Parsons decided to camp nt the house for the night. While unpacking his blanket thing 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 flitted before his half-closed eyes. Then he became uncon-

The hunter was discovered lying in the same position about noon the next day by Edward Norton, a homestcader, 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 numer- is not yet decided. ous 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 1896, so it may be surmised that the unknown was either unfamiliar with the game law or was bent upon protecting the

THE WARDEN'S FIRST VICTIM.

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 sufto the ruined wharf of superstition by the chains of ignorance, newspaper who rigidly excludes from the columns of his press the spine. According to his story he was tapped lightly upon the

In our battle with Romanism we must battle for the supremacy fall the things against Rome, and puts in all those in favor of back of his neck and turning quickly around saw a shadowy form of civilization, and I want to give you a few facts along the line. Home, is either "a Protestant slave or a Roman knave. He is a 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 ir 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

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 Seegee 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 gray 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 la grippe 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 investi-

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

I should like to correspond with any societies whose officers may feel impressed to desire my services for the year to come or MRS. MYRA F. PAINE. any portion of it. Bolivar, N. Y.

INFLUENCE.

How fair my spacious temple of the trees! Where spread the mighy 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 worshipers within my temple fair No kings or queens have gathered to their court-They do disdain the tinseled 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 red; But grow in goodness like the One above.

Oak Harbor, O., April 7th, '97. Ed. Exponent:—If I am rightly informed we have a new fraud in this town, i.e. a Spiritualistic organization. I am told that four families have joined it. I do not deny that all their spiritualistic doings are fraudulent, nor do I assert it to be so. But the organization leads to, and is almost always guilty of fraud, either consciously or unconsciously. Their most renowned medium is Miss Eusapia Palidino, born at Naples, Italy, of very poor parents. She is an excellent type (of great interest to the science of neurology) of the great "nevrosees'.' When young she eagerly to the legends of the "jettatori." Her father fell a victim to bandittis; she herself was robbed on her return from Warsaw by highwaymen. This left an indellible impression on her mind and nervous system. Mr. Chas. Richet, an authority declares; "The formal, the undeniable proof that there is no fraud practiced by Eusapia, and that we are not subject to an illusion, is wanting." In England, practical as that country is, she was closely watched by the S. P. R. (Society of Physical Research) and executed. Mr. and Mrs. Siedgwick, Mr. Meyers, Mr. Hodgson and the prestidigitator Maskelyn declare, after having assisted at 20 seances, that all was fraud from beginning to end. Mr. Ockorwicz, a spiritallistic authority, answers that the English have not well observed the facts, but admits that Miss Eusapia deceives unconsciously. Dr. Dariex in the "Annales Psychique" says: "It matters little whether Eusapia cheats or not. What is of importance is to know whether this (action in the distance) takes place or not, and it is not necessary that this should be always the case, and that it always act-

There are, however, some apparent facts which have not been sufficiently explained by modern science, i.e. the lifting up of tables by the simple tact of the medium's hand, the passes of hands and the apparition of hands hard to explain by prestidigitation; the possibility of Eusapia to become at once a formidable magnet and move by a gesture of her hand, or by her breath, heavy articles of furniture; to press down in the presence of many witnesses and in plain daylight, by her will power, a part of a scale, in the castle of Angelas, and to loose 16 pounds of her weight at Milan. Of course we may justly question the veracity of these witnesses and the strength of the English S. P. R. Journal, October, November, 1895, we must refuse to believe the apparent facts until proven. But supposing to be facts undeniable by science, we cannot but attribute them to the works of Satan, who now, more than ever, seeks to establish his reign on the ruins of Christianity. Well informed Masons will not deny this. Hense it is necessary for people, who through curiosity are led to join spiritualism, to be aware that Holy Scripture threatens dire punishments to them who call up spirits, ie devils, for good spirits will not appear, this being below their dignity and contrary to the wisdom of God. Holy Writ says: "Neither let there be found among you * * nor charmer, nor any that consuteth pythonic spirits, or fortune tellers, or that seeketh the truth from the dead; for the Lord abhorreth all these things; and for these abominations he will destroy them at thy coming (Deuteronomy XVIII, v. 12,-11.,) Sincerely yours in Xro.

JAS. CHRISTOPHORY, Pastor.

P.S. All these Spiritualistic farces are not of to-day "There is nothing new under the moon," says Holy Writ. Tertulian, a Father of the 2d century speaks of these Spiritualism as it is practiced to-day. There is not a bit of difference betweenthat of to-day and that of Tertulian's time, when Paganism was prevalent everywhere. Are the people going to return to Paganism through Spiritualism? Are they willing to give Satan the honor that belongs to

REMARKS.

the Dark Ages, it seems has just discovered a new fraud in the form of "a Spiritualistic organization," and if he is speaking in his "official" capacity he must certainly know a fraud when he sees one, for his experience and knowledge as a priest must have convinced him that fraud, hypocrisy, charlantry and all manners of satanic intrigues and machinations have long been rife in the world. Not alone paganism but Christianity, especially the latter as represented by the organization to which our "Pastor" evidently belongs, judging from the fruits, must have had a much better acquaintance with his Satanic Majesty than with his all-powerful opponent. For the present occasion we may leave out of consideration paganism and direct attention briefly to some of what may be termed the "manifestations" of "the Devil" through the organization known as the Roman Catholic church.

If Satan is now "more than ever" seeking "to establish his reign on the ruins of Christianity" he is probably undertaking to undo the evil which history teaches us he has done in the past when he evidently established Christianity upon the ruins of humanity.

It would be altogether tedious to recount the myriads of victims stricken down by torture at the hands of his Satanic Majesty working through the organization and power of the Church of Rome. But let us attempt to enitomize some of these works.

Before the establishment of what is known as the "Holy Office of the Inquisition" the bishops of the Church of Rome arrrogated to themselves the right to punish for heresy, and this form of persecution extended rom the beginning of church federation to the thirteenth century, when, in 1229 the Dominicans organized a special inquisition for the purpose of exterminating the Albigenses and the heretics of southern France, and it is said that more than one hundred thousand of those people were put to death by fire at the stake, by impalement and by other barbarous methods. In 1480 that most dreadful institution, the Spanish Inquisition, was establied by Pope Sixtus IV, and two thousand victims were burned to death during the first year, while 31.912 human souls ascended to heaven through the smoke of the fagots of Rome during the continuance of this diabolical institution in Spain. Moreover during the seventy years' reign of the Inquisition in Spain the population of that country, fall from ten to six millions; whole provinces became decimated; trade of all kinds, manufactures, agriculture, literature, science and art came to a standstill and the nation which had once been the mistress of the world gradually declined until to-day its utter decay seems near at hand.

By the same methods of persecution employed in Austria, Bohemia, Germany, the Netherlands, France, Ireland and other countries, whenever and wherever the Papal power and influence has dominated the secular authority, human life has gone out with unspeakable rgonics, until the grand total would suffice to people a continent.

As before said, by their fruits shall ye know them. If the forms and methods of torture employed by savages have seemed devilish, those employed by the Church of Rome having excelled in fiendish malignity the inventions of the savage, his Satanic Majesty must have found a more itting instrument in that organization for the accomlishment of his ends.

Who but Satan could have devised the iron maiden, a easket of iron plate containing spikes on the inside where- by the use of good language, grace of pose, pleasing voice, in when the doors were closed upon the victim he would and clear and clean enunciation. be impaled and there left until his body should decay

have invented the rack which was so diligently applied by the minions of Rome throughout its supremacy? Upon this engine of torture the victim was placed on his back, his wrists and ankles fastened by ropes to rollers at the ends of the frame, the rollers turned by means of a ratchet TACKSSPIRITUALISM-HE DOESN'T SEEM TO wheel until the joints were dislocated, the cords binding REALIZE THAT THE CATHOLIC CHURCH IS the victim being drawn so tight that they cut through the flesh quite to the bone? And then who but a demon could add to the tortures of the poor victim so exquisite an accompaniment as the following: Force open the mouth, spread over the face a fine wet cloth, and then allow water to drip in a steady stream from an earthen vessel into the mouth, that the torments of the sufferer were augmented by the agonies of an incessant struggle for breath? Ah yes, and must not Satan himself have beer present with all the malignant cunning of his nature to devise and oversee scenes where the heretic was tied, limb by limb to each of four horses and thus torn asunder the gasping trunk and quivering members being laid to gether and burned alive upon a pile of wood? Then we have the thumb-screw, or little vises for crushing the was subject to nightmare; and no doubt had listened thumb, the iron boot in which the feet were placed and wooden wedges driven by their side until the flesh and muscle were reduced to a jelly, or in some cases boiling water poured in until nothing but the bare bones remained. Then there was the wheel, consisting of a frame-work upon which were placed sharp-edged boards on which was laid the victim, bound hand and foot, over whose body a heavy wheel was rolled until life became extinct and suffering ceased. Again, sometimes in the chamber of torture a human being was firmly tied in a sitting posture, or laid bound upon his back, and water allowed to drop from a small pipe above upon the top of his head in one spot, drop by drop, or upon the pit of the stomach, until he found relief from his agony in insanity or death. Again, and no earlier than A. D. 1820 when the Inquisition was abolished in Spain the punishment for heresy consisted among other forms, in fastening the victim in a groove upon a table on his back, suspending above him a pendulum, the lower edge of which was sharp and so constructed as to descend with each movement lower and lower. Who was present on such occasions to watch and exult in the agonies of such a victim as this as he saw swinging to and fro above him the keen edge of this terrible instrument ever approaching nearer and nearer, until at length it cut the skin of his nose, gradually cutting on and on until the victim died and was released from his agony? Where was Satan when the soldiers under the reign of Ferdinand II. of Austria, the well beloved son of the church, undertook by war, torture and rapine to re-claim for the Catholic church the fair provinces of Bohemia, Hungary and Germany, and perpetrated among others such deeds as these? -Seizing the mother of a young infant, binding her to a post, placing the little one on the floor at her feet and there letting it starve to death!

It is an old claim of the church, both Catholic and but that good do not. Of course to the logical thinker this claim is utterly absurd and frivolous. We know that of the good and evil in this world, except their own will; and as to the condition of society, fellowship and communion among mankind in a spiritual world we have no reason to believe or suppose that any arbitrary rules apply. The church as an organization knows no more about the conditions and laws of a spiritual life beyond death than do individuals outside its pale. The church confessedly has no knowledge on the subject; it bases its claim entirely upon faith and alleged divine revelation; which of course is but a begging of the question and cannot be tolerated in the forum of reason. Spiritualists claim, and substantiate their claims by evidence which would prove any fact in a court of justice, that spirits of all shades and grades of morality, religious belief and non-belief, do communicate with relatives and friends in mortal life. The avenues or channels of proof are open to all fair-minded investigators. That church members, priests, ministers and bishops do not avail themselves of this proof is a circumstance which places these gentry at a disadvantage in the argument. They stand in the attitude, no matter how learned in other things or how able, of the ignoramus who undertakes to criticize the results of the labors of the scientific investigator! and except for the effect upon the general public of their criticisms and Jas. Christophory, Pastor, resurrected apparently from | maledictions such effusions as the above would be un-

MAKES ANGELS WEEP.

THE QUALITY OF MANY SPIRITUAL TEACH-INGS AND TEACHERS—WANTS A HIGHER STANDARD OF EDUCATION.

To the Editor:—I have spent some time dispensing this "Gospel of Truth" (Spiritualism) in hopes that some of the seeds sown might take root and finally spring into blossoms which will shed aroma on some lives along the

I have visited many societies, since I last wrote you, and I must make this acknowledgment: 'Tis truly pathetic to witness what in many instances passes for our beloved philosophy.

I for one am in great sympathy with those who have contributed valuable thoughts in the Thinker from time to time, pleading for a higher standard of education among our public workers. The ignorance which is displayed at many of these meetings is embarrassing. I once read that the English language was the toughest thing in the world—it had been murdered every minute since it had been born and it was not dead vet If the language does not die for want of proper exponents, I am afraid our beloved religion will for the need of proper teachers to present it as it should be.

Some who are holding meetings think "Anything to draw a crowd;" and they cater to old forms and ceremonies, and if the "bill board (which usually adorns the entrance way to the hall,) was not labeled "Spiritual Meeting," one would never mistrust that it was not some old-time orthodox meeting. The prayers, the christening, the baptism, and many times the sermon, are flavored so strongly of the orthodox forms and doctrine that one would never suspect they were attending a spiritual meet-

It seems to be a deplorable fact that about as soon as some persons have a hint that they possess medial qualities, they immediately announce themselves ready for business, set up shop with a set of dull tools, and go to work dispensing what they call "Spiritualism." I should think it would make the angels weep.

I attended a meeting of that kind this winter in St. Paul. The medium baptized two children the evening I was present and twined a wreath of evergreens around their necks, yoking them together and pronouncing her baptismal benediction upon them.

a medley of Spiritualism, Christian Science, Theosophydeavoring to advance the people in giving them the truth

I wish we might have a school for the advancement of an intellectual and spiritual education. I think it would ical Culture," "Elecution and General Deportment;" that it under such a management. H. R. those who expect to fill public missions might adorn them

We would hear some complain as they have in the past:

broader and cleaner you make the channel, the greater | think it high time that Spiritualists and investigators in the flow of inspiration. You can never get a quart into a pint measure. Some, again, say it would be interfering with the spirits, If a spirit comes back to earth and poses as a teacher he or she should first of all know how to appear decently and speak good language, and above all things not use slang, as I have sometimes heard them. If they cannot, they need interfering with, and the sooner, the better. If this beloved truth of spiritual communion becomes established, and the fetters of supestition are cut loose from the minds of humanity, we must rise out of our little notions and welcome the dawn of intelligence to come along side by side with spirituality, both directed by Reason which is the compass of the Soul to guide the way through this valley of doubt and fear. Yours for more light. MRS. CASSIE McFARLIN.

Winona, Minn. FREE THOUGHT

Fake Materialization Must be Stopped.

AN "INFIDELS" OPINION-SLIGHTLY HUMOR-OUS-SPIRIT (?) KISSES AND CARESSES-GOOD WORDSFORFEARLESS EVA A. CASSELL.

To the Editor:—I wish to give expression to a few thoughts, which occurred to me on reading the article by Mrs. Eva A. Cassell in your issue of April 24. The 29th of November last was not the first time that the medium intended was discovered personating a spirit. Previous to that time, Spiritualists in this city told me that his materializations were "rags," or at least some of them were. But every one of the ninety and nine in which he was not detected or exposed, might have been genuine. Quien Sabe?

It seems that the lady writer does not enjoy being humbugged. I sympathize with her; I am built that way myself. Which only proves, however, that we are not like the great majority of mankind; for they do like it immensely, as is proven by the fact that they are willing to go where the humbugging is done, and pay the humbugger handsomely besides. I do not wish to be hypercritical but I can't see that there would be any harm in exchanging "kisses" and "caresses" with a "spirit," even if it were "male spirit." Perhaps the time was unfortunately chosen, and the manner objectionable; but, as I gather from her article, the lady was young, intelligent, though somewhat "gullible and full of faith;" and, I have no doubt charming and pretty and-well, in this case, I cannot help sympathizing with the spirit. There must have been something attractive after all in the kissing and Protestant, that evil spirits do communicate with mortals caressing, for she says; "I have had such experiences as this all adown the fifteen years of my investigation."

If, after fifteen years experience, such conduct appears both good and evil men and women stand the same under to any one "permicious" "disgusting," and "unhygienic," the laws of nature; that no power prevents the association I would advise him or her to quit and give the young folks a chance. They will take the kisses and let the microbes and bacteria look out for themselves, if such things do come back with a spirit. In the Conners case I do not see that any one was more to blame than the others.

Now, Mrs. Cassell, allow me to address you personally in the remainder of this communication. You say that you frequently go among the so-called Infidels; I have no doubt that you are welcome, and if you could exist without any humbug at all, we would gladly give you the right hand of fellowship. We have no "imposture," no humbug to offer to you of any one else; but, do you know that we are just dying of dry-rot for the want of a good healthy fake to offer to the people? Why you Spiritualists do not get rid of the impostures is an easy question. The majority don't want to; the minority can't, and so heroic a remedy would be likely to kill the patient.

The truth, to most people, is tame and uninteresting: it is not what they want. The medium who does not "stoon to conquer," cannot draw an audience and the dollars. nor satisfy even the Spiritualists. You say that the "faith" or philosophy does not depend upon the phenomena; neither, in my opinion, does the phenomena depend upon the faith. Although I am satisfied that the phibeing judge.

ever lags in the race with superstition. And, strange as had passed over years ago. it may seem to you, the spirits will not hinder the impostors; nor enable the honest mediums to surpass them. As the heavens have ever been deaf to the cry of the suppliant; and as God has always failed to help his own people in their dire extremity; so the spirits will be as a broken staff to those who would fain lean upon them. I would it were otherwise; that man in his weakness might rationally look above for strength; that in his ignorance he might lean upon wisdom; and that amidst errors he might be guided into certain truth. But, it is the part of courage and wisdom to expect no assistance from Gods, Genii or spirits, on our march from the threshold of time to the brink of eternity; and to launch our frail crafts upon the bosom of the dark waters whether or not there C. C. MILLARD. is another shore. Wichita, Kansas.

THE RIGHT RING.

Mrs. Cassell's long letter on the Concannon fraud is just the kind of metal we like the ring of, and Mr. Parcell needs it rung pretty close to his deluded ear.

