

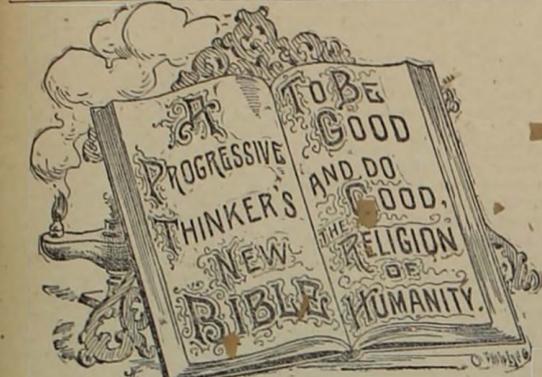


Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL. 5.

CHICAGO, NOVEMBER 19, 1892.

NO. 156



OUR NEW BIBLE. It Contains Divine Lessons.

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Spiritual Economics—Prophetic Ideals.

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Sometimes, however, she passes the little ones over to the care of others while she takes a new charge in the earth-life or elsewhere. This change may be made for purposes of self-instruction and development and to enlarge her knowledge of humanity in its varied types as manifested in the different combinations of mental and moral qualities in different individuals, no two of whom are exactly alike.

BATTLE OF PHANTOMS.

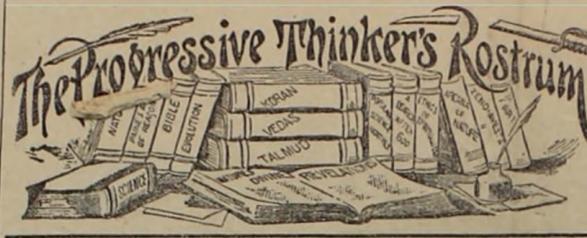
A Ghostly Conflict That Indians Say Presages War.

TO THE EDITOR:—All primitive people, says the *Forbes*, and some considerably advanced in civilization, have legends of phantom warriors seen in the skies and generally presaging war or other trouble.

In this valley, long ages ago, a great battle is said to have been fought, states the *New York Morning Journal*, and in this battle one whole nation of red men was wiped from the face of the earth by a victorious invader, who thereafter possessed the land.

John Willis, a deputy United States marshal, declares that he recently saw the phantom warriors. He had pursued a horse thief into the lonely valley, had camped for the night and was sound asleep when he was aroused by his horse which was snorting and jumping about in terror.

The white men in South Africa talk unblushingly of the day when the natives will all be killed off by rum and they can have the land. Men, women, children and babies can be seen lying along the roadsides drunk.



THE DARK SIDE OF LIFE. The Iron Rule of Poverty in Big Cities.

A Lecture Delivered BY MRS. HELEN M. WALTON. Before the Brooklyn (N. Y.) Progressive Conference.

Fully one-half of the inhabitants of large cities are what is called distressingly poor, the other half divided; one-quarter doing fairly to get a comfortable living; the remaining quarter rich, or at least above the anxiety of every-day life, having been successful in business, or having the inheritance of money or the value of it from their own estate.

The larger one-half of densely populated localities swarm with men and women who have been driven into the city from the surrounding country, first, by necessity; secondly, by laziness or inability to labor at hard work, or repugnance to be obliged to labor every day alike, either in factories or farming, and so flock to the cities as a *demour resort* for their incapacity to labor at one particular thing until it shall succeed in bringing a living.

The iron rule of poverty is found in these conditions of the poor. If they are ill, even the eight-story tenement-work is found in the tenement-house discipline: "Pay or move out." Falling in this, the landlord shark sets their belongings on the sidewalk; and women and children stand weeping beside their family altar of a few bits of furniture, while the husband is humanly hurried off to some distant hospital, whose stony arms receive either him or his corpse without a sign of pity, and yet, blessed are these refugees for the sick, homeless ones of any city when every other door is closed, and even eight-story tenements have their advantages, and cover the ragged or half-naked inmates from the storm and heat, while their owners sit in their palatial homes or, muffled in furs and satins, are driven to the opera.

We need not travel to London or Paris to find the dens, dives and falling-down houses that people live in places where children are born, and where old and young live and die in helpless misery; excavations beneath the streets containing communities of thieves. Baxter street, Mott street, and the Five Points have moved to the suburbs, to Harlem flats, and the East River rocks have received the unregenerate humanity that the civilization of down town daily vomited out of its maw, and the iron-grinders and steam-whistles of railroads and factories and the buzz of traffic has superseded the midnight cry of murder, the stifled scream of women in fear of their lives.

Not one in a hundred of the surplus population of cities know in the morning how or by what way they are to live, even if they have the will to work for their daily bread. They live by chance, and it seems some times as if they were fed by the ravens. The great raven that feeds the poor in their extremities is the pawnshop monopoly. Its golden balls swing in every by-street, and leeches and Jacobs stand ready to take anything, from a pair of shoes, a flatiron, or a tinsmith's diamond; and if the men who make laws would make justice in them also, the Jewish institution might benefit the poor, and even do good, overreaching and arbitrary as it is; yet its iron rule presses heavily on the wretch who has had to part with his last coat, and who goes shivering to his home with cent per cent of extortion in his hand. Oh! God, let me not fall into the

hands of my enemies, the Shylocks of to-day! The labor statistics show that there are twelve millions of tramps in the United States, men, women and children. How came this awful percentage of unemployed in this country? What an eating cancer in the vitals of any republic, and what is the meaning of the word tramp? Webster says: "A stroller, a vagrant, a vagabond. The history of this class is that when one is once a tramp, whether forced into it or voluntary, he always remains so. Idleness becomes pleasant to them. They roam the country in summer; hide in holes or almshouses and vacant barns in winter; forage on any pasture they meet. Many of them become criminals in high crimes and petty thieves in low; commit depredations on henroosts, sneak into hallways, and refuse not to look on the soldier's overcoat.

What is the meaning of this great army of dangerous humanity that menaces the country like the locusts of Egypt, eating up the hard earnings of tax-payers and the very bread of other poor, foraging in the granaries of the land where they never sowed or reaped a single grain of honest corn? Yes, how came this formidable army of unfed, poverty-stricken humanity, of which legislation makes no inventory? It can only be accounted for in the course of belongings. First, during the late war the children of the soldiers were left uncared for; many of the mothers being unable to school or discipline them. They grew up idle and lawless; betook themselves early to cities, becoming the Oliver Twists of the times. Gathering in large masses they became the terror of the police, the mistrust of every honest soul, and it is largely the blame of State governments, that have neglected to hold them in some reformatory institution's discipline till of age, but let them grow into ruffians and bullies of to-day instead of being colonized on the waste lands of the Federal Government. The cause of this increase of emigration which brought to our shores not only the industrious citizen, but the beggars of Italy and the hard-working German; the industrious Chinese and the cheerful Irish. Such of them as would work, found it; such as were ignorant, lazy and filthy with crime, gravitated toward their kind, thereby swelling the ranks of the bread-eaters of others' labor.

Another cause of the depletion of labor and the increase of crime is the centralization of trade in the hands of the few. Since the war (and even before) in every commercial city and every magnitude have combined for the crystallization of trade, so with large capital they could purchase cheaper at wholesale than small dealers, enabling them to sell for less in consequence of enlarged opportunities and facilities, thereby throwing into idleness all small traders—widows, invalids and orphans—who heretofore made a living by retail, but who by this consolidation of trade became as paupers on the world. This organization has taken the bread from thousands of feeble men and women who possibly could earn a living in no other way; and there is no single department of the necessities of life but has entered this sweating system against the small traders, crowding them out of honest traffic and forcing them into beggary or starvation, and on their heretofore useful lives entailing want, and idleness and crime on their helpless children.

Another source of the iron heel of poverty is the labor union whose arbitrary ratings take from the tolling masses the power of private judgment toward the employer by their edict, throwing men out from just and comfortable employment into idleness because the employer will not yield to the crazy and tyrannical will of the masters of the situation, and often causing thereby riot and bloodshed, proving conclusively that strikes and lockouts are not the remedies to cure so grave an evil as the encroachment of employers on the rights of the worker to set a just value on his work compatible with his skilled or unskilled labor, and nothing will ever settle the difficulty between master and man but the peaceful submission to a Bureau of Arbitration, consisting of just men chosen from both sides of the question. Under these circumstances, deplorable as they are, men that would willingly work at any price rather than starve, roam about the country until they grow lazy and join the brotherhood of tramps, becoming a terror to the villages, a menace to the well-to-do, a sorrow to themselves, a curse to any one who has pity on them, and all because thousands who beg or steal bread are not given work instead—honest toll held out to them for fair pay by the overseers of the poor. Almshouses are opened which encourage laziness instead of healthy employment. Almshouses, hospitals and houses of refuge should only be provided for the sick, feeble, aged, children and the insane, and this will be consummated when co-operation and colonization shall be the office of not only the

States, but the Federal government. Thus when municipal employment for all the industrious, both skilled and unskilled, shall become universal; when those asking for bread shall find implements and work for the asking, poverty will be abolished and beggary by able-bodied people become a crime by statute law, confining them to houses of industry where, if they will not work, they cannot eat—no taxpayer being obliged to provide for the lazy pauper; the proceeds of such industries to go to their families until their time expires.