If Spiritualism is to be disgraced and made a butt of for revilers and the vulgar to hoot out of existence, it need not be deliberately done by those who pose as its leaders. Admit no one to the public stage without proper credentials and accredited abilities, and let them have been ever so honest pro publico in the past, when they disclose their natural corruption by such vile imposture as would have permanently disgraced any minister, sternly deny them such opportunities in the future.

We were trying to get up a party of novices to visit Lake Helen Camp where they could see the real thingfor Spiritualism is unknown and reviled in Florida-but upon seeing the Concannous' names, dropped the whole business before we would be classed as the soft-headed

dupe of such tricksters. Halls and Spiritual camps are not country fairs for for suckers, like the money-changers of the temple, and it is a disgrace to managers and the whole fraternity that this widely published brace of frauds should have been welcomed at the next door they knocked at, and coddled for business purposes "Can their abettors be any better? Ayers was thought well of till he became the hand-inglove accomplice" with these subtle deceivers. Let all decent, self-respecting Spiritualists who claim any Other meetings I have attended were above criticism; superiority for their religion over Christianity, rigidly and it was a blessing to be there. Others, too, were such shun and make an example of such impostures by an iron boycott, and by no half-way measures. The brotherhood it was hard to determine where that speaker was at. I of mar must be set aside for the time or we shall be hobsometimes wondered if that kind were not all of them nobbing and so mixed with criminals and lepers that the more enterested in drawing a crowd (since they had a general public cannot distinguish one from the other. dime collection at the door) than they were really en- What would be thoughtvof a congregation who retained a corrupt minister as its preceptor? Would not the younger members emulate his methods and admire his superiority over his hypnotized dupes?

We were talking up Lake Helen, but we incontinently be well to make it a College of Psychic Science," "Phys-dropped it like a very hot potato and shall forever shun Arcadia, Fla.

VAMPIRES AND BARNACLES.

To the Editor:-Mrs. Cassell's review of what she conand drop into the most beneath? Who but Satan could "That would retard inspiration." I say no! The siders a glaring evil, has the right kind of ring, and I the world."-Froude's England, Vol. 7, p. 178.

general should come out and shake off the hosts of vampires and barnacles that have fastened themselves to our noble philosophy and religion, and are dragging our cause into disrepute. And in my opinion the materialization fad is the biggest humbug of them all. Let us have honest test conditions, and if a medium will not submit to such conditions let him pass along until he finds those that are ready and willing to be humbugged. I think it high time that Spiritualists demand the truth, the whole truth and nothing but the truth. Yours for honest investigation and truth, L. H. WARREN. Albany, Wis.

i main

TO MUCH CREDULITY.

I am very glad to see workers all along the line array ing themselves against fraud and over-credulity. I wish we could by any means keep our ranks free from both, out as long as human nature is as it is I fear it is impossible to do so. So all that remains for us to do is to possess our souls in patience and work diligently for the Intellectual Education in the Roman higher development of all. ANNIE WILSON.

REV. S. BARTLETT, AN OLD PREACHER-HE PUBLICLY DEBATED WITH MOSES HULL AND J. CLEGG WRIGHT-CONVERTED IN A SEANCE IN FORT WAYNE, IND.

To the Editor:-The First Spiritualist Society of Fort Wayne has a provision in its Constitution which renders its platform free to all progressive thinkers whether Spiritualists or otherwise. It has repeatedly invited the opponents of Spiritualism to occupy its platform in opposition to Spiritualism, our motto being "free thought, free speech and free press." No class of people who have the truth in relation to any subject is afraid to have it at.

Chapter XX.

Papineau and the Patriots Hiss—The burning of "Le Canadien" by the Curate of St. Charles. truth in relation to any subject is afraid to have it attacked even in the house of its friends.

Our society is without a regularly engaged speaker during this month of April, and at last Sunday morning's meeting (April 18th, 1897) there chanced to be in the audience an elderly gentleman who presented the appearance of an orthodox minister, but an entire stranger to every one present. Upon being invited to address the meeting he assured the president that he was not a Spiritualist. Being informed that our platform was a liberal one, he responded to the invitation and addressed the meeting.

He had not proceeded far in his remarks when we discovered that he was no ordinary talker and had been long accustomed to addressing audiences along theological lines. In fact, he announced that he had been an orthodox preacher (Disciple, Christian or Campbellite,) for

thodox preacher (Disciple, Christian or Campbellite,) for many years and had fought Spiritualism bitterly, having publicly debated with Moses Hull and J. Clegg Wright, and, as he believed vanquished them. He said that he had for years tried in his way to ascertain if there was anything in Spiritualism, but had never feceived any satisfactory proof of its truth. He acknowledged, however, that Spiritualism has shaken the old orthodox world from center to circumference.

In the evening he was again invited to address the meeting and did so, much along the same line which characterized hismorning discourse, manifesting an undoubted interest in the subject, but emphatically disclaiming any belief in or knowledge of its truth.

Upon the following Friday evening he accepted an invitation to attend a trumpet seance given by Miss Daniels at the house of John Powers, Esq., the first trumpet seance he had ever attended. (Think of it!! An "investigator?" of Spiritualism for twenty or thirty years never having attended a trumpet seance). But he finally did attend one as above noted, and in this first and only trumpet seance he ever attended, the Reverend Simon Bartlett, became a convert to the truth of spirit return, and the shifteness of the visual to the Biblop-His Answers—The Sham Econmunication by three dranked prices.

CHAPTER LVI.

The Lord and the bodies of the Mris notice of Father Chindus's work to give the heads of all the Chapters. Those omitted are of expects value. The following flowers, the said that he had the bodies of limitage, for the Mris notice of CHAPTER LVI.

The Abomination of Aurteuited Confession.

CHAPTER LV.**

The Abomination of Aurteuited Confession.

CHAPTER LVI.**

The Abomination of Aurteuited Confession.

CHAPTER LVI.**

The Immaculate Conduct of the Virgin Mary.

CHAPTER LVI.**

The Abomination of Aurteuited Confession.

CHAPTER LVI.**

The Abomination of the Virgin Mary.

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The Abomination of the Virgin Mary.

CHAPTER L Bartlett, became a convert to the truth of spirit return, having as he affirms, without the least shadow of doubt, talked with his mother. The evidence of the intelligence which talked to him being that of his mother was simply overwhelmingly incontrovertible.

On the following Saturday morning he visited me at losophy is not based upon facts, and is therefore false and my office in company with the medium, Miss Daniels, and misleading; yet I am willing to admit that some of the told me that he was now a Spiritualist and had already written a letter to a ministerial brother, informing him of that fact, based upon the remarkable communication Merit is a slow running-mate for "cheek," and truth he had received the night before from his mother who

> I remarked that no better selection of a speaker for tomorrow (Sunday's meetings) could be made by our president than that of the Rev. Simon Bartlett. "Yes, but what an embarrassing position it places me in. I shall be obliged to turn a complete somersault," said the reverend gentleman. "People will think that I am a regular 'crank' for sure-a veritable weather-vane, carried about by every wind of doctrine, etc.," said he.

> Well, said I, you need not specially commit yourself so suddenly; just give your experience in your first trumpet seance, and let the audience place upon it its own interpretation.

> "No." said he, "I have already committed myself to very one present at the seance, and I had better be honest about it and make a clean breast of it."

And he did make a full and sweeping confession of his conviction of the truth of Spiritualism on the following day, Sunday, the 25th of April, 1897.

And so, the Rev. Simon Bartlett, who for many years had preached and was the champion debater of the Christian church against Spiritualism, has finally become a convert to its truth. Letters of congratulation will now be in order from the Spiritualists throughout the country addressed to the Rev. Simon Bartlett, Painesville, Ohio.

All that the honest, candid investigator has to do is to press the right button and Spiritualism will do the rest. H. V. SWERINGEN.

Policy of the Church of Rome.

FROM FROUDE'S HISTORY OF ENGLAND. "Although Pole, (Cardinal) and Mary, (Queen) could have laid their hands on earl and baron, knight and gentleman, whose heresy was notorious; although in the Queen's own guard there were many who never listened to BY E. D. BABBITT, M. D. LL. D. every fakir to creet his booth in and run his thimblerig a mass, they durst not strike where there was danger that they would be struck in return. They went out into the highways and hedges; gathered up the lame, the halt, and the blind; they took the weaver from his loom, the carpenter from his workshop, the husbandman from his plow: they laid hands on maidens and boys who had never heard of any other religion than that they were called on to abjure; old men tottering into the grave and children whose lips could but just lisp the articles of their creed; and of these they made their burnt offerings; with these they crowded their prisons and when filth and famine killed them they flung them out to rot. In three years by imprisonment, by torment, by famine, by fire, nearly 400 were lamentably destroyed."

"A Catholic bishop holds his office by a tenure untouched by the accidents of time. Dynasties may change -nations may lose their liberties-the firm fabric of society itself may be swept away in the torrent of revolution BY AUGUSTA W. FLETCHER, M. D. -the Catholic prelate remains at his post; when he dies, another takes his place; and when the waters sink again into their beds, the quiet figure is seen standing where it stood before-the person perhaps changed-the thing itself rooted like a rock on the adamantine basements of

FIFTY YEARS CHURCH OF ROME.

A Remarkable Book.

This is a remarkable work by FATHER CHIMLIPY. It exposes even to the injustest dotalls the corruption that exists in the Church of Bome. It is a work of 88 pages, and should be read as a matter of listory by every spiritualist. The following is a partial list of the table of contents:

The Bible and the Priest of Rome My first School-days at St. Thomas—The Monk and Cellbacy.

CHAPTER III. The Confession of Children.

CHAPTER IV.
The Shepherd whipped by his Sheep.
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The Priest, Purgatory, and the poor Widow's Cow.
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CHAPTER VIII.

Moral and Poster X.

Moral and Poster X.

Moral and Poster X.

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Protestant Children in the Convents and Nunnerles of Rome.

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CHAPTER XV.

The Impurities of the Theology of Rome.

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The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the word of Men.

CHAPTER XVI. word of Men.
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Seal Skins.

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We have not space in this notice of Father

Amment of Interruption in the Thread of my "Fifty Years in the Chirch of Rome," to see how my sad Previsions about my defender, Abrahum Lincoln, were to be realized—Rome the Implacable Enemy of the United States.

of the United States.

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The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ-My first visit to Abraham Lincoln to warn him of the Piots I knew against his Life—The Priests circulate the news that Lincoln was born in the Church of Rome-Letter of the Pope to Jeff Davis-My last visit to the President-Ills admirable reference to Moses—Ills willingers to discontinuous.

ence to Moses—His willingness to die for his Nation's Sake.

CHAPTER LXI.

Abraham Lincoln a true man of God, and a true Disciple of the Gospei—The Assassination by Booth—The tool of the Priests—John Surratt's house—The Rendezvous and Dwelling Place of the Priests

—Join Surratt Secreted by the Priests after the murder of Lincoln—The Assassination of Lincoln known and published in the town three hours before its occurrence.

fore its occurrence.

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Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies—One of the Deputies turns fails to bid promises, and betray us, to be put at the head of my Colony—My last interview with him and Mr. Brassard.

CHAPTER LXIII

Brasard. CHAPTER LXIII.

Mr. Desaumier is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—In writes to beg my pardon.

I write to the Pope Pius IX, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—I go to Dubuque to offer my submission to the Bishop—The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1858.

Crand vicar Dunn the zero of March, 1838.

CRAPTER LX V.

Excellent testimonial from my Bishop—My Retreat

—Grand Vicar Saurin and his assistant, Rev. M

Granger—Grand Vicar Bunn writes me about the
new storm prepared by the Jesuita—Vision—Christ
offers Himself as a Gitt 1 am forgiven, rich, happy
and saved—Back to my people.

and saved—Back to my people.

CHAPTER LIVI.

The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholic—Dismay of the Roman Catholic Bishops—My Lord Duggan, Coadjutor et St. Louis, hurried to Chicago—He comes to St. Anne to persuade the People to submit to his Authority—He is ignominfously turned out, and runs away in the midst of the Cries of the People.

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EATURDAY, MAY 8, 1897.

A STAMPEDE PREDICTED.

It is mortifying to attempt great enterprises and fail to make them a success. Admire their projectors as much as we may, when defeat comes the chances are a thousand to one reputations are blasted and the movers in them become business or social wrecks. Very few can rally, start again, win honor, applause and wealth.

The Rev. Dr. A. J. F. Behrends, in the "Christian Work," of April 17th, has undertaken a task which must ultimate in failure and defeat. He calls for a retreat of the "higher critics" on the Bible from their present position, and predicts that in five years their retreat

will become a stampede. That the wish was father to the it is a fact that as learning has advanced, and investigation has gone down to greater depths, and the number of fearless students have increased, they seem to have been emboldened in their researches until they are no longer reluctant to express their honest convictions. And what is worse than all else for the future of the church, both clergy and laity are more and more inclined to accept the revelations and conclusions of these "higher critics."

If The Progressive Thinker was to venture a prediction, instead of agreeing with Rev. Behrends, it would insist that in ten years theretreat, begun near half a century ago as to the Divine authenticity of the "Holy Scriptures," and which has been so greatly accelerated in the last ten years, will become a stampede during the next decade, and that few who make any pretensions to scholarship will remain to hug the old book of errors to their breasts, and declare: "We can't part with you yet," in the language of a preacher a few years ago, in the writer's hearing, who, in a series of discourses, had exposed the barbaric origin of the Bible and its worthlessness as a moral instructor, changed his front in his closing lecture, his best financial supporters only halfway out of their fossil shells were unable to go so far as their pastor after truth, but were preparing for a revolt, which was headed off by this brilliant retrograde movement.

PATRIOTISM IN THE ASCENDANT. It is an absolute delight to witness the evidences of patriotism among the foreign population of this country, whose governments are engaged in bloody wars. Just now the resident Greeks in all our principal cities, are rushing home pell mell, to fight their enemies, the naughty Turks. And the Turks. equally zealous for fatherland, are anxious to reach the seat of war to whin the pesky Greeks. Cubans and Spanfards are also zealous to join in the fray in which their respective countries are engaged. If the Italians would mix up in a contest with some anti-Catholic country there would be a hegira of that people. How very nice. If they would all go, and our government would take measures to prevent their return, possibly Americans, Sons of Americans. would find employment, and the long lines of professional tramps, made such by foreigners intriding themselves into places of labor at prices below living rates, would be correspondingly de-

Gods, let the battle rage, so human liberty, and the rights of the oppressed are conserved.

TOO MANY PREACHERS.

The "Congregationalist" says, the applications to fill vacancies in pulpits have become so numerous, in some localifies in New England, the committees charged with the task of securing pastors have been compelled to have printed blanks made to respond to inquiries, while other societies have given general notice that no more applications to fill vacancies will be considered.

The truth is, the learned professions, everyone of them, are overstocked, and none is found so profitable, pecuniarily, as the aspirants for positions anticipated. The medical profession has enlarged its curriculum and extended its period of study from two to three or four years, hoping thereby to abridge the number of graduates. Vast numbers are educated for the bar, three times as many as are needed. Not finding profitable employment they drift into politics or business, and in the end become useful members of society; but the educated preacher is wholly unfitted for practical life away from his profes slon. It is probably because of this lock of the bread-producing qualifications, and their inability to secure the needs of life they are more liable to drift away into crime than any other

class of educated people. As society is now constituted, and the demand is so large for inventors, civil engineers, draftsmen, assayists, mineralogists, geologists, etc., it is a wonder young men do not turn their attention in these directions, and therein win fame and fortune, and bring blessings

TAX THE CHURCHES. The Cleveland Plaindealer of the 19th ult. gives a resume of an address delivered in that city the evening previous, by W. E. Bond, before the Free as highly taxed as a poor man's home, and insisted a day of reckoning would surely come. He said:

"The justice of the claim made by non-religionists, that church property should have no advantage over other properties, seems to be beyond the thoughts of the religionists. Why should a poor man's little home be taxed while church property is exempt? There is not a single claim made for church exemption but what can apply with greater force to the poor man's home. The first claim made by the church is that churches are God's special property, and, therefore to tax His property is to tax Him. We deny that churches are His property in any sense whatever, except on the general principle that all properties are equally His, granting, for the sake of the argument, that there may be a God. We deny that even if they are His special charge it would be wrong to tax them.

"Would God destroy his own? History teems with the destruction of churches by natural causes. The lightnings of heaven have many times penetrated to the very innermost sanctuary, the holy of holies, while priest and people have perished by hundreds. Even while priests were preaching the horrors of hell fire, the heavenly fires of divine wrath penetrated to their very souls and dried up the marrow of their bones. They were ever ready to charge others with being the victims of divine vengeance when misfortune overtook them, but the destruction of churches was not the reminder of God's wrath to themselves but those reminders became too frequent and costly. It seemed that lightning took special pains to hit a church spire. If it be true that every thing was designed by an All-Wise Providence for good, then the enormous destruction of churches and church go

ers was a good thing. Who knows!