All governments should be paternal, and every large enterprise should be in their hands, and run at a cost to the people at large. Railroads, telegraphs, colonization and minor industries should be conducted as the postal system. The navy yards and revenue departments are in the interest of the government, the government being through the people and by the people. Such enterprises would soon cut off the rule of corporations and limit the banking system to its legitimate office. The government would do away with commissions, abolish interest, taking out of the hands of the present infamous State banking system the plethoric increase of wealth to the favored banks that have been trading on the borrowed capital from government at a small per cent, and letting it out at such an usury of interest that should enrich the government instead of the bankers, brokers and sharks of Wall street, and like speculators on the wealth that is neither honest nor healthy.

Joining in the great cavalcade of poverty that marches continually around its cities and commercial towns, in this country as well as all others, are the factory workers in all kinds of factories, whose long hours and small pay threatens the slow starvation that always follows in the undermining of the constitution by ily-ventilated homes, crowded conditions, scanty food and the general exhaustion of hope that leads to the almshouse and grave, both for children and those premature by age. Of the utter helplessness of these none will recognize save in a strike or lockout, when people are forced to feel sympathy for the sufferers. So the iron heel of desperation grinds on and on into another generation of victims.

From center to circumference is still a more wretched class; men who work in mines below the ground, who toll by lanterns, yet see not the stars; they toil in bitter hardship. Their families see the sunshine and their children learn to read that there is a God, good and kind, which is so far away from their lives; yet speculation in coal, one of the necessities of life, goes on, and corporations make corners in coal as well as in grain, and if possible, they would go for gold beneath the sunshine as they do gas, and deal it out by the foot or measure. If mining was kept on regardless of consumption, the men constantly employed, how long before the price of coal would go down and the poor be able to be warmed without picking ash barrels or dumping heaps in the suburbs?

It is estimated that there are one hundred and fifty thousand poor women in the city of New York and Brooklyn. The most of these are working for the lowest cost of living, and half of them for a mere existence, clothing and lodging being more of a burden than the necessities of life. Taskmasters suck the very blood from the veins of young girls until it becomes so unbearable that they resort to every kind of strategy to live at all, and it is from this class of young lives that houses of prostitution are kept well filled, for girls do not resort to such places of their own accord, but are driven there by the cruel lash of poverty over their helpless bodies.

Benevolent societies make great efforts to save these helpless sheep from the shambles by providing some sort of home or lodgings for the wretched class, and some of them become the very wards of houses of industry to teach them some way of getting a living; but it all ends at last by these again falling into the hands of soulless employers, only a little higher as to wages than before. All avenues of trade are open to women now, but there is one avenue of protection that the American woman never thinks of following—that is the honest service of housework. There seems to be an opinion that to do this is degrading, and they prefer starvation in a filthy tenement house to plenty in a comfortable home and the protection of a respectable family. These causes and the many others that abound in this country and elsewhere produce the spectacle before us to-day of a land of eternal fullness, with a people of great commercial ability, and above all, with hearts alive to every call of distress. A nation of men and women of continual activity are compelled to view the great cancer sore eating at the vitals of our once prosperous country, drawing it into the general cesspool of universal poverty, whose result has, by the mismanagement of our reserves, become linked with the nations of Europe as a younger brother in the crime of causing the flow of wealth into the hands of the minority, consigning the majority to the demoralization of poverty, which is but the kinship of crime, while the population is so increased in this country that bread even can be scarcely found for the starving many. Even now the large exports of products of this country bid fair to cause a famine soon devised to collect the waste lands by government, and compelling the labor of the tramp thereon to raise at least such products as shall meet the consumption of their own class. The poverty of the masses and the de-

mand for its redress is entirely in the hands of the rulers of this country, and we will be to the nation that does not make provision for its people before it is too late to save itself from destruction.

THE JESUITS. The So-called Society of Jesus.

No confederation of men has played such an important role in the destinies of nations as has the so-called society of Jesus, denominated by Pope Paul VII. the "Sacred Militia" of the Holy Catholic Church. To write the history of this society would be, as has been said, to write the history of the world since the date of the founding of the order in 1540. The object of the intensest hatred, dread and animadversion on the part of their enemies and their victims, the Jesuits have been called by their devotees and admirers, "angels," "saints," "martyrs," the most noble, virtuous, self-sacrificing and pious of men who labored solely for the religious interests of mankind. Banished from nearly every civilized country of the globe, Catholic and Protestant alike; disbanded and prohibited by Pope Clement XIV., for their numerous crimes against the peace and welfare of the church and of nations; their doctrines and practices condemned by both ecclesiastical and civil courts, and held up to the contempt and scorn of the world by the surpassing irony and exquisite wit of a Pascal, the Jesuits, with a policy modified to more nearly suit the spirit of the modern time, still have faith in themselves, and yet hope to gain for themselves, and for the Pope of Rome, universal dominion over mankind.

The objects for which this order was instituted are briefly stated in the bull of Gregory XV. canonizing Ignatius Loyola and Francis Xavier, thus: "At the time when new worlds were just discovered; when in the old, Luther had risen up in arms against the Catholic church, the soul of Ignatius Loyola was inspired to found a company which should devote itself specially to bring about the conversion of the heathen and the return of the heretics." For the accomplishment of these objects the order has ever labored, founding and maintaining missions and educational institutions in all parts of the globe, in Christian as well as in heathen lands; and if it has not explicitly declared as a tenet of its creed, it has most certainly exemplified in its labors, that obnoxious principle with which Jesuitism has become identified, namely, that the end justifies the means.

It was the Jesuits who turned back the flood-tide of the reformation, and reclaimed for the ancient dominion of the Romish Church much of the ground lost to Luther and other early champions of religious liberty. Long and merciless was the struggle to quench the flame of liberty in France, the Netherlands, Germany, England and other countries of Europe; and in that frightful and devastating conflict the Jesuit was ever to be found on the side of the oppressor, ready, with all the craft, duplicity and skillful arts of his profession, to aid him in his efforts to overthrow and subvert the rights of the people.

The avenues through which the Jesuits have accomplished much, and still hope to accomplish all, for their plan of universal subjugation, are ostensibly three—teaching, preaching and the confessional. Through these channels they not only seek to indoctrinate the people, but, coupled with their system of espionage, they become possessed of a most accurate and extensive knowledge of the social, moral, intellectual, religious and political condition, as well as of the most secret hopes, desires and fears of all classes of society.

The Jesuit's scheme of education does not include the education of the masses. He deems those in the lower ranks of society as unfit for education. It is sufficient that they be taught to obey the mandates of the church as conveyed through the priests. With all the means at his command—wealth, time, men and political influence—he has never projected a single plan for the furtherance of popular education; in fact, he has always shown himself hostile to all such plans whenever proposed by others; and to-day, in our country, he is arrayed against the school of the people and endeavoring by almost superhuman effort to supplant it with a school of his own fashioning, wherein the first and vital concern is the formation of loyal subjects of the "one and only true church."

But the confessional, the so-called Sacrament of Penance, is that not a sacred gift of Christ which shall forever be kept inviolable from all manner of profanation? And is it not to be entirely devoted to the contrite soul that lays bare its innermost self before the spiritual physician that it may receive from him the blessed boon of forgiveness? Such an office ought indeed to be held sacred and inviolable; but alas! it is not so esteemed by the son of Loyola, who regards no confession so sacred that it may not be utilized for "the greater glory of God," as that glory shall be determined by the superior of his order. Assuredly not for the spiritual welfare of the penitent does the Jesuit keep a register of all important information gained through the confessional, the contents of which become available to the superior-general of the order at Rome, and to the fathers of the society, for any or all of their purposes. The moral system of the Jesuits—if maxims and principles of policy and expediency can be dignified by such a term—has been the topic of the widest and most earnest discussion from the days of Pascal, and the term Jesuitism has long been in the popular mind a synonym for all that is crafty, deceitful and heartless in the dealings of men; and one does not need to read far into any Jesuit "Compendium of Moral Theology" to discern that he is being instructed in a subtle system of special pleading, "pious finesse"—of blasphemous audacity, rather than in moral and spiritual truth. The Jesuit system is, in short, a system of sophistical justification of moral delinquency and crime. It is asserted, however, by the more honorable and sincere Roman Catholic devotee, that the obnoxious doctrines of the Jesuits have been condemned by the highest authority of the church; and indeed, so far as form is concerned this is quite true; but the condemnation ought, nevertheless, to be taken much in the "Pickwickian" sense, since the same doctrines, slightly modified in form of expression, are still being taught in all Catholic seminaries and schools under Jesuit domination, and these comprise the vast majority.

That the institution and spirit of Jesuitism are inimical to the intellectual progress, and to the moral, social and spiritual welfare of mankind, as well as to the stability and safety of nations, is not only obvious from an examination of the system itself, but is abundantly evidenced by the facts of history. The Jesuits have often been charged with a studied determination to subvert all governments which they could not control, and all manner of political crimes have been repeatedly laid against them, and if they have not been guilty in every such case, it is at least a singular fact that whenever a great political crime has been perpetrated some of their number have almost always either been visible as a prime actor therein or been detected suspiciously lurking somewhere in the background.

Jesuitism, since the Council of Trent, 1563-68, has been the inspiring genius of Catholicism, with intermittent periods of partial obscuration, until the Vatican Council of 1870, when it achieved its signal triumph in the adoption of the doctrine of papal infallibility. Murmurs of dissatisfaction respecting this supreme dogma, heard at the time of its adoption, among the more liberal and enlightened clerics and laity of the Catholic Church, are growing less and less as time rolls on, and the day may not be so very far distant when the Jesuit party, the soul of Roman Catholicism, restless under the encroaching restrictions of temporal governments, will make one more determined and mighty effort to fire the Catholic heart in some land of religious and civil liberty so that it shall attempt, by the dread power of the sword, to restore to the viceregent of Christ his "de facto" as well as his "de jure" temporal kingdom, which latter, however, according to good Catholic doctrine, he never has been, nor never can be deprived of.

Need, then, the lovers of religious and civil liberty to be apprehensive to-day, when in Spain, in the province of Guipuzcoa, in the very castle where the illustrious founder of this most remarkable order was born, another Spaniard, possessing presumably all the well-known traits of the Spanish character, has been chosen general of the "Sacred Militia," whose number is not far from ten thousand active and well-dressed members, each ready to do the bidding of their commander at the hazard of every danger and of life itself? Time alone can prove; but he that loves most ardently his country and the liberty it guarantees, will not fail to keep an ever-watchful eye upon the movements of so subtle, powerful and insidious an enemy of human liberty as this so-called "Sacred Militia" of the Church of Rome.

A. M. GRIFFEN.

Papish Arrogance.

Previous to the death of Mrs. Harrison, the following item went the rounds of the press: "A dispatch from Rome states that the Pope has expressed much sympathy with President Harrison in his bereavement. When he learned that Mrs. Harrison was likely to die, he sent off the lady his apostolic benediction."

After her death, another item was widely published, saying that the holy father had sent an expression of his sympathetic sorrow to the President. Not a word of comment was made, and the reader was left to infer that the pope had condescended to confer a great favor.

Mrs. Harrison was a Protestant, and as such, an "apostolic benediction," un called for by the pope, was an insult which ought to have received the personal rebuke of the President, and through him, of the nation. It was the direct line of the policy so persistently followed by the Catholic church of crowding itself, on all occasions, to the front, however undesirable it is of ficious interference may be, and it is lamentable fact, the secular press dare not utter a word in condemnation, for fear of Catholic influence.

Something Novel.

A novel divinity school has been established at Boulder, Colo. It is to be non-sectarian, not only in the sense of being under the control of no particular denomination, but also in the actual representation and co-operation of representatives of several different denominations in its direction and teaching.

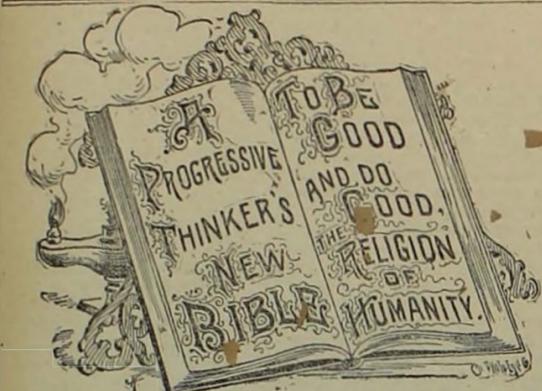


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"BEAUTIFUL."

THE SPIRIT MOTHER.

Spiritual Economics—Prophetic Ideals.

The realm of spiritual economics, though lying closely around us, and of which, indeed, we are an objective part, has as yet scarcely been even incidentally investigated by moral man. A beautiful world of plans and work, methods and aims it would reveal to us, only to be appreciated in any sensible degree by such as have reached a fine stage of spiritual discernment. When we have arrived at a proper spiritual development, when our spiritual senses are so cultivated and developed that we are able to discern the presence of angelic visitors and apprehendingly hear the "still small voice" of their thought-outpourings to us, we may learn rich lessons concerning the social spiritual economics of the higher realm into which our better thoughts, hopes and aspirations are tending—the home of our highest, purest and best ideals; for such ideals are prophecies, written by divine formative nature in the essential being of man, and nature does not speak falsehood when she builds these high, pure, good and beautiful ideals in man's very being. They are nature's sure promise of what shall be, sometime in God's great forever.

A shadow of an idea, faint and imperfect, of one portion of operations in the domain of spiritual economics, has been presented in an article concerning the special work of the "spirit-mother," who, by reason of especial aptitudes, and by her own choice and by special assignment of the higher spirit directors, gives herself to the beautiful work of watching over and assisting the moral and spiritual development of "spiritual orphans" on earth and in spirit-life. In this work the kindly and fine mother-instinct, so lovingly helpful, so divinely tender, comes with full rhythmic beauty and sweetness into activity. It is this special endowment of womanly nature that qualifies her for the functions of mother and spirit-mother. A mother lacking this essential qualification, as unhappily and most unfortunately for themselves and their children, some do lack—is but a poor substitute for a real, genuine, spiritually well-qualified mother. Many mothers are as animal mothers only; their love is an animal love only, like the love of a cat for her kittens, or a canine mother for her puppies. Their thoughts, their life, their love, all are on the animal plane, good as far as they go, but lacking in the higher, finer and better elements of human development on the spiritual side. They are only half-mothers—mothers on the animal side; but not spiritual mothers at all. Hence the spiritual development of their children, if cared for at all, must be cared for by spirit-mothers.

MOTHER-LOVE AKIN TO SPIRITUALITY.

There is in the essential quality of true mother-love something akin to the nature of that divine principle which we call spirituality, and hence the mother-love influence is, when spiritualized, especially conducive to the cultivation and fostering of the spiritual element in humanity. Mother-love, like the love of God, lives on and abides forever; it does not depend upon the moral worthiness of its object, but goes out in undying flow to the child, even when that love is spurned and not appreciated. Mother-love that follows the child all through its life, and beyond the grave into the other world; that never falters, never gets weary; though mortal heart and flesh may fail, it never dies! A love that goes out divinely spontaneous, enfolding the "black sheep" of the flock as well as the whiter ones—a love that, though wounded and bleeding with the cruel thrusts of the sword of ingratitude, piercing the tender heart, still goes on, because the hand of formative nature has placed upon and within her moral being a spiritual must that cannot be set aside nor disobeyed.

This is an essential part of the equipment of the spirit-mother, qualifying her for her divinely ordained work of spiritualizing humanity; for the spirit-mother needs such a plasma of love that in pursuance of her divine vocation she can bear with the untowardness of her charge, the waywardness, the wrong

inclinations, the lapses into evil courses; can forgive not only seventy times seven times, but even and ever till she sees the final fruition of her works, and enters fully into her reward. To accomplish her perfect work, the spirit-mother needs the infinite patience and tenderness that can only come from infinite love, springing up from within as a living fountain.

Divinely beautiful is the work and the blessedness of the spirit-mother. As one mother may care for a numerous family, so the spirit-mother may not confine her work to a single one, but may, and many do, watch over and care for the spiritual development of a number, or a group.

The function and work of the spirit-mother do not necessarily cease with the passing to spirit-life of the child whom she has been watching over; but, in such event, the kindly mother-spirit may come into closer, that is to say more visibly intimate relations with her charge for an indefinite time. Or, again, having become spiritually prepared for ascent to a higher sphere, she may elect to pass on, up to a higher state and still maintain through the agency of others, her functional charge over the spiritual life and growth of the "little ones."

Sometime, however, she passes the little ones over to the care of others while she takes a new charge in the earth-life or elsewhere. This change may be made for purposes of self-instruction and development and to enlarge her knowledge of humanity in its varied types as manifested in the different combinations of mental and moral qualities in different individuals, no two of whom are exactly alike. Here she finds a wide, rich and profitable field of study in harmony with her chosen vocation.

JAS. C. UNDERHILL.

40 Loomis street, Chicago.

BATTLE OF PHANTOMS.

A Ghostly Conflict That Indians Say Presages War.

TO THE EDITOR:—All primitive people, says the *Illustrated*, and some considerably advanced in civilization, have legends of phantom warriors seen in the skies and generally presaging war or other trouble. The Indians of course have the legend in a peculiarly aggravated form, and a great valley in the western part of the Indian territory is the scene of many of these ghostly engagements.

In this valley, long ages ago, a great battle is said to have been fought, states the *New York Morning Journal*, and in this battle one whole nation of red men was wiped from the face of the earth by a victorious invader, who thereafter possessed the land.

In this valley, full of these little mounds, the Indians claim they have on several occasions seen the warring tribes in deadly combat, and closely following the ghostly battle came trouble to the Indians. Either pestilence, famine, or war has invariably followed the apparition, and while the Indians have not heard of the phantom tribe for many years, the legend is vivid in their minds, and now they believe they are again to be visited with trouble.

John Willis, a deputy United States marshal, declares that he recently saw the phantom warriors. He had pursued a horse thief into the lonely valley, had camped for the night and was sound asleep when he was aroused by his horse which was snorting and jumping about in terror. Willis jumped to his feet thinking he was attacked by a band of outlaws from the noise which was made.