"A heathen invented the lightning rod, and the hand of God was stayed so far as lightning was concerned. But the resources of providence are boundless; thwarted in one way by the cunning of man, it can still find means of accomplishing its ends. In earthquake ridden countries, where the terror stricken inhabitants have fled to the sacred sanctuaries for safety, they have been killed by thousands; churches and people have been buried in one common Verily the power of a wrathful God is fearful to behold. What is man, that Thou art mindful of him.' The hurricanes, too, have done their deadly work. Churches have been blown out of existence by the winds of heaven, while buildings more lowly in their thought there can be no question. But pride and not claiming to be holy escaped the fury of the winds. Is it possible that 'whomsoever He loveth, He chastiseth?' This is a queer world. We hardly ever read the account of a fire, in our cities, without having included the announcement of the destruction of one or more churches. Not a denomination but has suffered. Is this because He loves them all alike? Or is it because He does not love them? It is a bitter medicine, the more intelligent and conscientious religionists have to swallow. Believing in a designing providence and a just God, they see the temples erected to His glory destroyed by His own agents. It is enough to cause the more thoughtful to suspect that there is more method than honesty in the plea of exemption from taxation, and to see that those who are foremost in claiming exemption have some pe-

uniary interest in the matter. "Another plea for exemption is that the church teaches morality. A total denial of this claim would not be stricty correct. The teaching of morality in church religion is not a fundamental principle governing church action. The principles underlying church action are perpetuating priestly power through not because his earlier words were keeping the people in ignorance and false, but because a goodly number of fear, and third, as a means to carry out the second, the acquisition of material wealth. These three are certainly very peculiar means and methods, to

say the least, of teaching morality. "Nearly every nation in times past struggled for its very existence against thurch greed and despotism. The exception to past experience will surely have their turn; it is only a question of time. The people of the United States will not escape. Already the increase of church wealth and consequent exemption is reckoned by hundreds of millions of dollars. Two of our presidents have warned Congress that if exemption is allowed much longer the time will not be far distant when in the will be so enormous as to be a menace to our liberties, and when our eyes are finally opened to the villainy of the scheme we will resort to swift retribution or go down to ruin. The scenes of

DEFEATED.

The Legislature of Wisconsin has just killed a pending bill empowering the State Board of Control to inspect Convents. This action must have resulted from priestly influence. With the public prejudices against the management of these private prisons for the immurement of women, the Catholic church, if honest in the opinion that the inmates are properly treated, should have called for the legal inspection of those bodies, in place of opposing such action. No place is too sacred to be exempt from examination if evil practices are believed to prevail there. We hope every State Legislature, at each regular session, will agitate this question, and finally act favorably upon it. Let the light of heaven shine upon church prisons, as upon every other retreat where their inmates cannot come and go at will.

PARTLY CORRECT.

At the Chicago Avenue Church a few evenings ago, the clergy made a violent essault on the Masonic fraternity. President Blanchard, of Wheaton College, claimed all secret societies were instruments of the Devil for overthrowing the home, church and State.

Yes, George Washington was a prominent member of the Masonic fraternity, as were many of the most distinguished names in the American Revolution; and they revolted against the declaration of Paul: "The powers that be are ordained of God," and they succeeded in that revolt, and gave to the world the United States of America, While they were doing this the clergy very generally opposed them. Among this number was John Wesley, the founder of Methodism. We came near saying, and would had we not been pious, that the cusses are not satisfied, so they are still laboring to destroy the Republic these "instruments of the Devil" set up, and want to establish a hierocracy on its ruins, with a code of. laws made to govern a tribe of barbarians as its text book. "It won't do." ly in pillage and slaughter.

THE HISTORY OF TACITUS. The entire history of Tacitus, as we have the work, was regained from a single copy found in the fifteenth century in a monastery of Westphalia. Thought Lyceum. Mr. Bond bewailed That we should owe the works of this the fact that church property was not author to one copy is a remarkable circumstance, for the Emperor Tacitus, who claimed to be a descendant of the historian, had copies of the history placed in every library of the empire, and each year had ten copies tran-

scribed for presentation to scholars.

All, it seems, perished save the Westphallan copy .- Press item. The Annals of Tacitus is one of the monkish forgeries which misled scholars for many years. It appeared just when it was greatly needed to supply omissions in the classics in regard to Christianity, just as old copies of the Gospel are still dug up in those same cloisters "to fill a long-felt want." Prof. Johnson, who brought greater learning than any other writer to bear upon the authorship of the classics, says the thoughts of Tacitus are Catholic. The work is filled with Catholic phrases of the 15th century, quite out of character with the time when it is pretended to have been written at the close of the 1st century. The excellent Latin was of the 15th century period. Prof. Johnson credits the work to the Benedictine monks, and says: may certainly affirm that this strange piece of mythology was a monkish pro-

It was Tacitus who told the ridiculous and shamefully false tales about Nero murdering his mother, of his burning Rome, fiddling and dancing in his garden while the greater part of the city went up in flame. It was a device to show that there were Christians at that early period, the animus being the destruction of a large number of that sect, because they were charged with

firing the city. That Rome was burned is very probable, but as well charge the mayor of Chicago with the great fire of 1871 as Nero with the destruction of the then capital of the world.

DEPLORABLE.

All the varied means of grace seem financially depressed. It is not Bible societies, nor Foreign and Domestic missions, nor church circles, nor even societies for the spread of the Gospel that are alone in the throes simulating dissolution, but even the American Tract Society, which has been such a powerful auxiliary in frightening sinners into the church, is now sounding an alarm. For wellon towards a century its tales of an angry God, a crucified Son, the undying worm, the eternity of punishment, and the miseries of the damned, in the form of tracts, have been distributed broadcast over the country, the expenses sustained by donations from the wealthy and special legacles from departing churchmen. From a late report deploring the lack of Christian faith by a large majority of the population, it announces the falling off of its revenue from legacies alone during the last year of upwards of \$50,000.

This is deplorable! Won't some rich Christian be so kind as to die and leave his princely fortune to the American Tract Society-which refused to publish either tracts or treatises on the subject of slavery, and in 1859 led to several independent organizations in consequence-and thus save the parent of all the others from general bankruptcy? If there are no frightened sinners there will be no accessions to churches. no legacies, no contributions of any sort to sustain the Gospel, and the whole institution, societies and clergy, will die of inanition. "Help us, Cassius, (with cash) or we sink!"

A JUST DECISION.

The friends of true liberty and free public schools for secular education, have reason for rejoicing in a decision form. The kings did much to keep the upholding dogmas and superstitions, just handed down by a Minnesota Disof its determination to dominate or destroy our American public schools, the church authorities had ceeded in introducing Romish religious instruction in a public school. Suit was instituted to prevent this attempt at Romanizing American children, and a press dispatch from St. Cloud, Minn. tates that, "Judges Baxter and Searle of the District court have just handed lown an important decision in what is known as the Avon school case, where by the school district and its teachers are enjoined from using the school house to give religious instruction or to teach the Roman Catholic catechism The decision applies to all public schools in the State and to all religious creeds. The practice of teaching the very nature of things church wealth catechism is held to be contrary to the constitutional guaranty of freedom of

The foul game of the slimy emissaries of Rome is blocked by this righteous lecision. But their treacherous enmity the French revolution may be enacted to American public schools, and their efforts to undermine and destroy, if they cannot dominate them, will cease; and they must be watched and their attempts met with quick opposition by the friends of American institutions.

BURIED THREE DAYS.

At last the great feat of throwing a subject into a hypnotic trance-a condition of supposed temporary suspension of animation-and burying him for a period of three consecutive days has been accomplished at Sincoe, Ont. facts we glean are stated in the following paragraphs, the first dated three lays ahead of the last, taken from the

daily press of this city: Professor Ferris, hypnotist, placed a subject in a trance at Simcoe, Ont., and buried him six feet under ground, there to remain three days. Sheriff Jackson and a posse of officers appeared on the scene as the grave was filled in and ordered the professor to take the man out or suffer arrest. The professor refused, stating that he was violating no law, and after consultation with the county attorney the sheriff finds he can take no action. The subject is supplied with air through a box. His face can be seen. It resembles that of a

corpse, but has not the extreme pallor.
The man hypnotized and buried in the ground for three days at Simcoe, Ont. has been disinterred. Great crowds followed the box containing the body to the opera house. As the man was being brought back to a normal condition he was restless and finally smashed the box he was in to pieces. It required five men to control him in his struggles until he was fully restored to conscious

ness.

APPEAL TO GOD. The belligerent powers between the Adriatic, the Ionian and the Aegean Seas, are now appealing to their respective Gods for succor. As it is the ongest pole takes the persimmons, so party most influential with the heavenly powers may expect the victory, if prayers are to determine the resnit. But it is one of the funny thing that neither party is willing to trust Divinity, so they engage indiscriminate

Seemed to Be Shadows.

ments, which will be new to many of our readers It seems from the brief FATE-BY MYSTERIOUS PANTOnarration that it was virtually only a MIME MURDERER IS DETECTED turn of the wheeling fortune that the -PICTURES OF CRIME FROM AN English speaking peoples are not Mo-INVISIBLE CAMERA - GREAT hammedans instead of Christians. Had WRONGS RIGHTED BY HEEDING King Henry II. so early as the begin-THEIR SUGGESTIONS -, EMBARning of the 12th century, entered into RASSING CONTRETEMPS OF A a combination with the then Moham-YOUNG AND WORLDLY THEOLOmedan powers of Spain, the destiny of GIAN REMEDIED. the world might have been materially "Shadows! Reflections from unac-

ASTONISHING REVELATIONS.

In a private letter to the writer, Prof.

Alexander Wilder of Newark, N. J.,

made the following interesting state-

nection.

could be probed to the bottom.

with falsehoods and deceit.

of real time. Spread over so long a

period it is no wonder the stories are

badly mixed. But we are keeping the

reader too long from the interesting

narrations of Prof. Wilder. We quote:

in the school district library of my na-

tive town, a mention of the Crusades-

that at the bottom was the purpose to

beat back the Moslem invasion of

Europe, rather than any special re-

ligious purpose, as we now understand

was the intention. That statement has

had its influence in shaping my own

"I have read that Henry II., of Eng-

land, (A. D. 1154 to 1189) actually con-

to 1199) actually offered the Moham-

his character. Upon learning it was

"Some three centuries ago the Papal

chair was taken down to be cleaned.

On the seat was an astrologic figure

describing the Twelve Labors of Her-

cules. In 1795, when the French army

"All this may have been accidental.

and his crusade against the Albigenses

against the semi-Parsees, a Magian sys-

"Christendom used to be in a shaky

condition. It so happened that a Sufi

dynasty gained the throne of Persia,

while in fact Protestantism was taking

Turks off from the 'Holy Roman Empire.' Probably but for that check Ger-

the divines of Wittemberg; and we

would have had neither Protestants nor

the Inquisitors-and probably not the

"I utterly discount the story of seven-

ty-two men, in seventy-two cells trans

lating the Hebrew Scriptures into

"I have the Hexaglott, and the Greek

version is often widely different from

CANNOT SUIT ALL.

To the Editor:-I am so well pleased with The Progressive Thinker, dated

May 1st, I want a few extra copies.

I find that you are not afraid to let

divergent views appear in your col-

umns; sometimes I, cannot agree with

you in your editorial notions, but I can-

not condemn your paper on account of

subscribers; there is no use trying to,

would make a h-ll of a mess of it!

Once in a while a number comes to

hand full of mighty good reading, and

your issue of May 1st is one of them. I could not well do without your

paper. The writings on scientific sub-

jects are both meat and drink to my

mentality. The extra numbers I dis-

tribute to some of my dyed-in-the-wool

theological friends. I claim several

such; some of them preachers of the

everlasting gospel. What this is I do

not know, nor they either; it is entirely

Mr. Moore is right in his estimate-

"you cannot please all." The mind

that strenuously insists that a paper

must be conducted alone on its plan

strictly, regardless of others, is narrow.

self-conceited and exceedingly foolish

No Spiritualist paper is published now

nor can one be published, that will meet

the demands of all.; There is scarcely a

single feature of The Progressive

Thinker that some one has not objected

to, they not having breadth of mind

enough to know that what is unpal-atable to one is delicious food for an-

other. We publish not only the largest

Spiritualist paper on earth to-day, but

therein will be found by far the great

leave to others the food on the table

Spiritualist paper some one else does.

ONE MILLION! ONE MILLION!

ers. We want to illuminate the mind

sale at this office.

a cant phrase. I remain, Quincy, Ill. JOHN L. MOORE,

for sixteen years a J. P.

You CANNOT please all your

the attempt,

translation being exactly alike.

in seventy-two days, and each

Jesuits.

the Hebrew."

this.

and if you made

Magian to suggest the Crusades.

perfidious he would go no farther.

Mahomet his Prophet."

thinking.

"I remember reading when a youth,

different from what it now is. It will countable objects thrown upon the darkbe remembered that the followers of These are the things described in Prof. the prophet preserved the literature of Harrington's narrative, and I can well the world while the Christian nations were destroying it; and it was they who understand the frightfulness of the images thus presented; not that I ever saved to comparatively modern times saw them, but for many years, probably the arts and sciences of the ancients. It is well to read Draper's Conflict Betwenty-five. I have been haunted by shadows in the broad sunlight, and at tween Religion and Science in this connight in the lighted chamber, as well as in the fields when illuminated by the And that astonishing revelation which rays of the moon, and I know how the great Papal chair of state at Rome startling a reflection may be when it is made to the world is abundant food for thought for a long time. It would be impossible to discover the object reflected. I have dodged thousands of well if the sources of that information foreshadowed blows, thousands of threatened colisions, thousands of Notwithstanding the long list of Popes, and the claims to great antiquity dangers apparently impending, and of Catholicism it is probable it had but have fled in terror before pursuits which seemed to mean destruction, little if any existence back of the 10th most of which proved to be false alarms to the 12th century. Our chronology, like our history, is the production of and objectless. Doctors have charged these things to disordered nerves, but | said: the monks in their cloisters. They had little to do but forge history. The Dark only their ignorance could so far lead Ages of a thousand years are black them astray. I know the nerves have as little to do in producing these reflec-Probably many of those centuries, if tions as the toes or ears, and equally well am I persuaded that the phenomthe truth was known, would be comena have a meaning, in some cases carpressed into less than a hundred years

> tion. Thus spoke Mr. Tudor Lamson in comment upon Prof. Harrington's description of what befell James Augh ton. Lamson was requested to tell his story of the shadows, and he did so in substantially these terms:

rying with them their own interpreta-

"There are classes of these curious visions, but I have never tried to classify them in a systematic way. All disclose ghosts of things or events in the past, present or future, and the fact that they are veritable has been brought home to my apprehension in several instances-in some half dozen in the gaze of the criminal. a manner never to be forgotten. In a sidered the feasibility of making Islam general way we know that when any the State religion, which his quarrel with Becket, a half Saracen, may have given object is seen, be it man, a horse or a landscape, there is an image of that modified. John afterwards (A. D. 1116 object painted upon the retina in rays of light. How the image is communi medan Ruler in Spain, to adopt that cated to the brain and from that to the faith, if he would help in his conflict sentient principle, what mechanical change is produced upon the nerve with the Pope, The monarch asked what kind of a man John was and of fibers during its transmission, what changes are required to convey the different images of a man, a horse or a landscape-of all these things we are lamentably ignorant. According to our verbal terms we see, feel, act and suffer, but the mechanical and sensitory forces which govern these functions entered Rome, the chair was over-hauled, and on the seat was inscribed the legend: No God but Allah, and are wholly beyond mortal comprehension. They are among the prime mysteries of life.

"Standing upon a smooth, grassy lawn one summer afternoon, with my but it seems to indicate some possible back to the sun, which was brilliantly but it seems to indicate some possible negotiations for a union of the two religions. In pante, Mahomet is represented as a secretary, not the head of a false faith. J. W. Draper gives him an inspiration from a Nestorian monk. Pope Innocent III, entertained grave doubts of the 'Holy Catholic Faith,' and his crusade against the Albigenses glowing, I saw the dark shadow of a man flourishing a club, and the impres sion upon my mind was that I was about to be assaulted by some one who had come behind me stealthily. Turning quickly I saw no one. There was not a human being in sight. Upon resuming my former position I was merely a contest. of the Koran that the shadow had vanished. In the abstract detail of this phenomenon tem that was almost as strong as there was nothing new; similar things Catholie sm. "Pope Sylvester II. is said to have have come to me before, but there were peculiarities in it which startled me imbeen a student at Cordova (This is disneasurably. The face of the man in puted), and was accused of being a the threatening shadow was not only strongly outlined, but the features were as faithfully presented as they could

have been by a true artist. I RECOGNIZED THEM.

"I had seen the man under exciting conditions, surrounded by circumstances of danger to his liberty, perhaps many would have succumbed to the ness and assurance had temporarily ex- profit by the Mosselms of Constantinople, instead of tricated him. Why I use the word 'temporarily' you will soon understand. You despicable assassin! not appeased

"The man was Jean Gasparin, an Americanized Frenchman. A few months previous to the shadow apparltion he had been arrested and tried for the murder and robbery of a commer cial agent, and he was acquitted on evidence which seemed to fasten these crimes upon another-a young man of good reputation, named Oscar Richardson. Gasparin was not in good standing. He was a man full of resources, lowever, quick to discover and utilize an advantage, and quite a genius in his way as an amateur chemist and phar

"He sought Richardson's society, and the latter, always courteous and complaisant, permitted a casual acquaintanceship to drift into more intimate relations. The men were professed friends, a relation to which Richardson assented passively and much to the gratification of Gasparin.

ness relations with Adams, a commercial traveler, who was found dead in an unused field one morning. His head was broken, doubtless by an assault with a bloody club found near the body. He had been seen on the preworthy was arrested on suspicion. He ludicrously hooked, heavy jaws appar- the bare truth.' ently unattached to flesh or skin, and eyes like those of the ferret. When you cap these features with a heavy crop of russet hair you get a fair notion of how Jean Gasparin looked when viewed by a causual spectator. He proved by two witnesses that he left Adams and Richardson together quite late on the night preceding the murder, and, by a third witness, that were the property of Richardson. I man sympathy, and evidently he realneed not enter into further details of Gasparin was acquitted and Richardson found guilty, much to the chagrin of the prosecutor and my legal friend. "When I recognized Gasparin's feat-

est amount of varied reading matter Don't read what you don't like. You you don't relish, and it generally disapures in the objectless shadow, it seemed pears; and what you don't admire in a to retire the shadow in another form in this instance. We want to reach 1,000,000 new read appeared, this time carefully bestowing knife and glove near a lifeless body of those Spiritualists who take no Spirand stealing away in the gloom of a dark corner. Almost instantly the itualist paper. We will send all new subscribers The Progressive Thinker three months for fifteen cents. Read the article on fifth page headed "Fifteen Cents." It will give full par-"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the wellknown author. Price 15 cents. For

SHADOWED TO A DESERVED exact point is readily identified by its contiguity to a rustic settee, known as

THE LOVER'S SEAT, beneath a spreading oak-a popular lounging place in warm afternoons and evenings. I had been there frequently, but the place never looked more cozy and familiar than in the graphic shadow now disclosed, with Jean Gasparin as the presiding genius.

"A motion for a new trial was pending in Richardson's case. I called upon his attorney next morning and told him ness! says the Cincinnati Enquirer. | what I had seen in the shadowy pletures. He laughed, but I saw he was interested.

"'Suppose you investigate the place in Tower's Wood, said he. Take a man with you to do the digging, and also that we may have another witness as to what, if anything, may be found. If you come upon a parcel, open it, and both mark for identification each and every article it contains. "A package wrapped in an old rubber coat was found three feet below the

surface. It contained a gold watch, diamond stud, jeweled cuff buttons and several hundred dollars in money in a pocketbook holding also many valuable papers. We marked them as directed, and in the afternoon conveyed them in a vallse to the office of the attorney. As soon as he saw the rubber coat he "'Gasparin wore that garment in

stormy weather for several years. He spilled acid upon it once, leaving a mark resembling blood, and here it is. It is fortunate that he was not tried on the charge of robbery, for we had no Now it seems to be plentiful and for this lesser crime he shall be arrested without delay, and we will see what may be coupled with it through further developments.' "Accordingly the villain was taken

into custody. In his examination he made strenuous denial of the crime, and invoked immediate judgment upon his head by Almighty power if he were not speaking truth. Richardson's attorney induced him to repeat this invocation during the cross examination and immediately following it the old well-known rubber coat was held up to

"'Did you ever wear this garment?"
"'No!" The man was off his guard, and answered hastily. He was painfully excited, and his little eyes rolled and snapped like those of a vicious animal when enraged. From a throat hard and dry words finally came, in almost

a whisper: "'Let me see it. My coat was stolen, and that may be mine.

"He looked it over hastily, occupying two or three minutes, during which it was several times dropped upon the floor, and then he said: "'I think it was mine once, or one

just like it; but it was lost or stolen.' "'Or buried in Tower's Wood.' added the attorney. 'Why was it buried? Why were articles of great value wrapped in it and the parcel sunk in he mold three feet below the surface? Answer!' he shouted in a commanding

"Gasparin's countenance from dead pallor to flaming red and back again, varying these hues many times in a moment, like sudden flasher of light and heat, and he made several efforts to speak; but the attorney was impatient to finish the disclosure.

"'Ah, Jean Gasparin!' he exclaimed 'your crimes have found you out. You can no longer hide away from inexor able justice. While you reposed in fancy security your whole scheme has been disclosed to the executors of the law. How you stole up behind poor Adams and brained him with a club; then, to divert suspicion against auother, you purloined Richardson's knife and gloves and dropped them near the corpse of the man you had slain; how, having robbed your victim of life, you descended to the infamy of despoiling his clay and burying the booty at night in Tower's Wood, where at some future to his life, from which intrepid cool- period you thought to reclaim it and

PRICE OF BLOOD.

by the life of one citizen, you conspired with the powers of darkness to bring about a judicial murder with one for whom you professed friendship as the victim, and the motive to murder Richardson was just as damnable as that which impelled you to take the life of poor Adams. Your position is that of a murderer unutterably vile, and, if you have a spark of sensibility, your own reflections must bring a severer punishment than man can inflict. Now speak up! If I have misstated your crime you are at liberty to correct me?

"The prisoner stared at the attorney vacantly and utterd not a word. Sur prise overwhelmed him. My assistant at disinterment of the dead man's proprty and myself were called to testify, and we identified the articles as those found, as I have stated. Then Gaspariu used his tongue. "'See now,' he began, 'Those two

"The naturalized Gascon had busifellows must be the rogues. One did the killing, the other the robbing, and then they stole my coat and buried the swag in it. That is plain enough, eh? Officer, I make the charge, and they must be arrested. "'You forge;,' interposed Richard

vious evening with Gasparin, and that son's attorney, that you were one of the most determined witnesses against in turn accused Richardson of the my client, and that you produced crime, and professed to have testimony through yourself and your friends within call to establish the charge, the testimony which connected him which few believed. I was present at with these atrocious crimes. I can unthe trial of the two men, Richardson's derstand the enormity of the perjury attorney being a young friend in whose thus committed, but did not expect you success I felt a special interest, and it to concede it at this time, when you are was there I saw Gasparin for the first in so much danger. If you wish to contime. He was of sinister aspect, thin fess, however, you are at liberty to do of visage, with a long and slender nose so, but you must tell nothing beyond

"Gasparin saw that his position had been made worse, if possible, by inconsiderate words, and he lapsed into moody silence, the picture of despair. His hooked nose became more pointed his famished jaws more gaunt, and the tone and attitude of the man were decidedly Mephistophelian. He seemed to be self-condemned and cut off from human sympathy, and evidently he realfinished when Court adjourned the fol testimony, for upon that referred to back to prison. In his place next morn lowing day, and Gasparin was taken ing they found nothing but a clod. The spirit had found release through the kindly offices of a dagger, so carefully concealed about his person that it escaped the eyes of the prison authorities that the vision had come to me with a when they searched him. If 'suicide is purpose. Unquestionably it did. After confession'—a declaration attributed to had gone to my room that night it Daniel Webster-nothing could be more filled my mind, and as I was preparing conclusive than the finale it supplied

OTHER SHADOWS.

"By the same means of information I learned something of the character scene changed and I saw a perfect pre- of a man who was paying court to one sentation of my man digging in the of my cousins with a view to matri-earth of a well-known locality, called mony," continued Mr. Lamson. "I re-Tower's Wood. For what purpose? ceived a hint through a shadow scene Surely, he would not make a grave in that he was a gambler, and investigasuch a place. The question is resolved tion proved it to be true. I conducted by the production of a package, and the negotiations through which an unthis is carefully buried, and all traces derstanding was had that his attentions of digging obliterated by strewing dry should be dicontinued, and upon his earth and leaves upon the spot. The demand gave him the reasons for this sale at this office. Price 10 cents.

request. He acknowledged the truth of the charge, but tried to insist upon the name of my informant. I told him that I did not know the name, and to this day I have not learned it.

T.

angelle

'A young girl, cook in the home of a friend, was shamefully betrayed under promise of marriage. The time for an interesting event was drawing near, but she refused to disclose the name of her betrayer, feeling safe in his promise to make all right. Not so with my friend and myself. We were aware that un-der such circumstances a promise by a man who takes advantage of an unsophisticated girl is worse than a broken reed. Efforts were redoubled to induce a disclosure of the responsible person, but to no effect. One evening the matter troubled me annoyingly, and I thought of the shadows as a means to obtain the desired knowledge. In that moment the curtain at an open window was agitated in an unusual way, and I saw pictured upon it the profile of a man I knew. Recognition was immediate and positive, but if he were the guilty man it would prove a surprise to the community. He was the son of a clergyman, well educated, and at that time a theological student, and it seemed preposterous to suppose him so far off the religious track as these signs would indicate. I would not be hasty, but said to myself that if these pointers came again in the same connection I would act upon them.

"While I was dressing next morning the shadow again appeared upon the curtain, and, as if to give full assurance of the fact in question, the outlines of the girl's features appeared in its place when the other vanished. I called upon my friend and stated that the man wanted had been discovered, but when I told him who the person was he became incredulous. After some argument, however, he was induced to go with me for an interview with young scamp, on condition that I do all the talking. We took the fellow so completely by surprise that in ten minutes his confession was made, promise of marriage and all, and we began to insist upon the fulfillment of the conditions. "'Really,' said he, 'that is impossible.

Don't you see it would ruin my prospects?

" 'How about the girl's prospects?' "'Oh, that is a different thing. She will get over it in time and probably marry some decent fellow.'

"'No, she will not,' exclaimed my friend, breaking the condition that I alone should conduct the affair, because she will marry you, and this little matter will be attended to to-day or tonight you will be under arrest.' 'But that won't do.' "It will have to do, you may be as-

sured,' interrupted the girl's self-appointed guardian, and now come along to your father and we will complete all arrangements.' "Why, father is not to know, you

see. He'd never forgive me-" 'Come, come, or the law shall take hold of you at once.'

"Reluctantly and against reiterated protests the culprit was brought face to face with the embarrassing conditions in presence of his father, and the old gentieman behaved himself most chivalrously. 'Chester, my son,' he said with great

solemnity, 'if you are guilty of this wrong the amends must be prompt and complete. I am unacquainted with the girl, but if she is good enough for your issociation she is good enough for your wife, and if you gave your promise to wed her that you shall do.'

"'She has proved herself unworthy by lying,' replied the youth. 'The promise she would not give up my name to anybody, not even if her life were at stake.

A WRONG RIGHTED.

"'Neither has she given it up,' said I. Threats were powerless to force it from her. Our information comes from source wholly independent of the girl.' "'We are wasting time,' interrupted

my friend. 'It shall be a wedding or an arrest within the coming five hours. and the question may as well cided without further delay.

"Where is the girl? asked the clergy-

"'At my house.'

"'Bring here here in two hours and the knot shall be tied strongly. Give me so much time to prepare this boy's mother, poor woman.

"So it was done. The young husband was relieved from theological pursuits and installed in the mercantile line, and I hear he is doing well in a worldly It is said he makes a fairly good husband, and that his wife is a true and lovable woman."

Several additional incidents were related, which may be recounted at an-

PROHIBITION IN IOWA.

Iowa has gone back on its prohibition record, and by a recent act of the Legislature, 55 to 41 in the House, allows manufacturers, wholesale dealers, and transporters, to pursue their accustomed duties without molestation. Saloon keepers cannot use the Courts to collect their bills. If prohibition does not prohibit, and if more intoxicants are consumed under no license than under well restricted license laws, as is very generally conceded, then casuists will be liable to settle the question along the lines which make the traffic the least profitable to the dealer and conduces the most to sobriety.

HOW IS THIS?

Dr. L. S. Copper delivered an address to a large audience before the Franklin Club, Cleveland, O., on Easter Sunday, his subject-"Ingersoll as a Reformer." -The Cleveland Plaindealer reported the lecturer, as saying: "Ingersoll's doctrine is a progressive

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one. He declared that in his belief ho is one of the ablest reformers in the country and his doctrine would sooner or later receive proper recognition from he great majority who are searching for a reform that will materially change the present order of things."

"The Prophets of Israel." By Prof. C. H. Cornill, of the University of Koenigsberg. A scholarly and apprecitive historical review of the prophet of Israel and their works. For sale at this office. Paper covers, 25c.

"Ancient India: Its Language and Religious." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper.

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth. \$1. For sale at this office.

"Bible and Church Degrade Woman," By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect of Woman Suffrage on Questions of Mor-als and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For

To the Editor:-As set forth by the Times-Herald, dreams are of so many varieties that they scarcely can be classified, and in order to show how imagination may run riot in slumber, and, when the will is withdrawn-

* * * Join a medley of disjointed things, A court of cobblers, or a mob of

kings-

the experiences of several prominen residents of Chicago are subjoined. Dr. Henry M. Lyman, professor of physiology and nervous diseases at Rush Medical College, and a widely

known practitioner, has made some careful investigations, from a scientific standpoint, into the nature and causes of dreams. In fact, Dr. Lyman has been so interested in the subject that in his book, "Insomnia and Other Disorders of Sleep," he has devoted one chapter to dreams and dreaming. As a nat ural result of his study in this direction some curious incidents have come under his observation.

DR. LYMAN RELATES A DREAM In conversation the other day Dr. Lyman said: "One of the principal sources of dreams is external action on some one or more of the senses. The chief faculty of the brain being at note each trival noise or disturbance that would pass unheeded during our wakeful moments. In this way the He tells of an ignorant servant girl who slightest noise or disturbance becomes on her death-bed began repeating verse slightest noise or disturbance becomes magnified in a dream to an actual occurrence. And thus the minor faculties shift them back and forth like the slides in a magic lantern. Sometimes a doctor, "dreams would prove a most un- portions reliable method of diagnosing a disease on account of their unreliability."

Dr. Lyman had a most remarkable dream that happily illustrated the rapidity of the occurrence of events in dreamland. While half dozing he heard the night watchman trying the front lock. The doctor fell soundly asleep and dreamed he was back to his room trying the fastenings to the windows. His father and mother and other members of the family were in the next room eating breakfast, and he saw them all as plainly as if he were really there, Finally he-dreamed he took a bath and then wandered out in the garden. He noticed every shrub and plant, and trees that had been there thirty years. He especially took notice of a plum tree, which he thought had not grown sufficiently during the time since he had last seen it. He paid attention to every little detail, and passed the entire day about the house and around th grounds. Then he dreamed that night came and he again went through the rooms trying the fastenings of the windows, when suddenly he heard a great crash in an adjoining apartment, which was toward a gypsy camp in the neighborhood. He rushed in just in time to see a picture disappear through the wall. At this point his wife awakened him and asked him what he was trying to do, and at the same moment he heard the night watchman descending the steps. Dr. Lyman had put in a busy day while the watchman had expended a few seconds testing the security of the front door.

DR. LAWRENCE'S EXPERIENCES. The Rev. Dr. William M. Lawrence, pastor of the Second Baptist church, ex perienced an exceedingly wonderful metaphysical phenomena twenty years ago which made such a vivid impression on his mind at the time that he recalls every incident in connection with it as clearly as if it happened yesterday. In relating this bit of thaumaturgic life history-which, by the way, has never before been told to more than some half dozen intimate acquaintances-Dr. Lawrence wishes to have it distinctly defined that he attributes every part and action of the psychological occur-

rence to some unexplained scientific principle or principles. can scarcely tell," said he "whether this was a dream or not, but

I shall recite the facts precisely as they occurred, and you may draw your own conclusions. I was a young student at the time at a theological seminary in New York. It was Sunday. I had been to church; and, I wish here to preface my remarks with the statement that it was our custom not to dine on Sundays until after Sabbath school-about 1 o'clock-and as I had had nothing to eat since 9 o'clock that morning, the strange events that followed certainly did not arise from a disordered digestion. For some time it had been my habit when tired to wrap myself up in a blanket, lie on my right side on the floor with my left hand extended, my head on a hassock and my feet toward the fire. On this occasion I assumed this favorite position. In a short time I experienced a very peculiar sensation. I seemed to have come out of my body and was poised above it at a distance of about six feet, but was still attached to it by some apparently elastic substance. I could plainly see myself or rather my body lying there, as my spiritual being was out of its physical dwelling place. I could see that my eyes were closed and that my flesh was white and bloodless, and when I touched my left hand it felt cold. Although I could not free myself from my body I seemed to be able to be present in all parts of the town. The streets were broad and lined with elms, and I could see it all distinctly. I could see the old church on the hill, and I could see the prayermeeting being held there and what the speaker was saying. I had a very dear friend-a fellow student-and saw him standing at the postoffice conversing with a mutual acquaintance and I heard what they both said. I saw a lady and gentleman downstairs in the house where I was, and I understood what they said perfectly well.

AWOKE AT WILL. "Thus I had the power of seeing all these happenings, but still was not entirely detached from my body, although away from it. At length the thought head to foot with a cold perspiration. lounge and it was some time before I tyas strong enough to leave my apartward informed me when made ac-

quainted with the case that had I not built trance is gaining favor with the

returned to my body tust as I did I never would have returned.
"Later on when I met my friend

vhom I saw at the postoffice I said to him: 'Why did you say so and so to soand so to day? He looked surprised and said: 'Yes, I said that, but I did not know that you were anywhere around. Then I said to the speaker at the prayer meeting: 'I heard you say soand- so at the church to-day; and he replied: 'I said that, but I didn't see you there.' To the lady in the house I said: Why did you say such and such a thing to Mr.— to-day?' 'Indeed,' rejoined she, 'did I talk so loudly that you could hear me upstairs?

"I have had similar experiences to that," resumed Dr. Lawrence, nothing so remarkable or of such a vivid character. My eyes have been closed-whether asleep or not I cannot say—and I have heard my wife reading in another part of the house to the children. I have never heard of anyone else having an experience like mine. It is not on the Blavatsky order, as she was in the habit, I understand, of voluntarily putting herself in that astral state, while my condition was entirely without my will or volition. It must, in my case, have been the result; of some scientific condition, but what that condition was I am not prepared to say, nor have I ever had it satisfactorily explained to me."