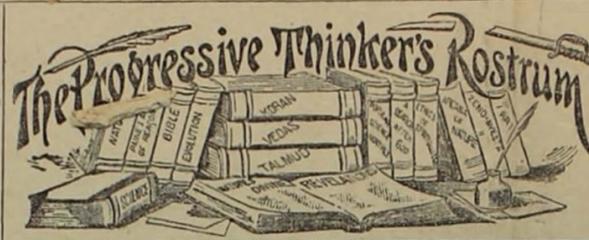
All around him there seemed to be an invisible host of men, some on horseback and some on foot, and these men appeared to be in deadly conflict. The noise of the tramping hoofs and rushing men could be plainly distinguished, while blows were struck so forcibly that the sound could be distinctly heard.

Backward and forward the battle of ghosts seemed to rage for over an hour, yet all the while not a thing could be seen in the valley, and Willis was almost convinced that the sounds were the result of a dream. His horse continued its frantic efforts to escape, and at last Willis was compelled to saddle the animal and get away from the valley.

This narration, to say the least, is curious, and illustrates the wide extent of Spiritual Influence and power.

WHAT NEXT.

The white men in South Africa talk unblushingly of the day when the natives will all be killed off by rum and they can have the land. Men, women, children and babies can be seen lying along the roadsides drunk.



THE DARK SIDE OF LIFE.

The Iron Rule of Poverty in Big Cities.

A Lecture Delivered BY MRS. HELEN M. WALTON.

Before the Brooklyn (N. Y.) Progressive Conference.

Fully one-half of the inhabitants of large cities are what is called distressingly poor, the other half divided; one-quarter doing fairly to get a comfortable living; the remaining quarter rich, or at least above the anxiety of every-day life, having been successful in business, or having the inheritance of money or the value of it from their own estate, banks or mortgages, therefore fully secured against losses or unwise speculations by being so invested; not but that fools and misers do often venture into risks that wise men avoid from judicious weighing of the chances against the fact, and so avoiding shipwreck by good judgment.

The larger one-half of densely populated localities swarm with men and women who have been driven into the city from the surrounding country, first, by necessity; secondly, by laziness or inability to labor at hard work, or repugnance to be obliged to labor every day alike, either in factories or farming, and so lock to the cities as a *dernier resort* for their incapacity to labor at one particular thing until it shall succeed in bringing a living. They fail to find the promise that seed time and harvest will not fail, and so throw themselves into the vortex of struggling humanity to see and feel all manhood out of themselves by continual disappointment, until they sink into the servitude of beggary, and so walk their feet sore in seeking work for which they never had any capacity for doing, because it is easier than wood-chopping or plowing. Such soon join the ranks of the extreme sufferers, and are found willing to huddle in the purlieus of the city lodging-houses or group in corners, until finally they commit crimes in their poverty that consign them to prison and their families to the almshouse; and if they can beg, borrow or steal a few pence, they deposit it in the bank of the gin-mill, the owners of which wear diamonds and ride in coaches, while their patrons go on foot or in the prison van to the cells that the authorities have provided for them instead of work.

The iron rule of poverty is found in these conditions of the poor. If they are ill, even those who have precarious work are found in the tenement-house discipline: "Pay or move out!" Falling in this, the landlord shark sets their belongings on the sidewalk; and women and children stand weeping beside their family altar of a few bits of furniture, while the husband is humanely hurried off to some distant hospital, whose stony arms receive either him or his corpse without a sign of pity, and yet, blessed are these refugees for the sick, homeless ones of any city when every other door is closed; and even eight-story tenements have their advantages, and cover the ragged or half-naked inmates from the storm and heat, while their owners sit in their palatial homes or, muffled in furs and satins, are driven to the opera. Is it any wonder, then, that speculators say that tenement-house property pays better than any other?

We need not travel to London or Paris to find the dense, dire and falling-down houses that people live in, places where children are born, and where old and young live and die in helpless misery; excavations beneath the streets containing communities of thieves. Baxter street, Mott street, and the Five Points have moved to the suburbs, to Harlem flats, and the East River rocks have received the unregenerate humanity that the civilization of down town has vomited out of its mouth, and the iron-grinders and steam-whistles of railroads and factories and the buzz of traffic has superseded the midnight cry of murder, the stifled scream of women in fear of their lives.

Not one in a hundred of the surplus population of cities know in the morning how or by what way they are to live, even if they have the will to work for their daily bread. They live by chance, and it seems sometimes as if they were fed by the avens. The great pavent that feeds the poor in their extremities is the pawnshop monopoly. Its golden balls swing in every by-street, and Isaacs and Jacobs stand ready to take anything, from a pair of shoes, a flatiron, or a tiara of diamonds; and if the men who make laws would make justice in them also, the Jewish institution might benefit the poor, and even does now, over-reaching and arbitrary as it is, yet its iron rule presses heavily on the wretch who has had to part with his last coat, and who goes shivering in his home with cent per cent of extortion in his hand. Oh! God, let me not fall into the

hands of my enemies, the Shylocks of today.

The labor statistics show that there are twelve millions of tramps in the United States, men, women and children. How came this awful percentage of unemployed in this country? What an eating cancer in the vitals of any republic, and what is the meaning of the word tramp? Webster says it is a stroller, a vagrant, a vagabond. The history of this class is that when one is once a tramp, whether forced into it or voluntary, he always remains so. Idleness becomes pleasant to them. They roam the country in summer; hide in holes or almshouses and vacant barns in winter; forage on any pasture they meet. Many of them become criminals in high crimes and petty thieves in low; commit depredations on henroosts, sneak into hallways, and refuse not to look on the schoolboy's overcoat.

What is the meaning of this great army of dangerous humanity that menaces the country like the locusts of Egypt, eating up the hard earnings of tax-payers and the very bread of other poor, foraging in the granaries of the land where they never sowed or reaped a single grain of honest corn? Yes, how came this formidable army of unfed, poverty-stricken humanity, of which legislation makes no inventory? It can only be accounted for in the course of belongings. First, during the late war the children of the soldiers were left uncared for; many of the mothers being unable to school or discipline them. They grew up idle and lawless; betook themselves early to cities, becoming the Oliver Twists of the times. Gathering in large masses they became the terror of the police, the mistrust of every honest soul, and it is largely the blame of State governments, that have neglected to hold them in some reformatory institution's discipline till of age, but let them grow into ruffians and bullies of to-day instead of being colonized on the waste lands of the Federal Government. The cause of this increase of tramps is the immense increase of emigration which brought to our shores not only the industrious citizen, but the very muck and mire of European cities; the beggars of Italy and the hard-working German; the industrious Chinese and the cheerful Irish. Such of them as would work, found it; such as were ignorant, lazy and filthy with crime, gravitated toward their kind, thereby swelling the ranks of the bread-eaters of others' labor.

Another cause of the depletion of labor and the increase of crime is the centralization of trade in the hands of the few. Since the close of the war in every commercial city of any magnitude they have combined for the crystallization of trade, so with large capital they could purchase cheaper at wholesale than small dealers, enabling them to sell for less in consequence of enlarged opportunities and facilities, thereby throwing into idleness all small traders—widows, invalids and orphans—who heretofore made a living by retail, but who by this consolidation of trade became as paupers on the world. This organization has taken the bread from the mouths of feeble men and women who possibly could earn a living in no other way; and there is no single department of the necessities of life but has entered this sweating system against the small traders, crowding them out of honest traffic and forcing them into beggary or starvation, and on their heretofore useful lives entailing want, and idleness and crime on their helpless children.

Another source of the iron heel of poverty is the labor union whose arbitrary rulings take from the toiling masses the power of their own judgment toward the employer by their edict, throwing men out from just and comfortable employment into idleness because the employer will not yield to the crazy and tyrannical will of the masters of the situation, and often causing thereby riot and bloodshed, proving conclusively that strikes and lockouts are not the remedies to cure so grave an evil as the encroachment of employers on the right of the worker to set a just value on his work compatible with his skilled or unskilled labor, and nothing will ever settle the difficulty between master and man but the peaceful submission to a Bureau of Arbitration, consisting of just men chosen from both sides of the question. Under these circumstances, deplorable as they are, men that would willingly work at any price rather than starve, cannot be expected until they grow lazy and join the brotherhood of tramps, becoming a terror to the villages, a menace to the well-to-do, a sorrow to themselves, a curse to any one who has to do with them, and all because thousands who beg or steal bread are not given work instead—honest toil held out to them for fair pay by the overseers of the poor. Almshouses are opened which encourage laziness instead of healthy employment. Almshouses, hospitals and houses of refuge should only be provided for the sick, feeble, aged, children and the insane, and this will be consummated when co-operation and colonization shall be the office of not only the

States, but the Federal government. Thus when municipal employment for all the industrious, both skilled and unskilled, shall become universal; when those asking for bread shall find implements and work for the asking, poverty will be abolished and beggary by able-bodied people become a crime by statute law, confining them to houses of industry where, if they will not work, they cannot eat—no taxpayer being obliged to provide for the lazy paupers; the proceeds of such industries to go to their families until their time expires.