DR. THOMAS' DREAMS. Rev. Dr. H. W. Thomas has had some nost remarkable dreams which he relates with a clearness that indicates the impression they made upon his mind. Thomas' ideas of metaphysics were fashioned in his youth after the school of Sir William Hamilton. "I remember," said Dr. Thomas, "of a case rest during sleep, the minor faculties related by Hamilton that always seemed to me to illustrate the wonderful retentive power of the human mind. after verse of the scriptures in the original Hebrew and recited verbatim take up these supposed occurrences and long passages of the Septuagint. Her attendants were unable to account for it, as the girl was entirely without edupeculiar sensation produces a certain cation and had never had the slightest kind of dream. A case was once instructions in the languages. Finally brought to my attention of a woman it was ascertained that the young wowho dreamed she was being burned on | man had formerly served in a family the breast. Investigation showed that where there were a number of learned she had a cancer. However," added the clergymen, who frequently repeated portions of the scriptures in the dead tongues, and she had unconsciously assimilated every word and involuntarily repeated the verses like a phonograph while in the cateleptic state. This peculiar condition of the

human mind is unexplainable. In some similar way dreams take posses sion of our sleeping thoughts. We may all laugh, if we will, at these strange old home, going about from room to fantasies of the night, but the greatest scoffer of us all has in the secret recesses of his heart a certain respect—a certain awe for the mysteries of dream-

ONE DREAM OFTEN HAD, "I have dreamed considerable in my life," continued Dr. Thomas. "There is one dream that I must have dreamed at least fifty times, and each time it seems so natural—so true—that even in my sleep I say, 'this is not a dream—this is real.' In my boyhood days in my old nome in Virginia, on the Alleghany Mountains, the principal sports of the young lads of the neighborhood were bunting and fishing. As we all worked hard during the week it was seldom that we could obtain any time for these recreations except Saturday afternoons and Sundays. My mother was very religious and disliked to have us boys hunt on the Sabbath, and in deference to her wishes we refrained from so doing. But on one occasion for some reason or other, I had remained home from church, and during the absence of the family one of my comrades called upon me. In a moment of thoughtlessness I consented to go hunting with him. On my return my mother was there. All she said was, 'My son, I am sorry you went hunting on the Sab-bath.' That hurt me more than if she never forgot it. Time and again I have seen, that scene reproduced in my dreams. I have seen my mother's face -1 have heard her say, 'My son, I am sorry!" As I grew to manhood and entered the ministry I still dreamed that dream. In my sleep I would say, 'And you a minister and broke the Sabbath!' Then my mother's face would appear to me as plainly as in those old days in

our children with love and gentleness. Gentleness in youth remains with us in ARE DREAMS PROPHETIC? "The dreams of my later years have been of a more wonderful nature,' added Dr. Thomas thoughtfully. Then, after a moment's pause, he slowly resumed: "if we accept the biblical interpretations of dreams we must believe in the prophetic. The Old and the New Testament abound with the narratives of dreams and visions. simply recount them as they came to me. One dream in particular has especially impressed me with its vividness. During the last days of my wife's illness I occupied a sleeping apartment that had a window opening into the court to the east. One night I dreamed that I saw her floating by in the air. Her face looked as it did in her girlhood. Her cheeks seemed red and rosy and her eyes were bright and sparkling. She passed by rapidly, and when I awoke I had the feeling that she was going from me very soon. This was only a short time before her

the mountains. There is a moral in this

to me. It tenches me we should rule

death. "The night before Mrs. Thomas died I dreamed that I was in a large field. A sheep fold was there, and I stood at the gate trying to gather in the sheen, but a great, wolfish dog was also there, and finally forced his way past me. I struggled with him and succeeded in putting him out, and then I felt happy that the sheep were free from harm. And they were such beautiful sheep. They seemed so pure and white. I felt so much satisfaction to know they were all in. In the morning the dream dwelt on my memory so I determined to tell it to my wife, but she was worse, and i deferred it. That afternoon she died.

WHAT ARE DREAMS?

There are theologians, philosophers, scientists, and even the careless, thoughtless plodder of the earth, and all have their dreams; but none have yet solved the mystery of that state of conscious existence when the body lies wrapped in slumber. The best Idea and the most rational solution of the problem is upon the spiritual hypothesis It is reasonable that if "there is an earthly body and there is a spiritual came to me, 'I must go home,' meaning | body," it is possible for the conscious the return to my body. Then I immedia spiritual body to temporarily become ately awoke. I was icy cold—wet from partially detached from the unconscious physical body and go roaming about in The fire in the stove was out and I was the sphere of conscious spirituality, the so weak that it was with difficulty that | realm of thought, as it were, which is I rekindled it and changed my clothing. as real as the material realm. This is As a matter of fact had there not been the theory of some of our ablest minds, kindling in the room I do not believe I and yet there is a very reasonable scishould have been able to have made entific analysis along the line of the the fire again. I threw myself on the solar plexis and the ganglionic system, which, unless entirely severed from the spiritual is never wholly unconscious of ments. A well-known physician after. the external transpirings in the region of the form. But the real somnam-

present day scientists and theorists. It s practiced by some of our best mediums, who are able at will to throw periences of these noted men are but the common nightly occurrences of the thousands who never pause to figure on the cause, or the value, and yet there is both cause and value, if understood. P. O. KERR.

REV. DR. HEBER NEWTON

The Creat Liberal Preacher

YORK WHICH CLOSELY IM-PINGES ON SPIRITUALISM.

"My subject is 'The Truths of Spiritunlism." not 'The Truth of Spiritualism.' Were the latter title the proper designation of my topic I should called upon for an elaborate discussion of the facts, actual or alleged, which are involved in Spiritualism. All this wave aside. I am concerned here not with the facts, but the ideas of this movement.

"Whatever may be the truth of Spiritualism there are certain truths which are coming to the world through Spiritualism. The source of the knowledge may be valid or may be invalid—the knowledge itself seems to me valid. Many a knowledge that is substantial and real has been gained by man apparently through sources that are un reliable, or at least inadequate. The real sources of this knowledge may lie deeper, may not be uncovered. The knowledge that is real and true may seem to come from springs that are tainted, when in reality they arise far below this dubious source. We have to judge truth upon its own merits, not upon the merits of those who profess to bring it to men. "It is a fact concerning Spiritualism

life to come is taking a new hold of

man's mind and heart. Myriads of men

are to-day rejoicing in a firm and positive conviction of the reality of the life to come who but for this movement would have been left in the which overshadows vast masses of men to-day. This faith has become so vital it renews the early Christian joy in the presence of death. Instead of impugning the sources of this renewed falth, let orthodoxy make more real to those who abide within its folds this ancient and fundamental and vital faith of men. It is not merely that men have become convinced that there is a life beyond the grave, but they have become convinced that that life is near to us in the flesh and that at proper times and under proper conditions it is pos sible that there should be intercommunication between the two spheres A deep hunger of the human soul this, which finds manifestation in the most pathetic experiences our earth records "It is truth which is embodied in the records of the very beginning of our Christian religion—in those wonderfu gracious and charming stories which embalm the memory of the sacred exeriences of the disciples through which they came to believe their Master was alive and that He had manifested Him self to them. A truth this, which ough never to have passed out from Christian consciousness, but which has strangely escaped it; so that we find ourselves to-day in this singular posi tion, theoretically believing in the possibility of intercommunication between those who live in the fiesh and those who live out of the flesh, and yet utterly skeptical toward every experience which is an expression of this belief. "What has man to learn through this intercommunication, if it be genuine? Upon the surface of the question the

whole belief seems to be invalidated by the utter unfitness, as most men think, of the communications that come through such sources. Yet this makes for the great truth which runs through spiritualistic thought—the continuity of character. You remember Mr. Huxley's sneer after attending a number of scances, that if the people in the next manifested in the communications thus received, he wished no further acquainance with them. After listening to Shakespeare and Milton and Bacon disoursing from the other world, we wonder whether they have lapsed back into a state of idiocy. And yet there is ven something profoundly suggestive. What is the character of nine-tenths of he people who pass out from earth? Up to the date of death have they not been empty-minded, shallow, unintel-What has their conversation been? What is the ordinary talk of the ordinary drawing-room? What sort of conversation do you hear in the street cars? Well, what is to be expected of these people when they pass over into state of existence? Are they miraculously changed at once? Do they become geniuses, savants, and philosophers? Do they not continue to be just about such human beings as they were here? With the same vacuonsness and emptiness, the same shallowness and superficiality? If by any chance such spirits get at the other end of the telephone connecting the two worlds they ought to give us just about such communications as we receive What a solemn appeal there is in such thought as this in human beings endowed with mind, to use this earthly life so that they may be worthy of another existence, so that they might not nass over into a higher state of existence and remain such unintelligent, irrational, unhuman beings as those who come, or seem to come, to us in many

of these mysterious ways. "As with the intellectual life of man, so with his moral character. He is the same man after death as before. The ordinary, orthodox conception of the iereafter is of a division between two worlds, the realm of the good and the realm of the bad. The whole conception is thoroughly artificial and unnatbeyond, so far as we can learn. The step to bad in men works itself out in the de- maturity of form. relopment of character. Through it men nunish themselves.

"The ordinary thought of the ghostis those spirits who have not risen has not risen above the plane of materiality here, he will not be far above it when he passes into the life beyond. What a condition this suggests to those who, from mere curiosity, seek communication with the unseen spheres! They may, however, if there be any reality in this belief, find dark pos sibilities which will make very lurid

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the ancient tales of demoniac possession. One of the best known women in this country writes over her own themselves into this state, and when name of how certain sujvits came to her the conditions are perfect the results from the other world and gave pitiful are also perfectly satisfactory. The exlooked back to earth and realized now for the first time their grave responsibilities in the neglect to use aright the wealth intrusted to them upon earth. One of the elders of the Shaker settle-ment at Lebanon within a few months reported that the spirit of John Calvin came to him. You will recall that one great stain upon Calvin's character is his burning of Servetus, that brilliant heretic who ventured within the reach of the grim master of Geneva and paid the penalty of his daring at the stake. As the Shaker elder reports the spirit HE DECLARES A SERMON IN NEW of Calvin told him that he had not as yet succeeded in finding heaven; that wherever he had turned seeking the blessed regions he'was confronted with the direction to find out Servetus and obtain his forgiveness before he could enter. If this story is not true to fact, it is true to something deeper than fact.
"There is a body of thought that is coming to the world in this way, what-

ever we think of the way, that is dis-tinctly a body of thought. The old the-ology no longer appears. You never hear anything of the fall of man, or the election or the non-election of individuals, of the vicarious atonement, of an endless hell, of the resurrection of the body, and of hosts of other doctrines which are inwoven in the traditional orthodoxy of Christianity. No spirit of whom I have ever heard, real or professed, has ever come back to the world teaching these doctrines. The theology of the other world is a Broad Church theology. It is making for freedom and reason. It is either subverting the old doctrines or reconstructing them. At times it seems violently anti-Christianity but when analyzed the anti-Christianity is merely anti-Calvinism or antiecclesiasticism, or anti-supernaturalism. The record of M. A. Oxon's communications through 'Rector' tells how an oldfashioned High Churchman was eduthat through it the conviction of the cated against his will into a Broad Churchman. Even if this be, after all, nothing more than the unconscious self at work in theology, it is still a mighty verification of our liberal movement. If the deeper sources of our mysterious personality are thus making for the

SPIRITUAL LIFE.

new thought, we may be sure that that

new thought is a true thought."

WHAT IS SPIRITUAL LIFE, AS DIS-TINGUISHED FROM MATERIAL

Spiritual life would be a life pertaining to the spirit or soul of man. As far as we can understand, its home here is in the physical body. We are not supposed to know just what effect spiritual life, aside from life, does have upon the material form.

If we should declare there are two separate lives, the spiritual and the material, should we be able to produce arguments sufficient to prove our position? Is there more than one principle of life? To become conscious of life iere, we must take on this form.

Life began here when this planet was called into existence. We know not at what period of time that was. With the first atom dropped from the planetary system, from which commenced the growth of this globe, we find life. It is what life, was before the birth of our world. We deduce but one life, but the expression of this life, in the different bodies, is what this the question seems to call for. Then what effect does life have upon the material,

outside of the spiritual realm? The spiritual pertains to the soul and its affections, and to the intellect and the higher endowments of the mind. To see the difference, we have but to compare something purely material with something that would be as purely

If we take the mineral and vegetable oms for the material side, we forms. shall see every kernel of grain, tiny flower or mineral, which we may examine, teeming with life, but if left entirely to the life principle, without spe cial environments, there would be but little change or progress. We can see this in the grasses, or in the oaks of the forest, which have been grasses and trees for thousands of years, but with attention and care beautiful flowers and luscious fruits may be produced. But here a factor of the mind or soul has been brought into the work, and as we find mind more fully developed in man, we will take him as the other factor is

our problem, We find in man, as well as in all others of the animal kingdom, a life principle. Also in him there is what we may call a double, or two-fold nature. We find a physical or material form, also a ogitative thoughtful something, which we call mind, spirit, soul, intellect or knowledge. Now the material or physical form of man is similar, and in regard to life is almost like the forms of all others of the animal, mineral and vegetable kingdoms. It is brought into existence, lives, grows, and passes out to take up its next reincarnation, and with its material surroundings only it makes but little more improvement than forms in the mineral or vegetable kingdoms. But in conjunction with the spiritual, or this cogitative thought, it susceptible of the greatest improve-

ment. We will ask, from whence cometh this intelligence, this power to think and act? What does it consist of? Is it something more than can be found in the animal, vegetable or mineral kingdoms?

That there is life in matter no intelligent person will deny, after studying the formation and crystalline growth of the sea-shells, or the calcareous devel onment of the coral or the fossilization bones, wood, plants, metals, animals, and of the human body., Or let us exural. There is no such chasm between amine the unfolding and progress of men here. Neither is there in the world the tiny seed as it advances from step until it reaches its

In all of these we see life while they are growing and being developed. But when the point has arrived when no haunting of popular tradition finds its further unfoldment can be made, we philosophical explanation in the liter- shall soon see retrogression. We say iture of this subject in the belief that it the plant, flower, or animal, is dead. We mean that the body could not reabove the earth plane who still haunt tain the life-principle longer, and it has the region of their old lives. Like gravi- gone to mingle with the great ocean of tates to like there as here. If a man life, And who can say that when nature has claimed her part, thus endeth all that was once so beautiful to look

upon?
This from the standpoint of our ques tioner is material life, or the life that is found in material. And who can conceive of a life different from this? If there is a spirit body, encased within our material form, we would ask from whence did it come, and of what is it

The soul, or that part of man which eems to have an intellect, or power of thought, is so closely interwoven with the body which possesses it, that we are fully assured that it was brought into existence from the same germ that produced the physical body. They having grown together, the spirit being the stronger, has acted as guardian in

many respects to the body. We shall find this guardianship often displayed in the animal kingdom. The

care which this attribute has over the material seems to show that it is the real man, while we are but the cover-

Of what is this spiritual body composed; and from what has it drawn its subsistence? We say it draws for subsistence from matter-that part which a refined and sublimated body could fraternize.

We cannot tell how the human sys-

tem can draw the form-growing and sustaining properties from a kernel of wheat; yet there is in it that which will sustain physical life, and as the spiritual always makes satisfactory growth when the physical is well fed, may we not affirm that there is a property in all physical sustaining elements goes to sustain the growth of the soul. We can tell what parts of the kernel of wheat goes to build up the bone muscle, and blood of a human form! We know the same food administered to the brute creation will produce bone We know also that and muscle. thought depends upon the material, and the physical must be fed with nourish ment in order that it may become developed. We see thought depends upon this physical growth for development and we are fully assured that it can and does draw from surrounding elements for that growth; also we find there is in these surroundings the nutrition required by thought for its development.

This we think is now plain to you all, even to these little boys and girls, that to live we must all partake of certain nutritious foods, and in these foods there are certain elements which go to build up and expand this cogitative thought which we call the soul.

Now in wheat all these properties exist, and we have shown that in man it not only builds up hone and muscle but feeds thought. Also, in the brute creation it builds bone and muscle, and where does this other property go, when used by the brute, if it does not build up thought in them, as it does in man? Can any one answer this ques-

We will make one more application and leave the question with you. As we have shown how closely the animal and human are interblended, we wish to show that the veretable and the mineral are no less closely connected with the human.

If under favorable conditions, the acorn, the kernel of wheat, the crystallization of the mineral kingdom, the animals, and the human form, with the soul principle, can reproduce themselves, wherein is the difference in the life principle?

In the bone of the human form we find the fossilization of that in the shell and coral. In the teeth we find the crystallization of that in the coal and rock. They have all had life, and have growth by the same substance that these materials produced the material from which man has been constructed. And if this spirit man has come from the same germ, and been fanned into growth by the same substance that produced the material man, may not we believe there is a spiritual counterpart of everything that now exists? And could we not then answer this question by saying there is but one life. The expressions of life on the different forms of matter are similar. And as the same substances produce the spiritual in man, that produces the material, may we not declare that whatever will produce a material entity, will produce a spiritual counterpart?

In our deductions we say there is but one life principle-it being the same in the material as in the spiritual. If the spirit of man sprung from the same germ as the physical, and developed with it, holding a guardian's power over material, it must be a very integral part. If the physical life of man, and the life of the material, vegetable, and animal, are the same, why may not these possess psychologically the same

Then the only difference would be a more intensified thought in man, than in the material, vegetable, and animal R. N. WILLCOX. our present subscribers who wish to buy these two papers can have them both

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The fourth page has another excellent lecture by Mrs. Cora L. V. Richmond, on "Spiritual Unfoldment." The fifth page is very suggestive

throughout, and is devoted to the "Hindoo Teachers-They Will Try to Capture the United States." On the sixth page commences Prof.

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

held by Judge Isaac S. Lee, at Little breaks up." Rock, Ark., the Tribune of that city has this to say: "It is exceedingly III.: "Our hall meetings are growing, doubtful if Little Rock has ever experi- and while there are dissensions among enced such a revival of Spiritualism as the Spiritualists here, as elsewhere, we has attended the Lee meetings and gone are gradually getting the friends to-forth into every hill and dale of the gether, and hope one meeting will suf-community. In many sections of town, fice for all in time. Our meeting last people unaccustomed to demonstrations of spirit power have been suddenly giv-both as to members and the guides' en assurances of gifts, and that with- work from the platform, the test out any expressed desire to be made the one which I give in visiting distant partakers. The very air seems surplaces, and describing the place, giving charged with spirit force. One gentleman the past week noticed that his lead with my visit there. I gave seven and pencil left his vest pocket by some un known 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 exercises were varied and interesting, songs, of 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 Genesed III., May 5, 6, and 7; at Peru, III., the 9. Last Sunday evening Mr. Underwood spoke at La Salle, this State. During April Mr. Underwood lectured in Box ton, Cambridge, Providence, New York, Brooklyn, Geneva (N. Y.), Toledo and Alliance (Ohio) and Toronto, Canada. He has during this time addressed Freethought societies. Free Religious asso ciations, Spiritualist societies, Unitarian societies, Psychical 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 evidences 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 when, I was often abused by the preachers and the papers, assaulted by religious zenlots, and by rowdies urged on by the zealots and even stoned through the windows and egged while 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 "blas-Since those days theology has been steadily undergoing decay. Liberal thought has been diffusing itscription 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 loined Mr. Hull at this point last evening, where I found him in the midst of a genuine revival.' He commenced a eries of meetings on the night of the 20th, the audiences 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., serve the Society of this place, but Mr. Hull and myself 'exchange pulpits' tomorrow, as it will be the only date I can give the Lima Spiritualists, and it is lesirable that Mr. Hull should remain over Sunday and continue his Biblical arguments. The Opera House has been ured 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 dress-while in that city, will be No. 178 North Ionia street. I would say in con- priests to accept the new nection with this, I have made no definite engagements for the Fall and Winter months. Would prefer New England as a field of labor, would howover make arrangements to work in the Middle States if so desired. I shall be connected with the School at Mantua 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 shall go directly to Temple Heights, Me., and remain ward the close of the season. Per-

Will C. Hodge, now at Rockford, Ill., is open for engagements with societies for grove meetings and the camping season of 1897. 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,

The People's Home Spiritualists So ciety's meetings at Bricklayer'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 communion, and Mrs. Peters gave tests.

Mrs. M. E. Van Luven 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 coninuing 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

Speaking of the spiritual meetings ground and remain until the camp

> Mrs, S. C. Scovell writes from Peoria incidents and messages in connection every one was declared correct in every

B. F. Underwood in a letter to the Investigator, says: "I wish that Abner Kneeland, the founder of the Investigator, who suffered imprisonment in the city of Boston for the expression of his honest convictions, could have lived to witness the Parliament of Religions, that great international exhibition of religious diversity and of religious tolerance, which was held in Chicago in connection with the World's Fair in 1893. In this country, at the present time,

are several learned representatives of "heathenism." who are teaching the principles of their religion and philosophy to classes, made up of fashionable people, and giving lectures to large audiences under the auspices of various clubs and associations. One of these gentlemen, H. Dharmapala, of the Maha Bodhi Society, India, lectured the other day in Boston before the New England Women's Club, on 'The Ethics of Buddha.' The lecturer presented Buddha as the greatest of all teachers and defended the doctrine of salvation through reincarnation rather than hrough the faith in Christ; and the lecture was well received. None of the ladles present seemed to be shocked in

Geo. H. Worth writes from Horton Mich.: "It is with pleasure that I write you concerning the work of Mrs. Franc '. Jackson, of Grand Rapids, while she was in our midst. No words of mine can tell how much this small but enthusiastic society owes to her and that eautiful speaker Mrs. Emily P. Peebe. It is to them, in fact, that we owe our existence as a society. When Mrs. Jackson first came to our town people came to see her merely out of curiosity. But the logical ideas she advanced, coupled with the correctness of the tests she gave, stirred the people to action and paved the way to organization. Mrs. Jackson was with us three weeks last Fall, and she made such an impression on the people that it was decided to have her a second time. She has been with us now three weeks and none can say enough in her praise. Her success places twenty-five and thirty years ago, here has been most decided. And to any society in need of a first-class test | for it is in the effort the individual

> P. C. Mills writes that he spoke in Seattle, Wash., to a very harmonious and earnest audience, at the Anniversary on March 28th, at Masonic Temple. They held three sessions, and lunched in the hall; a very enjoyable time was experienced by all. He also spoke for the First Society at Reato Hall on the first Sunday in April: and for the Spiritual League at Masonie Temple Sunday, April 18th.

Dr. Noyes writes from Evansville, Ind.: "Mrs. Noves and I lectured and gave tests for the Evansville Spiritual self everywhere; and the spirit of pro- Society at their Temple 10:30 a. m. to a large audience. The society owns its Pemple, which has a seating capacity of 300. It is chartered under the N. S. A. At 7:30 p. m. we lectured and gave proof of spirit return from the rostrum of the People's Church. Mrs. J. W. Kratz, their pastor, gave us the entire evening. We will work May 2nd and 9th for the People's Church, while Mrs. Kratz fills an engagement of two weeks for the Louisville, (Ky.) Spiritual Society. Mrs. Kratz is a fine trance and inspirational lecturer, also test medium and psychometrist. She has been pastor for the People's Church and other interested people. I go to Lima, O., spiritual societies here for three years, this afternoon. I had been engaged to and is beloved by all Spiritualists here, for the good work done for the cause. She would like engagements with societies in Illinois and Michigan. Address Mrs. J. W. Kratz, 224 Cherry St., Evansville, Ind."

Mrs. Edith E. R. Nickless has just closed a successful engagement with the Spiritual Society at Anderson, Ind. She goes from there to Boston, Mass. The New York Journal states that Rome repudiates Weyler's depreciated Harmony, the Suudays of May. My ad- paper currency by refusing through the Bishop of Hayana and the parish priests to accept the new "shinplasters" in payment for baptismal and marriage ceremonies or burial permits, and also when offered by the government in payment of their salaries. Even masses must now be paid for in gold, the Church apparently having, like the Cubans, lost all confidence in Spanish promises even when printed over the signatures of the president and two directors of such a well-known institution

as the Banco Espanol de la Isle de

Cuba. C. F. Ray writes from Milwaukee, Wis.: "Last Sunday evening closed a successful engagment of two months, with nt least five days, (from 11th to 20th of Mrs. Julia Steelman-Mitchell, of Belle-Aug. inclusive). Am not prepared to vue Kentucky, with the Unity Spiritual state just what my movements will be Society. The lectures have been of a from that time to the end of the camp deep spiritual character, and the tests season. I have a few open dates to- that followed each lecture were good. This part of the work consisted in givmanent address, Stoneham, Mass., Lock ing spirit messages from sealed photographs. Mrs. Mitchell delivered her lectures in a pleasing manner to large audiences. As the members of our society desired to express in some way their appreciation of Mrs. Mitchell's services, a rising vote of thanks was given her, with our hearty good will and sympathy. We hope to have Mrs. Mitchell with us again in the future. This society is to receive a visit from the Hon. L. V. Moulton, who will deliver a course of scientific lectures on Spiritualism, from our rostrum during the Sundays of May. We have just received our charter from the N. S. A., and we are glad to be numbered with the societies that are doing their part to

sustain such a worthy organization. Chas. Carter writes from Lancaster, O., that now is a good time for an organizer to come and organize a society there. He asks, "Why could not some one come down from Columbus before or after the Convention?" which is to meet there May 4th, 5th and 6th inst. Says B. F. Underwood: "In one of the several conversations which I have recently had with Dharmanala and Saradananda I inquired of these finely educated and fair-minded gentlemen what they thought of the influence of

Christian missionary labors in India.

They replied in substance that more

(Continued on page 8.)

1 tems Suggested by, or Gleaned From, Spiritualist Exchanges.

> True inspiration comes when the medium and the exalted spirits meet midway along the mountains 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 law that governs it. In proportion as we are capable of recognizing the gems will we 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 of man so narrow in its conceptions that the effect is difficult

to overcome. We are all liable to become side tracked into a narrow rut by the con-tinued advocacy of some pet theory, and by thus making it a "hobby" we are generally known as a "crank." It requires great discriminating

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 re forming their lives in the shop and home, then it will be understood what the test of a Spiritualist is.

The accumulation of the ages bows it self upon the stage of human activity, as man. The light is dim, and man sees little

of that which reason, warmed by those soul-glimpses, tell him exist, Knowledge is the key that unlocks the door of the universe. The psychic, having peered somewhat

into the mystic mirror of the soul, sees there reflected, thoughts that have formed, emotions that still wave their beckoning hands, and activities that, 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 interposition, 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 par ticular developments.

No one can so much as lay a hand upon a book, or a leaf, a letter or a table on which it is written, without leaving there something of himself. No conquest is gained without effort, medium I most cordially recommend gains the needed strength for the final victory. The one great difficulty is to under-

stand the relativity of truth. Dogmas and doctrines will vanish. churches will crumble in the dust, old reeds, 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, ove, hope and peace.

Knowledge is the throne on which is salvation, the true savior of the world. Education must include the whole man, and you will obtain the golden key that will unlock the door of progress. If you do not think purely you cannot

love inspires it. Spiritualism means more than a revelation of the life to come-it means revelation of the life that now is.

act purely.

We should look within and not with out for signs and wonders. The future will not be satisfied with the demands of Spiritualism of to-day, but will make larger demands of us. banner of our Spiritualism The should never be allowed to trail in the dust.

MRS CLARA WATSON IS GOING

TO ENGLAND. This gifted lady should be heard across the "pond." Her work for the past twenty years has endeared her to many thousands among progressive thinkers, and has startled and convicted, if not converted, thousands who pever see a spiritual paper or hear a

spiritual lecture. She is popular at home, and with the secular press; and her writings have reached many in the church, and out, and fertilized, with her genius and inspirations, large territories of desert waste, and aroused the dormant reason of skeptics and religious slaves, and opened their visions to the glories of the Spiritual Gospel.

Her life is a noble example of royal womanhood, and fidelity to her convictions which compel the respect of her most prejudiced opponents. She is the most popular speaker at funerals in Western New York, and her lectures before spiritual societies, conventions, and classes. Radical in her devotion to Spiritualism, pure and simple, uncompromising in her utterances and writings, she wins the admiration and good will of Spiritualists, skeptics and Christians as well. Sincerity attracts and inspires confidence, and in this she

eaves no one in doubt. Broad, tolerant, and vigorously truthful, she appeals to the better nature of her hearers, wins the heart, while she educates the head, and inspires sweet emotion, and honest enthusiasm.

Her husband is a native of England, and she goes with him to visit his native land, and the Good Queen's Dominions should profit by her gifts, and the progressive of all schools her acquaintance, and ntilize her talent while she is with them. Her life is domestic, and her disposition modest and retiring; but the wise ones unseen have pushed her to the front, and her life and works are noble example of the value of Spiritnalism, and a credit to the cause, to womanhood, and the human race.

May prosperity follow her and her companion (who is a helpmeet to her n her public as well as private life and works) and after she has left the light and bloom of her inspiration, and pure sweet life, for a perpetual benediction in the Island Kingdom may the winds of good fortune waft her back to the Great Republic to continue her loyal labors for humanity and bless her many friends, who will look and wait anxlously for her return.

LYMAN C. HOWE.

"Arcana of Nature; or the History in many cases, bodily starvation and and Laws of Creation." By Hudson want to himself and family, because well-known and most profound treatise. Cloth, \$1. For sale at | in which the chances of living do not

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PSTCHOMETRY

demonstrated long ago that nothing could be hidden, and that all things should come to light, and Spiritualism has rendered lit more certain and prac-

bl . . 9 OUR ANOESTORS HAVE HAD a much longer experience of life than ourselves, and have long inhabited that higher world, in which truth is far more accessible than on the earth. They have stores of knowledge upon which we call draw if we are in sym- fined, such a true picture might be pathy with the light and the love of their exulted spheres, and there are ashamed to rule over her so-called many questions of the highest improsperous people. portance 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, supersti-tious credulity. That any religion worthy of the attention and reverence of the 19th century could come from power, with the scholastic as well as any such sources would seem, a priori be impossible. The ancient barlans 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 inorporation 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 responthe 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 primitive Christians, as was well known in the early cen-

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 formed by reason; they come like their institutions, by inheritance, and whenever a country has been conquered, the religion of the connucror is enforced and transmitted to future centuries. ACQUIESCENCE.

The stagnantacquiescence with which old opinions are received and transmitted, can be overcome by intellectual energy only when tile intellect is free to do its work, which has not been the case for the last mineteen centuries. The civilized world has acquiesced in the Roman Bible aid the ecclesiastieism based upoff it, because the civilized world is profoundly ignorant of the history of Christianity in Jerusalem-of the lives of Christ and His apostlesand of the origin in the first and second century, of the"Church established by Roman priests!

THE PAGAN POWER. After the destruction of Christianity and the murder of its apostles in the first century, the Pagan power which had been organizing at Rome to absorb and control the infant Christian Church, continued its work unobstructed, sunpressing every remnant of primitive Christianity to establish a Church in the name of Christianity upon a Pagan

From Two Worlds, London, **England.** IT IS RECORDED

of Anaxagoras, the Grecian philosopher, that "The mysteries 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, but the day he found himself a beggar. he exclaimed: "To philosophy I owe my worldly ruln and my soul's pros-

perity. ANAXAGORAS LIVED 500

years before Christ, who asked the question, "What shall it 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 sensuous beings, subject to sense gratification, upon which our very existence in this world depends.

NATURE PROVIDES DAY BY DAY camp-meetings are admired by all all that Nature's children require, bence the saying, "Take no thought for the morrow." Yet, in spite of all these, we have Lazarus and Dives with us to-day, representing the beggary of philosophy 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 upon the wall, and hath been interpreted, "God, hath numbered thy kingdom, and finished it." art weighed in the balances and found wanting." "Thy kingdom is divided, and given to the Modes and Persians.' Verily. "Riches Aske to themselves wings and fly away!".

WITH ALL THE PRECEPTS.

Yet, with all the precepts recorded in the collected wisdom of the ages and passed from the lips of father to son, selfishness, greed, mancity, carnality go on a pace; frivolity, lewdness, licen-tiousness, all hold smay in a world of sense, in which men work for riches with which to gratify their sensuous desires. Fraud, idualicity, falsehood, dishonesty, craft, and cunning have come to be recognized as permissible among the business men of the world. and the man who scripples to adopt any of these methods is looked upon as a visionary—an impractical man, compared with whom, the disciples of Anexagoras are fools.

IF A MAN FOLLOW THE THINGS. of sense, after the foregoing fashion, he does it to his soul's ruin; if he go in the way of his soul's prosperity, it means, is scarcely a sphere of existence depend upon the soul's barter.

SPIRITUAL DEVELOPMENT. In the midst of such conditions, as these, what hope is there of spiritual development? How shall the uplifting of the human family be accomplished? The fairest of the fair sex to increase the wealth of her rich employer must labor for a miserable wage, out of which decent living is impossible. Tens of thousands of young women work under these conditions, for the main reason that Nature has cursed them with the ban of woman to be still further cursed by a devilish arrangement of man, that she must adopt the calling of a syren to supplement her inadequate opportunity to earn a respectable livelihood. Were the subject less repulsive, to eyes and ears repainted as would make the Queen

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. Fire 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.

possess souls. He considers them the lescendants of Cain, and makes use of them accordingly. It is a very convenient theory—for the Boers, but devil-

The Boer thinks the Kaffirs do not

sh rough on the Kuffirs. 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 arge 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. BURNT 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 everlasting shame 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 sort of astral atmosphere, colored ac cording to their characters. Can any eyes save those of an adept detect the aura?" asked the interviewer. 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. Stead, and 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 knowledgein spite of the lessons of history, and the bitter experiences of the more re cent 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 un- man's organs will live forever. less she can guard them with her own right hand." The statesman's experience overthrows the pretensions of the

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 but that he possesses these come; powers is indisputable.

WHERE THESE THEOSOPHISTS are not free to draw upon their imagina tion backwards, they are confined to the same sources of information as other people. Mrs. Besant received no 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, Eng.