All governments should be paternal, and every large enterprise should be in their hands, and run at a cost to the people large as salaries, telegrams, colonization and minor industries should be conducted as the postal system. The navy yards and revenue departments are in the interest of the government, the government being through the people and by the people. Such measures would soon cut off the rule of corporations and limit the banking system to its legitimate office. The government would do away with commissions, abolish interest, taking out of the hands of the present infamous State banking system the plethora of increase of wealth to the favored banks that have been trading on the borrowed capital from government at a small per cent, and letting it out at such an usury of interest that should enrich the government instead of the bankers, brokers and sharks of Wall street, and like speculators on the wealth that is neither honest nor healthy.

Joining in the great cavalcade of poverty that marches continually around its cities and commercial towns, in this country as well as all others, are the factory workers in all kinds of factories, whose long hours and small pay threatens the slow starvation that always follows in the undermining of the constitution by ill-ventilated homes, crowded conditions, scanty food and the general exhaustion of hope that leads to the almshouse and grave, both for children and those premature by age. Of the utter helplessness of these none will recognize save in a strike or lockout, when people are forced to feel sympathy for the sufferers. So the iron heel of desperation grinds on and on into another generation of victims.

From center to circumference is still a more wretched class; men who work in mines below the ground, who toil by lanterns, yet see not the stars; they toil in bitter hardship. Their families see the sunshine and their children learn to read that there is a God, good and kind, which must seem to their parents like a fable, he is so far away from their lives; yet speculation in coal, one of the necessities of life, goes on, and corporations make corners in coal as well as in grain, and if possible, they would for gold bottle up the sunshine as they do gas, and deal it out by the foot or measure. If mining was kept on regardless of consumption, the men constantly employed, how long before the price of coal would go down and the poor be able to be warmed without picking ash barrels or dumping heaps in the suburbs?

It is estimated that there are one hundred and fifty thousand poor women in the city of New York and Brooklyn. The most of these are working for the lowest cost of living, and half of them for a mere existence, clothing and lodging being a mere chance. Taskmasters squeeze the very blood from the veins of young girls until it becomes so unbearable that they resort to every kind of strategy to live at all, and it is from this class of young lives that houses of prostitution are kept well filled, for girls do not resort to such places of their own accord, but are driven there by the cruel lash of poverty over their helpless bodies.

Evil-tolerant societies make great efforts to save these helpless sheep from the shambles by providing some sort of homes or lodgings for the wretched class, and some of them become the very wards of houses of industry to teach them some way of getting a living; but it all ends at last by these again falling into the hands of soulless employers, only a little higher as to wages than before.

All avenues of trade are open to women now, but there is one avenue of profitable trade that the American woman never thinks of following—that is the honest service of housework. There seems to be an opinion that to do this is degrading, and they prefer starvation in a filthy tenement house to plenty in a comfortable home and the protection of a respectable family. These causes and the many others that abound in this country and elsewhere produce the spectacle before us to-day of a land of eternal fullness, with a people of great courage, ability, and above all, with hearts alive to every call of distress? A nation of men and women of continual activity are compelled to view the great cancer sore eating at the vitals of our once prosperous country, drawing it into the general cesspool of universal poverty, whose result has, by the mismanagement of our reserves, become linked with the nations of Europe as a younger brother in the crime of causing the flow of wealth into the hands of the minority, consigning the majority to the demoralization of poverty, which is but the kinship of crime, while the population is so increased in this country that bread even can be scarcely found for the starving many. Even now the large exports of products of this country bid fair to cause a famine of breadstuffs, unless there is some plan soon devised to colonize the waste lands by government, and compelling the labor of the farmers thereon to raise at least such products as shall meet the consumption of their own class.

mand for its redress is entirely in the hands of the rulers of this country, and we will be to the nation that does not make provision for its people before it is too late to save itself from destruction.

THE JESUITS.

The So-called Society of Jesus.

No confederation of men has played such an important role in the destinies of nations as has the so-called society of Jesus, denominated by Pope Paul VII. the "Sacred Militia" of the Holy Catholic Church. To write the history of this society would be, as has been said, to write the history of the world since the date of the founding of the order in 1540. The object of the intensest hatred, dread and animadversion on the part of their enemies and their victims, the Jesuits have been called by their devotees and admirers, "angels," "saints," "martyrs," the most noble, virtuous, self-sacrificing and pious of men who labored solely for the religious interests of mankind. Banished from nearly every civilized country of the globe, Catholic and Protestant alike; distanced and prohibited by Pope Clement XIV. for their numerous crimes against the peace and welfare of the church and of nations; their doctrines and practices condemned by both ecclesiastical and civil courts, and held up to the contempt and scorn of the world by the surpassing irony and exquisite wit of a Pascal, the Jesuits, with a policy modified to more nearly suit the spirit of the modern time, still have faith in themselves, and yet hope to gain for themselves, and for the Pope of Rome, universal dominion over mankind.

The objects for which this order was instituted are briefly stated in the bull Gregory XV. canonizing Ignatius Loyola and Francis Xavier, thus: "At the time when new worlds were just discovered; when in the old, Luther had risen up in arms against the Catholic church, the soul of Ignatius Loyola was inspired to found a company which should devote itself specially to bring about the conversion of the heathen and the return of the heretics." For the accomplishment of these objects the order has ever labored, founding and maintaining missions and educational institutions in all parts of the globe, in Christian as well as in heathen lands; and if it has not explicitly declared as a tenet of its creed, it has most certainly exemplified in its labors, that obnoxious principle with which Jesuitism has become identified, namely, that the end justifies the means.

It was the Jesuits who turned back the flood-tide of the reformation, and reclaimed for the ancient dominion of the Romish Church much of the ground lost to Luther and other early champions of religious liberty. Long and merciless was the struggle to quench the flame of liberty in France, the Netherlands, Germany, England and other countries of Europe; and in that frightful and devastating conflict the Jesuit was ever to be found on the side of the oppressor, ready, with all the craft, duplicity and skillful arts of his profession, to aid him in his efforts to overthrow and subvert the rights of the people.

The avenues through which the Jesuits have accomplished much, and still hope to accomplish all, for their plan of universal subjugation, are ostensibly three—teaching, preaching and the confessional. Through these channels they not only seek to indoctrinate the people, but, coupled with their system of espionage, they become possessed of a most accurate and extensive knowledge of the social, moral, intellectual, religious and political condition, as well as of the most secret hopes, desires and fears of all classes of society.

The Jesuit's scheme of education does not include the education of the masses. He deems those in the lower ranks of society as unfit for education. It is sufficient that they be taught to obey the mandates of the church as conveyed through the priests. With all the means at his command—wealth, time, men and political influence—he has never projected a single plan for the furtherance of popular education; in fact, he has always shown himself hostile to all such plans whenever proposed by others; and to-day, in our country, he is arrayed against the school of the people and endeavoring by almost superhuman effort to supplant it with a school of his own fashioning, wherein the first and vital concern is the formation of loyal subjects of the "one and only true church."

But the confessional, the so-called Sacrament of Penance, is that not a sacred gift of Christ which shall forever be kept inviolable from all manner of profanation? And is it not to be entirely devoted to the contrite soul that lays bare its innermost self before the spiritual physician that it may receive from him the blessed boon of forgiveness? Such an office ought indeed to be held sacred and inviolable; but alas, it is not so esteemed by the son of Loyola, who regards no confession so sacred that it may not be utilized for "the greater glory of God," as that glory shall be determined by the superior of his order. Assuredly not for the spiritual welfare of the penitent does the Jesuit keep a register of all important information gained through the confessional, the contents of which become available to the superior-generals of the order at Rome, and to the fathers of the society, for any or all of their purposes.

The moral system of the Jesuits—if maxims and principles of policy and

expediency can be dignified by such a term—has been the topic of the widest and most earnest discussion from the days of Pascal, and the term Jesuitism has long been in the popular mind a synonym for all that is crafty, deceitful and heartless in the dealings of men; and one does not need to read far into any Jesuit "Compendium of Moral Theology" to discern that he is being instructed in a subtle system of special pleading, "pious finesse"—of blasphemous audacity, rather than in moral and spiritual truth. The Jesuit system is, in short, a system of sophistical justification of moral delinquency and crime. It is asserted, however, by the more honorable and sincere Roman Catholic devotee, that the obnoxious doctrines of the Jesuits have been condemned by the highest authority of the church; and, indeed, so far as form is concerned this is quite true; but the condemnation ought, nevertheless, to be taken much in the "Pickwickian" sense, since the same doctrines, slightly modified in form of expression, are still being taught in all Catholic seminaries and schools under Jesuit domination, and these comprise the vast majority.

That the institution and spirit of Jesuitism are inimical to the intellectual progress, and to the moral, social and spiritual welfare of mankind, as well as to the stability and safety of nations, is not only obvious from an examination of the system itself, but is abundantly evidenced by the facts of history. The Jesuits have often been charged with a studied determination to subvert all governments which they could not control, and all manner of political crimes have been repeatedly laid against them, and if they have not been guilty in every such case, it is at least a singular fact that whenever a great political crime has been perpetrated some of their number have almost always either been visible as a prime actor therein or been detected suspiciously lurking somewhere in the background.