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 flood of light behind the veil. Onlookers, in many such cases, see the painful and pathetic side; but, as in death, the socalled "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 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 near to and with Christ, and multitudes of holy ones; and the joy of it is like no other it cannot be told in the language of the world. What I have then I know with absolute certainty, yet it is so unlike and above anything ceive 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 en thusiasm of love is the calm habit of he soul, that without words, without the necessity of demonstrations of af fection, heart beats to heart, soul an swers soul, we respond to the Infinite Love, and we feel His answer in us, and there is no need of words. Miss Fields assures us that Mrs

Stowe was definitely a believer in the facts and philosophy of Spiritualism. She says: "It was during one of Mrs. Stowe's visits to Boston in the ensuing year that she chanced to talk with greater fulness and openness than she had done with us before on the subject of Spiritualism. In the simplest way she affirmed her entire belief in manifestations of the nearness and individual life of the unseen, and gave vivid illustrations of the reasons why her faith was thus assured. She never sought after such testimony, so far as | souls that dwell in homes of glory. I am aware, unless it may have been to sit with others who were interested. | the controlling spirit of but her conclusions were definite and Buffalo, N. Y.

unvarying. At that period such a declaration of faith required a good deal of bravery; now the subject has assumed a different phase, and there are few thinking people who do not recognize a certain truth hidden within the shadows. She spoke with tender seriousness of "spiritual manifestations" as recorded in the New Testament and in the prophets. From his early youth her husband had possessed the peculiar power of seeing persons about him who could not be perceived by others; visions so distinct that it was impossible for him to distinguish at times between the real and the unreal." But she herself was a medium. Miss Fields retells the old story of the sea captain who spoke to her of "Uncle Tom's Cabin," to whom she said, "I did not write it." "You didn't," cried the captain, "then who did?" "God," she replied, "I merely did it at His dictation."

MR. HOPKINS'S THEORY

is that the earth is being dissolved at the North Pole and re-formed at the South Pole, and that any particular point—say London—is moving north in a spiral path at the rate of one degree in about one hundred and eighty years -which means about thirty-eight and one-third miles per century. Mr. Hopkins says: "Supposing the movement of the earth's surface from the south to the north to be constant, if follows that, at the above rate of progression, the spot on which London now stands must have been at the Equator about 9.180 years ago; and that the whole of England will be within the Arctic Circle in about 2.800 years hence."

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 com-mencement of the first dynasty is placed, by M. Mariette, 5004 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 itsrise. It is not difficult to see the importance of such an inquiry, for if Mr. Hopkins's theory is true i becomes a serious task to reason back to such a remote date and to conditions which must remain unknown or purely conjectural.

From The Mystical World, London, England.

Never give a person what is valuable to you, unless they desire and value it. or you may find what was a pearl to you given to swine.

It is surprising how strong men will devour the trash prepared for the daily press, wearing out their intellectua gear for no possible return. The minister who is being driven to church on Sunday by his coachman thinks the man who is digging worms

terribly wicked. When liberty is mentioned, the bigot construes it into license, and would punish that which he thinks is in others but which is only within himself. The bigot has sought and accepted

his own form of slavery, and even volunteered to rivet his own chains. Emotion is a cone-shaped glass in which nothing can be reflected truthful-

Those who are seeking health should not dwell on sadness and sickness; should not re-enact mentally sad experiences of their own or of others. Whatever is on the mind will affect the mind, and eventually the body, whether it be of health or sickness mirth or sorrow.

No matter what the "greatest of men" may say, it is but an opinion without Truth and will while the word of God uttered through

SPIRIT.

THERE IS SPIRIT IN ALL THINGS. Spirit, universal spirit, sleeps in rock, sleeps in all matter; dreams in the anmal; wakes in man; and lives the real actual life in the realms of soul life. Oblivion, where are thy charms that the materialist boasts so loudly of? Who would think for a moment, of a joy outside of soul-life?

Joy and love, and hope and peace, and sublime bliss belong not to the realm of utter nothingness.

A life of sensations and consciousness is the only life that gives us a hope, a joy or a scintillation of pleasure in the regions of the great beyond. From spirit we came and to spirit we must surely return.

There is not a rock, nor a tree, nor particle of this round earth but what at sometime will be or has been touched by the life-giving principle of spirit. Spirit is the cause—the fountain head; and material is the result. So who can deny the existence of the

great eternal spirit that rules all Man in his littleness may say that there is no God. Yet man's very existence in earth-life proves to man that far beyond his finite

conception there stands the great Cre We preach to the world the reality of a spirit-life, of a soul-life, a real life, where man's soul shall dwell, and in a higher life, on a higher plane than this: and tell him that if he had one joy on earth he shall have a thousand over

there. And that by his own efforts shall he rise, and by his own apathy shall be

fall. Would he soar to the regions of eternal bliss-then by his own intense do sire and by well-doing shall he rise, and the glories of a new life shall be opened unto him.

"Ask, and ye shall receive;" but ask n spirit and in truth. Faith without works availeth nothng. But work with a trusting hope and

you shall attain the kingdom of eternal peace that will be to you a joy forever. Spirit-life hath its duties as well as earth-life-yet the duties of spirit-life will be made joyful by the hope of joys beyond. Man needs but little here below, nor needs that little long. But over in the

kingdom he needs an eternity to develop in. And that eternal life is the rich inheritance of every soul that is born of woman into the dreamland of earthexistence: Tell Brother Francis that his work is ot done with yet, for he shall tell to hungering thousands of the life that is just beyond this one-so near, and vet

o far; only a thin veil between us, and growing thinner every hour. For the loved ones are whispering to him this ery hour, even now. And joy shall be on earth when the millions of earth-children can hear from the land of love at any moment, and

walk side by side with the immortal Peace be with you all, is the wish of J. W. DENNIS.

LIFE WORK

CORA L. V. RICHMOND.

COMPILED AND EDITED BY

HARRISON D. BARRETT.

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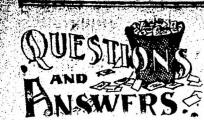
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"Atlantian": Q. What about the At-

lantians? 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 ages in the spirit-world these spirits are below 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 sub-merged. To this claim, the structure of the continental masses oppose a direct and emphatic negative. If one will 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

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 of the Alleghanies grown higher, toward the Rocky Mountains and Coast Range which were contemporary folds in the earth's crust.

will find on the maps of the earliest pe-

riods, 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

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 since been submerged. It has been free from those great disturbances which mark Central and South America, and the Islands of the Indian Seas. The Atlantion constantly increased downward, has been equally stable. Its profound depths, soundless in places at 10,000, and even 15,000 fathoms (ten to fifteen miles) evidence its great antiquity, and 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 this ocean was once continent, that its deep bed was cultivated area, is in direct opposition to every fact and inference to be drawn from the geological structure of the

If the Atlantic as a continuous continental mass was as densely populated as is claimed, this people must have extended to the lines of the Alleghanies. 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 doomed land and sought refuge in the more stable regions of the west. Yet not a vestige of this great civilized people remains, and the Indian tribes common origin with the widely seattered 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 fabulous account of it. Its people were quake. It is strange that this myth, as fabulous as the existence of the oneeyed monsters, the headless people, and centaurs, 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, the disappearance 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 horne it up, although the philoso pher was an observer of facts as unre liable 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 unsupportable as would be that it was on the inside surface of the "hollow globe" of the

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, misstates, and if untrustworthy in this, is unreliable, whatever else be 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.

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 deviltry, crammed down the throat of ignorance to incite to self-inflicted torture in other votaries of the same intellect-destroy

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 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 tur moil and strife of this world. The mon astery 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 selfinflicted or by martyrdom, the greater the future reward. The monasteries overflowed. Wild-eyed fanatics betook themselves to the desert and made their homes among the rocks. The quarries of Thebias yet retain inscriptions carved in the rocks by these devotees They made dwellings of the dens of wild beasts. One sect, the Anachorets 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 rever-ence paid by their followers. They boasted of their hairy bodies, their years of unwashed uncleanliness, of the naircloth that abraded their emaciated bodies, even of the vermin that they cultivated! The character of St. Simon ls in keeping with his age. The world, ignorant and superstitious to the last legree, was crazed by religion. The kingdom promised by Christ was coming at any hour, and the present was of least 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 s assigned to them. If Professor Johnson is to be credited, forgery of history exists to such an extent that what has been regarded as firm 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 heavy chain he ascended and fastened himself to the rocks. This column was gradually added to as his ambition grew, until it reached the height of sixtv feet. On its summit the saint re mained for thirty years, in storm and shine, exposed to the elements and almost constantly in the attitude of pray

er. Multitudes came to worship around his column, and when he died his re mains were transported with great pomp and ceremony to Antioch, where his bones were revered as a talisman tic Ocean, as formed by a downward of defence. His biographers interlard fold in the crust, which with contractive with the most wonderful stories, and it is sad to think how scarce these centuries intervened be tween the Augustan age of Rome and the glory of her philosophers, and the sickening tales of miracles and degrathe few islands which appear on its dation of human nature of these grasseating religious bigots and dirty monks and priests, who gained the odor of sauctity by their physical vileness,

St. Simon's example was contagious All over Asia his imitators 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 all somewhat 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 chain. That chain in Kansas would have a significance, which it has not in Syria. In the latter there was no which came after, show too plainly a 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, rascalthe West coast of Africa, 9,000 years ity, credulity and pious falsehood of rebefore the time of Plato, who wrote a ligious history from the first to the fifteenth century, it is difficult to deterwarlike and conquered the natives of mine the true from the false. To lie Africa. It was submerged by an earth- for God's sake was a virtue; and in ages without printing the besottedly ignorant people received the most improbable stories without dispute. 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

Hence, although we may with probable certainty admit the existence of St. Simon, and a 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 plous 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 pub-

lished there says: The Spiritualists had a great inning. Sunday night at Dixie hall, 618 Main street. Judge Lee spoke to a large au-

dience, 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 on behalf of the great theme of

Spiritualism, 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 friends, guided by the Father, and 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 com-

mune 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 in terest. 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 vould be publicly and legally proclaimed here in due time; also that she would soongo to a distant city to see him. ccompanied by a friend. The fact existed that a trip had already been arranged 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 so very many questions, and the local healer was also debarred the privilege of exercising 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

Studies in Spiritual Thought

THE TEMPORAL AND THE ETER- things to appear in new manner, there NAL-THE REAL MAN-COMING shall be a new heaven and a new earth. EVENTS FORESHADOWED-VIS-IONS OF THE WORLD BEAUTI-FUL-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., iv: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-continuing 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 earthy being, that the physical fleshly 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 Man's spirit feels the constant beat

earthy tabernacle, Paul goes on to say: "For we know that if our earthly house of this taber-nacle were dissolved, we have a build-And through man's nature ever ing of God, a house not made with Pulsations of the Infinite. hands, eternal in the heavens." In this Chords of Eternal Being roll he speaks like a true Spiritualist—he And vibrate in the human soul. does not merely "believe," because his Man's living currents swell replete creed or his church teaches so; he speaks With heart-throbs of the Infinite. as one that has had personal positive evidence of the fact—"we know" that the real man, the spirit, still lives, although the earthy form it once inhabited mingles again with its kindred

In an age and atmosphere of scien tific 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 beingentering into each other's mental and moral existences and experiences.

SPIRITUAL CONSCIOUSNESS.

The interblending and interacting of hese two phases of spirit life, are clearly shadowed in the present trend of thought, investigation and facts of ence and cognate things in the field of psychic research.

own fine intuitive perception of spirit- and whose discoveries in science nificance. Man is a spiritual being, who, while temporarily inhabiting the physical world by virtue of his physical body, goes, at death, into the ethereal world, higher, finer, more beautiful, and more joyous than this; a world more real in every way: a world where all life proceeds by the higher forces of nature, but which is still not paradise in the iltimate sense, but only a higher state eading on to others still higher.

Psychic science is revealing certain eal the knowledge of a new contine finer counterpart of the physical world. the inhabitants of earth make up here.

THE ETHEREAL BODY. But the conditions of this life, both in

the constitution of the ethereal world and of the ethereal organism, are more sensitive and delicate than can be con-Science comes to the aid of ceived. psychic research, and the two, working along different lines, obtain results that other.

For instance, psychic research has brought to the conception the ethe-real body, which is the finer counterpart of the physical, and learned that all the save that of taste are retained and intensified, and that there are, also, indescribable 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 ethereal world -can thus transmit messages to each other, as that a man in Calcutta can transmit a message to his friend in Chi-

cago? 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 one 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 girdle

round the earth." The ethereal world is invisible to us, simply because its life is a matter of nigher vibrations. The human eye 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 in a higher state of viaudible. 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

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 foreshowing the oncoming of things yet to be realized in human life and expe-

A new world of thought, of science and progress is at hand—at the door and 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 a basis of character that will raise the the new light that will shine upon hu- medium above the suspicion of manuman existence and relations, causing facturing phenomena solely for the

THE WORLD, BEAUTIFUL.

Not alone in the world of physical and psycho-physical schence 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-the world beautiful of spiritual life and light. It has been given unto some to entendn finite 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 good-

ASPIRATION. Of thought-waves from the Infinite: Through Primal Being ever ran

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 lowly looks to God above; The God-life ever upward tends, And life to higher life ascends; Man wants to rise where angels sit-

The finite seeks the Infinite. JAS, C. UNDERHILL. Hammond, Ind.

SENSIBLE THOUGHTS.

CONCERNING SOME THINGS THAT NEED CORRECTION-COMMEND-ED TO WHOM IT MAY CONCERN. It is an objection that has too much force, that is often raised against Spiritualism, that communications purportexperience as manifested in what is ing to come from alleged spirits are of known as telepathy, thought transfer- too puerile character to be worthy of acceptance; that communications purporting to come from the spirits of In this line Lilian Whiting presents those who in their earth-life were justmany rich thoughts, indicative of her ly regarded as the leaders of the age, ual things. She says a new and more main as permanent landmarks to guide clear and direct consciousness of the others in the fields of scientific research life of the spiritual world is now dawning upon humanity. The better term, held in high esteem in literature, morhowever, is the ethereal world; for this als and all that perfains to human acworld is, too, the spiritual world, or tivity, are made to utter their lack of should be; and to the degree in which thought in such senseless language that mankind lives in the spirit, it is terances of such spirits; as they define death or after, and to restrict the claimed to be, they must be a retrogression from former intellectual power.

tellectual strength a di During something over thirty years that spirit intercourse has been a demonstrated fact, I have often been made painfully aware of the force of this criticism, from its repetition, and the justness of its force, from some of the current Spiritualist published literature

Now it is pleasant to know we are the objects of kindly remembrance by friends gone before, and many a dark definite data concerning this ethereal hour has been made brighter through world, even as an explorer might rethis assurance of remembrance. Beor country. This ethereal world is a brance, we want others to partake of our happiness. And perhaps a little of It is inhabited by those who have left this pleasure may be self-gratulation this life, and who make up these va- that we are thus remembered, may be a rious grades and circles and groups, as part of the leaven of this happiness that we are the recipients of spiritual favors; and without thought as to the value of what we have received, the 'communication" is sent to some Spir itualist publication whose accommo dating editor gives an insertion to mat ter that, unless hardened by its fre quent appearance, makes his gorge feel like it was uppermost.

Such has been the case, and not many harmonize, and which supplement each 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 idlocy 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 manager of a newspaper seemingly 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 measurably wrought. Consider in the first place that intellectual power never retrogresses, and that should prove 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 elated 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 would be relieved from the embarrassment of publishing what he must feel is unfitishatter, or risking bration than this is invisible and in- to offend one who is really friendly to the cause.

Now from considerable experience as writing medium I feel assured to say that spirits who control in the writing of matters of more than ordinary 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 differion, 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 liter ature, another glaring evil should be remedied. To do this, subject every public medium to a sufficiently rigid test to be assured of their mediumistic powers, and so far as possible to know there is a high moral principle forming

cash that is in it. And when a medium has been clearly proved guilty of de-ceiving, 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 pre sented as a solace, or as a witness to

remove unbelief. If there is a crime that merits the nost rigorous searching out, that should destroy or make liable to doub on a subject where the evidence pre sented rests upon the integrity of the source through which it comes, it is that that gives assurance that life is ever-during, and that this stage of beng 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 medial power. Three meetings had been arranged for on Sunday. The morning | Tenth-Useful Recipes. and afternoon found good audiences, intensely interested in the teaching given. At the close a lyceum was organized and the outlook for a success is most encouraging. Long before the time for the opening of the evening service 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 a most startling demonstration. The test seance following was replete with demonstrations of the pos-sibility 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 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 5th page headed "Fifteen Cents."

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It is claimed for this book that it is the most complete doctor book ever ublished, and sold at the lowest price. It is claimed that disease is not a technical, mysterious, theoretical condition or subject, but only a fact that all may understand. More experience, study and time have been expended to evade and pervert the truth, and deceive the people for obtaining money, than to teach the truth and save life and health. THE NATURE CURE reaches the case of this important subject.

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enterprise to publish Prof. Barrett's address before the National Association Convention of Spiritualists We have "THE LANGUAGE OF THE STARS."

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The Encyclopedia Publishing Co., 156 FIFTH AVENUE,

tiarm than good results therefrom. Many of the professed converts change their faith, or pretend to do so rather because of the material help which they receive from the missionaries, who are desirous of making the most favorable reports possible of the "great work" which they are doing. The converts are from the ignorant and destitute classes. They are not improved morally -indeed, where the missionaries are followed by Christian traders, habits and customs are introduced which demoralize the natives; and elements of disorder are often added to the other evils which follow. The missionaries do not understand that an ancient faith cannot be uprooted by a few missions planted here and there, that changes, to be enduring, must be gradual and in harwith the general trend and tendencies of the times."

Dr. P. S. George writes from Le Mars, In.: "I am sojourning a few days in this beautiful Northern Iowa town Le Mars is a very attractive place of about 5.000 inhabitants, but few Spiritualists. It is what our mediums call thoroughly orthodox; there are no less than a dozen churches and about the same number of saloons. The country is largely made up of Germans. The majority are Catholics. I arrived here last week in response to a telegram to treat a severe case of sickness. The regulars failed to give relief, hence my visit here. I believe a good medium would do well

G. H. Mallman writes from Clinton, In: "One of the most brilliant inspirational lectures we have ever listened to kas given by B. L. Eskelson and his guides at the funeral of Mrs Belinda Skinner of this city. Mrs. Skinner was an old time Spiritualist. Out of the farkness, into the light' was the central thought around which the speaker wove soul-inspiring truths with such earnestness and eloquence as moistened the eye of every listener, whether it was Spiritualist, Protestant, or Catholic. Mr. Eskelsen and his bright and intellectual guides are a host for good, and will cut a wide swath through the darkness in the near future. His labors have been almost exclusively in this city, except as he is occasionally called away to officiate at funerals, when there are always left behind sweet and loving thoughts which bind his hearers closer to the grand truth of Spirit-

H. Eidelbach writes from Flatonia, Tex.: "We have just been favored with a visit from Miss Anna Martin She is an excellent medium for physical manifestations, such as raps, trumpet speaking while the trumpet is floating around the circle, tapping each one around the table and even outside of the circle, the spirits talking through the trumpet and giving their names, and singing through it. Materialized hands were laid on ours, and all were patted by them.

L. P. Wheelock, formerly the efficient secretary of the Clinton camp, was in the city last week.

George F. Perkins wil lecture for the society in Anderson, Ind., during the month of May. Mrs. G. F. Perkins will continue the services during his ab sence, at 617 N. Clark St., Beacon Light Spiritual Church.

J. M. White writes from Dubuque, Iowa: "After a weeks stay in Marshalltown, Iowa, I have come for a brief stay in Dubuque. The work in Marshalltown was very successful. I would like to get in communication with M. M. Henry, or any other good physical medium, with a view to travelng together to the camps this summer. If any Spiritualists in McGregor, la., or any other points along the Mississippi river can give me an engagement as I go north they may address me at this

week'in Owosso, and had two or three ministers in my audiences. They have nice society there with Miss Laura Mattock for president, and a harmonious spiritual atmosphere made it pleas-E. Root, Mrs. Minnie Carpenter, Giles B. Stebbins, Frank T. Ripley and others, have done good work at Owosso, and few societies make so good condi-Sarah Allen is doing a lively business, ing feature of it is that she cures when the regulars fail; and they don't like it. Mrs. Allen is so well and favorably known, and has so many friends, that even if they get a gag law, it is doubtful if they can hurt her, any more than they can Mrs. Matteson in Buffalo. Mrs. Sheets is the favorite speaker here, but Mrs. Root, L. V. Moulton, Minnie Carpenter and others are much admired. go to Bay City for May 1 and 2, Quarterly meeting.

Carlyle Petersilea writes from San Diego, Call.: "The cause of Spiritualism is flourishing in this charming city with the wonderful phenomenal and philosophical medium, Ben M. Barney as its central figure. Mr. Barney reads sealed letters in three different ways: automatic writing, clairvoyantly, and tations in the light and Mrs. Pettibone by dictation-three different phases of spirit control. My wife and I witnessed three sealed letters read in the above manner, and we can positively testify that the letters were scaled. fastened, and had not been tampered with. Mr. Barney has been here over a year and his meetings every Sunday evening are filled to over-flowing. My wife and I have started on our tour giving entertainments of a spiritual musical and literary character, and hope to appear in Chicago after a while. W. W. Hawkins writes from Lima,

Ohio: "On last Sunday, Mrs. Mattie Hull presented us with the scientific aspect of the philosophy as illustrated by her lecture upon 'The Seen and the Unseen.' If was truly interesting and convincing. While listening to it I was led to reflect: Why is it that the common sense judgment of the vast majority will insist upon reversing its method while contemplating the Unseen! Few minds can grasp the extent of one million; yet accustomed as they are to handle inferior sums they become convinced that a million does exist, but when confronted, while handling electricity, common atmosphere: and the scientist, the X-Ray, with the possibility of the extension of the ethereal proesses of Nature, they kick through the traces and exclaim, supernatural! facing this attitude we can only say, hasten the day when logic will have illumined the mental chambers now darkened by prejudice."

Mrs. Estelle Howes, who has been an netive worker in Olean, N. Y., for the past three months left on the 20th to resume her work in Friendship, N. Y. till June, when she returns to Lily Dale for the camp season.

"Every person who shall keep or permit to be kept within his or her premises, within the limits of the city of Milwaukee, Wis., a house of fortunetelling for gain or profit, or who shall be engaged in said city of Milwaukee in | church on Sunday, May 2nd" fortune-telling for gain or profit; sliall. Professor Geo. W. Walrond on Sun-lighteen Cents," on our fifth page.

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> Send age, name in full and two 2-cent stamps and leading symptom, and we will send you a diagnosis of your case FREE, and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask OUR opinion of this doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one or even to express an opinion. We know some doctors do so, but we do not.

The day of shot-gun prescription is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty, of medicine and in specific medication, but specific medication requires specific diagnosis. He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

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be arrested, and shall on conviction thereof be punished by a fine not exceeding \$100 for each and every offense. Each and every person an inmate or be ing found at a house of fortune-telling in the city of Milwaukee, shall forfeit Miss Lucy Barnicoat, Mrs. Lizzie Hara penalty of not more than \$25." This ordinance will in no wise affect mediumship. No honest medium ever tells what is designated as "fortunes."

D. P. Hughes, secretary of Devil's Lake Camp-meeting, writes: "Our Camp is to be held this season from Aug. 1st to Aug. 22nd inclusive, and un- beautiful philosophy. der the efficient management of W. F. Lyman C. Howe writes from Flint, Smith and G. M. Stanley, of Jackson, of an n litied success. Programs will be out soon an-

nouncing the best of talent." Geo. T. Angell says: "Of new work commenced by it during the year nothing can be more important than the ant for me. Mrs. A. E. Sheets, Martha plans introduced by Mrs. Emma Rood Tuttle of Ohio, of prize speaking in all cities and towns on humane subjects, which has already received the indorsement and recommendation of the Mas- growth of this meeting several new sotions for speakers and mediums as they ter of the National Grange, and many do. Flint has many progressive peo- of the subordinate Granges, also largeple, some of them clergymen. Mediums ly of "The Woman's Christian Temperare developing. Among them Miss ance Union," and other organizations. Mand Porter is a promising type. Mrs. As is shown in recent issues of "Our Dumb Animals" these prize contests healing the sick, and the most aggravat- are proving a great success, both in calling public attention to the importance of our work and in raising money to enable "Humane Societies" and "Bands of Mercy" to increase it ."

> ceive how any person who has become at all conversant with the spiritual philosophy and teachings can be without The Progressive Thinker. F. R. writes from Bay City, Mich.:

R. L. Taylor writes: "I cannot con-

"We have had with us Mrs. Annie L. Robinson, of Port Huron, for the past two months. On Wednesday evenings we can always depend upon full houses. When Mrs. Robinson is our speaker she always makes friends, and interests the people. We have with us now Mr. and Mrs. Hatfield Pettibone; they certainly give wonderful manifesis one of the best test mediums we have ever had on our platform. Mrs. Augusta Ferris' seance-room is well

patronized, and all who visit her receive convincing evidence of spirit manifestation. The Saginaw Valley Spiritual Association holds its 12th quartely meeting here May 1st and 2nd. Lyman C. Howe and M. A. Root, speakers. Test medium Mrs. H. Pettibone.

Wm. Hassmann and Wm. Schumacher, president and secretary respectively of the Spiritualistic Church of the Students of Nature, meeting at Munson's Hall, 1052 Milwaukee avenue, "Public services of our this city, write: society, as well as at the new place of meeting, 151 East Randolph street, are now discontinued until next September. Last Sunday (May 2) there were special services and floral decorations at both places on account of its being the close of the year. The society at Munson's Hall has now been in existence for two years and a half and gives every promise of being a permanent institution, under the indefatigable labors of the pastor, Mrs. M. Summers. The financial condition is good, there being no debts, with money in the treasury. Thanks are hereby extended to the several mediums and lecturers who have favored us at both places with their assistance from time to time. Mrs. Summers will take her usual vacation by trips westward, where she will, as occasion presents, exercise her talents as a medium and lecturer, with the hope that she will return next autumn refreshed for another year of steady work among her chosen people."

F. H. Parker writes from Beatrice. Neb., "Arrangements are being made for permanent meetings here. The Unity church, a handsome edifice, has been leased. A. J. Pethond: president: W. G. Washburn, secretary; J. S. Rutherford, treasurer. The first meet ing for the year will be held in the

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Any good medium can correctly diagnose your case; but very few of them know how to cure the diseased organs which they see. They must be acquainted with medicines and their action upon the system, or they will do great injury to your body.

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Silver City, N. M., April 8, 1897,
Dear Doctors—I write you to night to let you know
how your little patient is getting along. As I write
she is sitting up in bed, taiking and feeling so much
better. I caunot find words to express myself to you.
The doctors here had given her up; had told me she
could not live 24 hours, when your box of medicine
came. But from the first dose of your medicine
there has been a steady improvement. She has a
good appetite and sleeps well now, especially after
your psychic treatment.

MRS. ARTIE GALLOWAY.

Do not endanger your life and throw away your money on uncertainties. Write us; give mane, age, sex and a leading symptom and receive by return mail an absolutely correct diagnosis and medical advice free. No guesswork, experiments or poisonous drugs. Drs. Peebles & Burroughs,

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day last delivered a stirring lecture at the Windsor Hall, Denver, Col., to a large audience. The subject chosen was "Spiritualism, the greatest Truth of the 19th Century." The lecture was illustrated with quite a number of convincing clairvoyant tests of spirit presence. Christian and Surnames of spirit friends being given to a large number of persons among the audience. Mr. Walrond has been elected conductor of the Children's Lyceum and Spiritual Conference.

Dr. Rothermel's address for the present is Box 69, Omaha, Neb., where he can be addressed for engagements.

Prof. J. Jay Watson and his daughter Miss Annie A. Watson gave a musicale at the residence of Mr. B. O. Flower, at Brookline, Mass., last evening. Mr. Watson used the famous Cremona violin made by the Amati brothers in 1616, for many years the favorite instrument of the late Ole Bull, and played several of the favorite solos of the once famous Norwegian. Miss Watson gave a Liszt piano l'antasie, and Mrs. Hall and Mrs. Spears played and sang several of their own compositions.

MASS CONVENTION.

A Mass Convention of Spiritualists and Liberalists was held at Providence, R. I., April 21. Large audiences at the three sessions greeted the many speakers who spoke so earnestly for organization and concerted action. President Barrett spoke at each session, and held the closest attention of the audience; nor did it wane when the others followed, as each one seemed to emphasize is statements. The speakers were the Mrs. Sarah Humes, President of Providence Spiritualist Association, Mrs. Sarah Byrnes, Mrs. J. S. Soper, Mrs. Wm. S. Butler, Mrs. N. J. Tullis, Mrs. Hortense Holcomb, Mrs. Hattie Jones. lon, Miss May Pepper, Dr. Geoge Fuller, Dr. C. F. Hidden, Wm. Eben Cobb, Mr. O. A. Edgerly, Mr. J. B. Hatch, Jr., and Mr. William Foster.

Many came early in the morning remaining all day, so earnest were they to hear every word bearing upon our

The Ladies' Aid Society, which holds its social meetings in Columbia Hall, donated it to this convention, and in the dinning room served meals between the sessions. Vocal and instrumental selections, together with recitations, were interspersed with the addresses, making a very pleasing program as well as instructive. The local newspapers gave very excellent reports. Taken as a whole it seems to have been successful It is hoped that there may be as an outcieties formed, and also a State Association. Spiritualism is attracting the earnest attention of the people. its Truths be made clear and all the

world be benefitted. MRS. IDA P. A. WHITLOCK. State Agent

THE MOST REMARKABLE BOOK OF THE CENTURY. To the Editor:-Having seen some re-

cent Nos. of your paper which were of unusual interest and contained some especially important essays from my venerable friend, Prof. J. R. Buchanan. whom I regard as the most able champion of emancipated thought now liv ing. I wish to become, instead of a ocasional reader, a subscriber, and herewith enclose P. O. money order for \$1 in payment .. If you will permit me I wish to add

a few words in regard to his last work. Progressive Christianity," which is doubtless the most remarkable religious book of the century, and should do more for Spiritualism than anything ever published. The religion of Jesus purified of the incrustations and subversions of dynastic churchism is set forth in this book by a new inspiration in the simple grandeur of its original form. beautful it is will be a surprise even like a glimpse of heaven to those who have been repelled by the vindictive Jehovistic and other ideas which were faudulently incorporated with the writings of the apostles.

If Spiritualism is to be the saving power, its believers hope, it must be through the ministration of the highest class of spirit existence that can touch here and there a mind sufficiently lofty to pierce, like an isolated mountain peak, the clouds which fill the grosser atmosphere of earth. The spirits of this lower stratum too often need every sor of help, instead of being worthy of special reverence for the mere fact of their being disembodied. Mediumship must be lifted entirely above the earth plane and commercialism, or it will stay forever a means of proof of continued existence after death of the body, but nothing more. Those of spiritual faith, or in other words whose psychic eye is opened, need no tangible evidencebut they and all do need the teaching of the higher spheres as embodied in "Primitive Christianity," which will show them that Jesus was the prototype, ages ahead, of that perfect manhood which will sometime dwell upon this planet, when every atom of organized clay is completely governed be spirit.

A. G. MARSHALL.

Brooklyn, N. Y. WHAT WE WART TO DO. We desire to illuminate the minds of every Spiritualist. We will therefore send The Progressive Thinker to new subscribers for three months for fifteen cents, and hope by so doing to reach 1.000.000 of Spiritualists. For full particulars in reference to this remarkable offer read the communication headed

Mrs. Dr. A Dobson-Barker, AS A SPARITUAL HEALER

HAS NO EQUAL!

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SUCCESSFULLY TREATED OVER ONE THOUSAND PATIENTS

of all diseases that gent is helrito; and will give you proof of her powers, by sending requirements as per small advertisement for diagnosis of your case. Here is one of her many cures:

St. Louis, June 21, 1896.

MY DEAR MRS. DOBSON:—I horewith enclose \$1.15 for another month's remedies for my sister Emma. I can't tell you haw much good these medicines do her and how thankful and grateful we are for having applied for them. When she began taking this hast medicine, the had considerable distress in the howels and stomach, but after a week she was relieved and we are convinced if she had not the medicine she would have had a serious sick spell as liver, stomach and bowels were in a: had condition. Now werything seems to good order; will we feel as if more medicine will eventually cure all her sliments. We chank you sincered you prompt, acply, and wish

e thank you sincerely for prompt reply, and wish us all the success you so well merit. With affectionate regards, very truly, REBECCA LEVY. 8331 Laclede ave., St. Louis Mo.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

At Pierson, Mich., Walter H. Petrie, aged forty-two years. A life long Spiritualist. Son of Mr. and Mrs. Chas. E. Petrie, a well known lumberman of Michigan. Nearly all the families have a knowledge of the beautiful beyond. Services were held in the M. E. Church. which was kindly offered by the pastor. At 2-p. m., April 21st; a large audience convened to hear the first spiritual service in that section, and it was one entire success.

Passed to spirit life, April 28th at Fairhaven, Mass., Capt. James Dahl, aged seventy-tour years, ten months and eight days. He has been a sound Spiritualist for years, and went quickly as he often expressed a wish to do. GEO. Y. NICKERSON.

At Rockford, Mich., George N. Westfall, aged sixty-four years, passed to the happy beyond, April 2nd. Services were held in the Spiritual church, April 4th. A large attendance. For many years a Spiritualist, he will wait and welcome a wife and four brothers when their time comes to go higher. Services HUDSON TUTTLE. conducted by Charles A. Andrews, M. D., of Grand Rapids, Mich.

At her home at Clinton, In., Mrs. Belinda Skinner passed to higher life, April 23rd, at the age of seventy-five She was a pioneer Spiritualist of Clinton, who together with her husband who preceded here to the world of spirit some eleven years, were among the founders of the Mississippi Valley Spirtualist Association camp in this city. B. L. Eskelsen, inspirational speaker, also of this city, officiated at the fun-

THE SEEDS OF FAILURE. To the Editor -- Your editorial in the last Thinker is so opportune, and so much to the point that I cannot resist the inclination to send you my hearty endorsement. The seeds of failure in all new religious have been the old doc trines incorporated therein. Christian ity has had to carry the load of Jewish partialism. The election of the Jewish people has been transformed into the horrible election of a few to life, and the assignment of the many to eternal damnation, by the Christian church. Partialism, division, special privileges for the few, and burdens for the many. is the genius of Christianity. Its justice is vengeance. Its mercy is for the undeserving. Its political enconomy contemplates perpetual poverty. Its theoretical and practical brotherhood is limited to the "few-the little flock" of

Any structure of thought or practice built on such a foundation must be one of unrighteousness, and any one which incorporates any of those old falsities into itself will prove a most miserable failure. The whole claim of modern Christian

assured believers in Christ.

ism rests upon assumed miraculism as a basis. The foundation and the structure must be swept clear away before the true can be built. Miracle and science cannot be mixed or fused in any true union. We cannot, therefore, let the church alone. It is right in our way. It resists, at every turn and step, the progress of truth. If it fails to crush, it seeks to pervert. Spiritualism made the most rapid pro

cress when it most fiercely assailed the falsehoods of the church. It may have failed in possible reconstructive work and turned aside to incidental matter. All Books Sent Postpaid. Address One of the best methods to regain our former unity would be a renewal, all along the line, of the battle against the destructive falsities of the old religion. J. S. LOVELAND. raternally, Oakland, Cal.

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