Jesuitism, since the Council of Trent, 1563-88, has been the inspiring genius of Catholicism, with intermittent periods of partial obscuration, until the Vatican Council of 1870, when it achieved its signal triumph in the adoption of the doctrine of papal infallibility. Murmurs of dissatisfaction respecting this supreme dogma, heard at the time of its adoption, among the more liberal and enlightened clerics and laity of the Catholic Church, are growing less and less as time rolls on, and the day may not be so very far distant when the Jesuit party, the soul of Roman Catholicism, restless under the encroaching restrictions of temporal governments, will make one more determined and mighty effort to fire the Catholic heart in some land of religious and civil liberty so that it shall attempt, by the dread power of the sword, to restore to the viceregent of Christ his "de facto" as well as his "de jure" temporal kingdom, which latter, however, according to good Catholic doctrine, he never has been, nor never can be deprived of.

Need, then, the lovers of religious and civil liberty to be apprehensive to-day, when in Spain, in the province of Guipuzcoa, in the very castle where the illustrious founder of this most remarkable order was born, another Spaniard, possessing presumably all the well-known traits of the Spanish character, has been chosen general of the "Sacred Militia," whose number is not far from ten thousand active and well-dilled members, each ready to do the bidding of their commander at the hazard of every danger and of life itself? Time alone can prove; but he that loves most ardently his country and the liberty it guarantees, will not fail to keep an ever-watchful eye upon the movements of so subtle, powerful and insidious an enemy of human liberty as this so-called "Sacred Militia" of the Church of Rome.

A. M. GRIFFIN.

Popish Arrogance.

Previous to the death of Mrs. Harrison, the following item went the rounds of the press:

"A dispatch from Rome states that the Pope has expressed much sympathy with President Harrison in his bereavement. When he learned that Mrs. Harrison was likely to die, he sent her the lady his apostolic benediction."

After her death, another item was widely published, saying that the holy father had sent an expression of his sympathetic sorrow to the President. Not a word of comment was made, and the reader was left to infer that the pope had condescended to confer a great favor.

Mrs. Harrison was a Protestant, and as such, an "apostolic benediction," un-called for, by the pope, was an insult which ought to have received the personal rebuke of the President, and through him, of the nation. It was the direct line of the policy so persistently followed by the Catholic church of crowding itself, on all occasions, to the front, however undesirable its selfishness interference may be, and it is a lamentable fact, the secular press dare not utter a word in condemnation, for fear of Catholic influence.

Something Novel.

A novel divinity school has been established at Boulder, Colo. It is to be non-sectarian, not only in the sense of being under the control of no particular denomination, but also in the actual representation and cooperation of representatives of several different denominations in its direction and teaching.

FIFTY YEARS OF THE CHURCH OF ROME. A Remarkable Book.

This is a remarkable work by FATHER CRIVIN, a Frenchman who has spent the greater part of his life in the Church of Rome. It is a work of history, and should be read by all who are interested in the subject.

- CHAPTER I. The Bible and the Priest of Rome. CHAPTER II. My first School-days in Rome—The Monk and Confessor. CHAPTER III. The Confession of Children. CHAPTER IV. The Shepherd and his Sheep. CHAPTER V. The Priest, Purgatory, and the poor Widow's Cure. CHAPTER VI. Festivities in a Parish. CHAPTER VII. Preparation for the First Communion—Initiation to Holy Orders. CHAPTER VIII. The First Communion. CHAPTER IX. Intellectual Education in the Roman Catholic College. CHAPTER X. Moral and Religious Instruction in the Roman Catholic College. CHAPTER XI. President Children in the Convents and Nunneries of Rome. CHAPTER XII. Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and what to do about it?—Why does she object to the reading of the Bible in the Schools? CHAPTER XIII. Theology of the Church of Rome: its Anti-Social and Anti-Christian Character. CHAPTER XIV. The View of Catholicism. CHAPTER XV. The Imperatives of the Church of Rome. CHAPTER XVI. The Priest of Rome and the Holy Fathers; or, how I came to give up the idea of following the work of Rome. CHAPTER XVII. The Roman Catholic Priesthood, of Ancient and Modern History. CHAPTER XVIII. The Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name. CHAPTER XIX. Vice, and Life at St. Charles, Riviere Boyer. CHAPTER XX. Paganism and the Ecclesiastical burning of "Le Canada" by the Curé of St. Charles. CHAPTER XXI. Grand Dinner of the Priests—The Masque Sister of St. Mary. CHAPTER XXII. Jan appointed Vicar of the Curé of Charlebois—The Priests, Lives and Deaths of Fathers DeLard and Feraud. CHAPTER XXIII. The Cholera Mortus of 1834—Admirable courage and self-sacrifice of the Priests of Rome during the epidemic. CHAPTER XXIV. I am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetreault—General Carpe—The Seal Seal. CHAPTER XXV. Strange and sacrilegious traffic in the so-called Holy and Sacred of Christ—Ecclesiastical sums of money made by the sale of the Sacrament of the Eucharist—The Society of the Holy Sacrament and the Society of the Holy Mass established. CHAPTER XXVI. Continuation of the traffic in Masses. CHAPTER XXVII. Quebec Marine Hospital—The time I carried the "Bon Dieu" (the water god) in my vest pocket. CHAPTER XXVIII. The Grand Oyster Dinner at St. Charles—The Rev. L. Feraud and the "Bon Dieu" at the Oyster Dinner. CHAPTER XXIX. I have not space in this notice of Father Crivin's work to give the details of all the chapters. The material is so extensive that it is impossible to do so. However, as of startling interest: CHAPTER LIII. The Immaculate Conception of the Virgin Mary. CHAPTER LIV. The Abomination of Sacrilegious Confession. CHAPTER LV. The Ecclesiastical Inquisition of the Priests—The Bishop Feraud Me to Distribute the Bible. CHAPTER LVI. Public Acts of the Priest and Brigidians of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—He springs a trap, and I am taken to the prison of St. Charles—Drag me as a prisoner to Ursula in the Spring of 1856 and falls again—Abraham Lincoln demands my release—My dear friends, I have never since then seen my Book and my Counselor. CHAPTER LVII. Bishop O'Regan and the Curé of the French Canadians of Chicago, pockets the money, and turns out when they come to complain—He orders the Curé to go to the United States and to look for a job—He forgets it next day and publishes that he has interdicted my People and expelled me from the Church—He orders the Curé to expel me from the Church—The Curé of St. Charles expels me from the Church. CHAPTER LVIII. I am again dragged as a prisoner to the Sheriff to Ursula—Abraham Lincoln's anxiety about the issue of the Secession—My District of the Curé of St. Charles—The Curé of St. Charles writes to God to save me—Le-Belle's Confession and Dismissal—My Innocence acknowledged—Some Words and Sonnets of Abraham Lincoln—The Oath of Miss Filomena Moffat. CHAPTER LX. A moment of Interruption in the Record of my "Fifty Years in the Church of Rome," to see how my said Predecessor about my defender, Abraham Lincoln, who was the real cause of the Imprecable Edicts of the United States. CHAPTER LXI. 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 danger that he was in—He says that he is not a man of letters but that he is a man of the Church of Rome—Letter of the Pope to Jeff Davis—My last visit to the President—His admirable reference to Moses—His willingness to die for his Nation's sake. CHAPTER LXII. Abraham Lincoln a true man of God, and a true disciple of the Gospel—The Assassination by Booth—The end of the world—The Curé of St. Charles—The Honorable and Dignified Place of the Priests—John Burritt Secreted by the Priests after the murder of Lincoln—The Assassination of Lincoln—Known and published in the town three hours before its occurrence. CHAPTER LXIII. Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishops—The Bishops' knowledge of the fact that the Bishops were wrong and that we are right—For peace sake, I consent to withdraw from the contest on condition that the Curé of St. Charles be deposed—One of the Deputies turns false to his promise, and betrays us to be put at the head of my march—My last interview with him and Mr. Brasseur. CHAPTER LXIV. Mr. Brasseur is named Vicar of the Curé of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me—The Curé of St. Charles, Brasseur, found, against his conscience, to condemn us—My answer to Mr. Brasseur—He writes to beg my pardon. CHAPTER LXV. I write to the Pope Pius IX, and to Napoleon, Emperor of France, and to the Curé of St. Charles, Bishop of O'Regan—Grand Vicar Deane sent to tell me of my victory at Rome, and the end of my march—I am to be deposed to offer my submission to the Bishop—The peace signed and publicly proclaimed at Grand Vicar Deane's desk at St. Charles, 1860. CHAPTER LXVI. Excellent testimonial from my Bishop—My Retreat—Grand Vicar Deane writes me about the new altar prepared by the Jesuits—Vish-Christ offers himself as a gift—I am forgiven, rich, happy and saved—Back to my people. CHAPTER LXVII. The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to our people—Christians—Catholics—Bishops of the Roman Catholic Bishops—My Lord Deane, Counselor of St. Louis, writes to me—He comes to St. Anne to persuade the People to submit to his Authority—He is ignominiously turned out, and runs away to the east of the Crisis of the People. CHAPTER LXVIII. Brasseur's View of the Principal Events from my Con- viction to the death of Sarah Sawyer—The end of the Voyage through the Desert to the Promised Land. Price, \$2.25, Post-paid.

TWILIGHT MUSINGS.

While sitting at this solemn hour, meditating on the different societies organized all over the land for the improvement of the race of humanity, in order to make men better, cleaner, nobler, as well as kinder in their nature, I can't help noting the fact that there are no societies organized for the suppression of the two most despicable of vices—tobacco and gambling. While wine, beer and cider are declared debasing and immoral in their nature and tendency, as well as destructive to the best interests of the world of mankind, the smoker and chower, as well as the lucky and successful gambler, are welcomed with open arms into all the fashionable departments of what is called civilized life.

I have no doubt the ladies engaged in the temperance organizations are honest, noble and efficient workers, full of love, sympathy and good will for their husbands, their sons and lovers. They desire them to lead clean, noble, temperate lives, and by so doing to work themselves up into healthy bodies and forms, as well as into beautiful, tasty and pleasant homes and home associations; and yet, with these kind, sympathetic and noble workers and reformers, there seems to me a cowardly fear or a lack of consistency in fighting one enemy, however base and degrading, and taking in their arms, upholding and making fashionable another enemy equally vile, equally as poisonous and more degrading and nasty.

So, as I sit and think at this solemn hour, I can't help asking the question: Where are the tobacco prohibitionists? I have asked this question many, many times, but there comes to me no answer save the echo of my question repeating itself. I have held conversation with leading prohibitionists many times, and was almost always answered as follows: "We want to do away with one evil at a time; when we have routed and destroyed the taste and desire for alcoholic stimulants, then we will pitch into tobacco, and make it our hobby—provided it is popular to do so."

Oh, consistency! Suppose the Legislature of a State or country should adopt the same line of conduct, what would be the result on society? While legislating against murder, should it make larceny, robbery or adultery fashionable? Or should it not strike at, and, if possible, crush all vice and wrong within its jurisdiction?

One day, some months ago, I was standing on Main street, in our little town, listening to Mr. B. (a resident prohibitionist, so far as the sale of alcoholic stimulants were carried on in our State) and Mr. L. (who favored what is called the license system), as they discussed the issue that divided them. After awhile the conversation began to lag, and the disputants seemed to be discouraged, when Mr. L. said: "B, give me a chew of tobacco." Mr. B. ran his hand in his pocket and drew forth—not a whisky bottle—a soft, tender skin of some kind filled to its full extent with the beautiful, soul-inspiring, nerve-soothing, saliva-generating, prohibition, fashionable temperance herb, called by the manufacturer, "Fine Cut." He handed this to Mr. L., who took his fingers and filled his large mouth just as full as he could cram it, and began to grind and work his jaws. Mr. B. did the same on his part, while I stood by and watched the proceedings. After awhile both their mouths settled down to business, and the juice and saliva began to flow, greatly to the disgust of a poor, unfortunate dog that happened to pass by at the time and tested its strength as an eye-shutter by receiving about an ounce of the liquid in one eye. As soon as they could speak to each other the conversation began again on the subject so near and dear to their pure hearts (if not their pure mouths).

Some way or another I always had a habit of joining every conversation in my presence where the object of the same was for the improvement and education, as well as for the moralizing of the race of humanity; but when I let my eyes take in these eminent reformers, with their glorious Christian, fashionable, soothing nerve stimulants operating on their pure brains, and thus enabling them to get right down to the evil entailed on the race by an immoderate use of the juice of the apple, the grape and the currant, I felt my inability to do the subject complete justice in my then state and condition, as I had taken no stimulant whatever aside from my ordinary food. Said I: "Would it be wrong for me to take a glass of beer so as to fit myself to talk on this great and important question of prohibition with men who are so highly stimulated on tobacco? I ought to take something stimulating to enable me to talk intelligently on the great question of temperance in the same manner as you gentlemen have done, who are so highly stimulated on tobacco. I ought to take something, and tobacco would make me sick, and I might vomit on a passing dog—to his great disgust—even as the one whose eye you closed became disgusted with the fashionable, gentlemanly saliva you favored him with. Say, what shall I take to be on a par with such mighty reformers? I do not like beer, but I can stand it better than 'fine cut.' For my life I never could become fashionable, and chew and spit out the juice of the glorious 'fine cut,' or even 'plug,' neither could I smoke and blow into the face of the fair one by my side the scent of the fragrant cigar with any satisfaction whatever. From this cause my nerves have had to stand on their own responsibility."

that the two evils are as twins, acting in harmony with each other for the destruction of the race; that the difference in the effects of these two poisons on the human system are so slight that I do not see how you can afford to organize and destroy one and make fashionable the other. From my standpoint I would like to see all men and women temperate in all things, ever striving for the pure and the clean, whether of the physical or the mental and spiritual. Under this state and condition of things, can you wonder that I have but little faith in the honesty of the party that fights against one of these great poisons and makes the other fashionable; that party that drives the whisky lunatic from the pale of fashionable society, and welcomes the tobacco lunatic with open arms; that society that provides special cars for the comfort of tobacco inebriates, and drives the whisky inebriate into prisons and cells; that society that desires to have God recognized in the Constitution of the United States, and yet tolerates the nastiest of all nuisances, and utters not one word of warning to the youth of the land in any form of legislation whatever on tobacco and its curse.

"One day I listened to the words of eloquence as they flowed from the lips of a speaker at a temperance convention, at Clear Lake (my own town). This speaker painted in glowing colors the powerful craving the drunkard felt for strong drink. He said: "Without God's help it is an utter impossibility to reform the drunkard; but through the aid of the church and her prayers Christ had taken hold of his nature and had changed it entire, and he had reason to thank God that he there stood upon that platform, a clean, sober, temperate, Christian man, saved from intoxicating drinks and their attendant evils. I noted that man closely. As soon as he ceased speaking he jumped from the stand, rushed outside of the pavilion, drew a cigar from his pocket, lighted it, and began to puff and smoke as if his life depended on his efforts. That man could hardly abstain from the drunken, sottish stimulant—tobacco—long enough to preach a sermon on temperance to a godly, Christian congregation. At the same time this man, and others of his stripe and character, thanked God that his vice was not like the vice of the beer drinker, an unpopular one, although more nasty, more ruinous or more expensive; that the love of God, and the love of 'fine cut,' 'plug' and 'pig-tail' permeated his whole nature, leaving no room for beer, cider, or even the juice of the currant, to enter and degrade his saintly organism."

While I write to-night, and call to mind the argument of these one-idea reformers, I can't help a feeling akin to sarcasm coming over me. I can't help feeling thankful for the great good humanity has derived, as Mr. B. said, from the use of tobacco, for its quieting and harmonizing effects on those that otherwise would have been brutal and cruel husbands; of the homes it has made harmonious and happy; how many of those that were it not for the soothing influence of this glorious old-fashioned herb would have been brutal husbands, and beat their wives and have been removed entirely from those happy homes by heart disease (from the excessive use of the weed to keep down their brutal passions), and, as martyrs, have ascended upward to heaven, leaving their poor, bereaved wives and children to clean up the house, remove the old quids and nasty chews; scrub the floor of the dirty stables; open the windows and breathe the pure, healthy atmosphere, divested of the sickening, poisonous gases generated from tobacco.

Oh, tobacco! what an aid thou art to the cause of temperance! I have many a time seen the poor man purchase a dollar's worth of tobacco to keep himself quiet, and half a dollar's worth of groceries for his wife and children, and then smoke himself to death to make his wife and children agreeable and happy. How many of our temperance law-makers and temperance orators are constantly under the influence of tobacco? Even the boy that can suck a nasty cigar, or an old, nasty, stinking pipe, feels himself a man in stature and intellect. Then, all hail tobacco and its glorious effects on the race of humanity, for it soothes and harmonizes brutal husbands, makes wives happy, and turns the boy into the man; is the joy of the tramp, the stimulator of the temperance orator, as well as a source of profit to the government and the wholesale and retail dealer.

Even spiritual mediums, in many instances, derive much joy from sucking the fragrant cigar, their controls getting the good of the weed on the other side of life through their organisms. Now, if my readers will pardon me for what I have written in regard to the most damnable fashionable curse the people of America derive from the savages on its discovery by Europeans, I will close, for this time, our "Twilight Musings."

M. P. ROSECRANS.

Don't Lose Courage.

Don't lose courage, spirit brave, Carry it with you to the grave; Don't lose time in vain distress, Work, not worry, brings success. Don't lose hope; who lets her stray Goes forlornly all the way. Don't lose patience, come what will; Patience oftentimes outruns skill. Don't lose gladness; every hour Blooms for you some happy flower. Tho' be fooled your dearest plan, Don't lose hope in God or man. —Nellie Blessing Eyster.

"Antiquity Unveiled," communications from ancient spirits. Apollonius of Tyana, the Jesus of Nazareth, St. Paul and John, the revelators of the Christian Scriptures, return to earth as a spirit, and explain the mysteries that have concealed the theological deception of the Christian hierarchy. 608 pages. A very valuable book. Price, \$1.50; postage, 12 cents.

POEMS, by Edith Willis Linn, the gifted daughter of Dr. F. L. H. Willis the well known lecturer. This charming little volume is for sale at this office. Price \$1.00.

Closing the World's Fair Sunday.

What all the pious bigots, whose voices rend the air, They claim they have the right to run the World's approaching Fair; Like bellowing bulls of Bashan they're bound to have their way, And keep from desecration their sun-god's holy day.

Old Constantine, the Emperor of Rome in her decay, Chose Sunday for her Sabbath, her sacred pagan day; And now the cranks of Christendom are howling Life away To have laws made more stringent to save their pagan day; And strive to ruin or control, with tireless voice and pen, The greatest of all gatherings among the sons of men, And force the people into church from East, West, North and South, To hear the senseless vapors of antiquated mouths.

While thousands in Chicago, who work for daily pay, Could view the Fair on Sunday, and on no other day, Are felled by priests, who say: "Begone, you, each and every one, Away to church; this holy day is sacred to the sun."

"This Fair is to continue for six long months or more; To keep our churches running we've got to close Sabbath day; 'You know self-preservation is the first of nature's laws; We don't propose to be 'skinned out' by any carnal cause."

All nations are invited beneath the shining sun, To come and bring their works of art and show what they have done; Our week-days all are Sabbaths for some folks far away; Why not obey the golden rule, keep Sabbath every day?

Oh! what a desecration of this most holy time, To view the works of brains and hands of every race and clime, As well as nature's wondrous works brought here from every land, From Greenland's icy mountains to India's coral strand; Saloons and hells for gambling, with houses of ill-fame, Are working with the preachers upon their little game.

Well knowing if the Fair is closed that thousands thus inclined Will fill more hells in this one day than all the rest combined. But if the old Mosaic laws shall still control our ways, Why not enforce the penalties of those old goodly days, Which stood to death both man and child if they the Sabbath broke; Why not enforce the sentence now, if both are not revoked?

When Christ was with the people a few short years to stay, The Jews were filled with venom about their Sabbath day, Because he disregarded their superstitious awe, And gave no heed whatever unto their Sabbath law. As they could not him restrain they nailed him to the tree, Because from superstition's chains he set the people free; And history's pages show how so many souls who dared Dispute the claims of mummied priests the fate of Jesus shared.

The same with his apostles, and St. Paul plainly says: "Allow no man to judge you concerning Sabbath days." And further says if any man thinks all days of a kind, Act as he feels persuaded about it in his mind. Now, priests, don't think the victory won, because you're sailing high; This thing will be adjusted, and settled by and by; And the Congressmen who truckle and give our rights away, Will find "Sweet Home" hereafter a proper place to stay. —Abner Sisson.

Marshalltown, Iowa.

To THE EDITOR:—Hoping a few words from this vicinity will be acceptable to the readers of the leading paper, THE PROGRESSIVE THINKER, I wish to speak a few words of commendation in favor of our worthy brother and sister, Mr. W. H. Bach and wife. We have just closed a very successful engagement of two months, and our society regrets very much their departure. Our Temple, under their supervision, has been brought out into a place of beauty and joy, if not forever, as long as "under the Spiritualist control at least. The national colors, in bunting, catches the eye at the entrance by graceful decorations of festoons and fans, and the motto, "Progression," that all true Spiritualists love, just over the arch in evergreen, speaks for itself. Our Ladies' Society, under their directions, has made its power and influence known in this city for much good in the future. We most heartily recommend Brother Bach and his amiable little wife to all societies who need earnest and honest workers, as we candidly believe they work for the cause of truth and justice instead of fame and selfishness. We need many more such workers in our broad fields of labor for the general good of all. Our gates stand open wide to all who work for the truth and the elevation and uplifting of that portion of the human family who are groping along in darkness and gloom. Mrs. E. T. REYNOLDS.

Simon City, Oregon, has a curiosity in the shape of a Chinese cowboy, who rides with the best of them. He created quite a sensation the other day by riding a bucking cayuse through the streets of the town. The Indian measures distances while canoeing by "pipes." One pipe is the interval between haltings he is allowed to make for a smoke. The bees of Gaudeloupe, West Indies, are stingless, and do not store their honey in combs, but in bladders of wax about the size of a pigeon's egg. An Indian sold a Shoshone, Idaho, business man some finely polished buffalo horns recently, and positively refused to take silver in payment, demanding gold.

The Disposal of the Dead.

To THE EDITOR:—In your issue of October 1st I found an article by E. D. Blakeman on the disposition of the dead body. This subject is a very interesting one at the present time, as in all probability we shall have quite a number of these bodies to care for during the next year or so, as it is extremely unlikely that we can avoid an epidemic of cholera when the warm weather arrives. It seems as though there should be some way devised by which the body could be rendered harmless without going through the process of cremation, which seems abominable to some minds. It is, however, necessary that some means of disposing of the body which will render the disease germs harmless should be proposed, and at the same time not cause the body to be consumed at once. It was stated by one of the principal physicians of Paris recently that forty persons were prepared for burial annually that were not dead, but simply cases of suspended animation, in that city alone. If this is anything like the truth, is it not appalling? Can any of us be assured, with such statements emanating from our most learned physicians, that our friends are not numbered among them? Then, in the light of this, three things are essential to the proposed change in burial customs before any chance of success can exist, viz., a method which will not destroy the body at once; which will effectually destroy all disease germs; which if it is a case of suspended animation or "trance," will give every facility for discovering it.

Several years ago the question was laid before one of our spirit familiar, with the result of receiving the following directions, which, if followed out, would produce the desired results, besides doing away with a vast tract of land in the immediate vicinity of our cities for a cemetery, or, more properly speaking, "charnel-house."

As near as I can give it, his directions were: Have a large building made entirely of iron or fine-grained stone. Make the walls full of niches sufficiently large to hold one body. These niches should be so arranged that they can be hermetically sealed when a body is placed in them, and have an inlet and outlet pipe. The body should be so connected with an electric alarm that in case of the revival of the supposed corpse an alarm would be sounded at once to a central office in the same manner as the electric annunciators work in the hotels. Then, after the niche is sealed, a continual current of dry, cool air should be forced through the inlet pipe, which will carry the noxious vapors out of the niche and through the outlet pipe into a central pipe, which in turn leads to a furnace, which would effectually destroy all diseased germs and noxious gases, as much so as the plan of cremation. Under this treatment the moisture would be all absorbed, and the body would dry and crumble and could be placed in an urn in the same manner as is suggested by the advocates of cremation.

There is little hope of a radical change in the sentiments of the majority of the human family on the question of burial or other disposition of the bodies of the dead, as "ponderous bodies move slowly;" but the time is fast approaching when it will be forced upon us, and in no gentle manner, either. Having been taught for ages that it is necessary to have a bodily resurrection, any attempt of destruction of the body, except as nature would destroy it, meets with a decided negative on the part of the majority of the people. Now if Spiritualism is to lead us into a series of reforms, let us try to so temper these reforms that they will not grate too harshly on the nerves of anyone. In my public work I have learned that the speaker must so work upon the feelings of his hearers as to make them passive subjects; in that condition they will receive the impressions that are thrown out and absorb them; if, on the other hand, the speaker antagonizes his hearers, his words strike a wall of adamant, and his effort is lost. In my estimation the reason that all so-called reforms are so slow in receiving the attention of the people is because the advocates usually attempt to array positiveness or force on their side, and not easy logical argument. I delivered two lectures on the Bible in Marshalltown, Iowa, in which was used not one word of abuse or denial of any one's ideas of the book—simply giving explanations in the light that Spiritualism throws over the stories, and what was the result? Praise from every direction. Had a tirade of abuse been commenced, very few of the hearers but what would have felt cross, and not one would have been satisfied with it. So in all other things. If we wish to "reform" let us begin with ourselves, and make our reforms such as can be appreciated by the people. In that way we will reform ourselves, and through ourselves others.

W. H. BACH.

The length of a day on Mars is 24 hours and 37 minutes. Gen. Booth asks for \$60,000 more to carry on his "Darkest England" regeneration scheme. The Prince of Wales' laxity in money matters has taken a new form according to one of the New York papers. It says that in a recent trial in London testimony brought out the fact that his Highness was indebted to the extent of \$2,345 to the London Lyceum for box tickets.

Daniel Boone's bones rest in his beloved Kentucky, but the house which he built for a home and in which he passed his last days is a landmark near St. Charles, Mo., where it still stands in a good state of preservation. In the latter days of the old pioneer's life he occupied the attic of the house as both sitting-room and workshop and busied himself making powder-horns as souvenirs for friends. Here, too, he kept the cherrywood coffin he had fashioned with his own hands. Not long before he died he used to lie in the coffin several times a day "just to try the fit of it," as one of his old acquaintances says. The house was one of the first erected in St. Charles County, and Indians watched its building with interest.

Psychical Research.

To THE EDITOR:—Like many others I have scouted the idea of an Association of wise-acres organized for the purpose of "settling the matter" of Spiritualism, which millions of people had already settled for themselves. I had settled it for myself thirty years ago because I found it to be a fact on which all religions were founded and running all through our Bible and all other Bibles; differing in its modern development from the ancient only in the fact that they thought it was God who spoke to them, while we know that it is human spirits. My greatest wonder is the stupidity of clergy who should understand this thing and teach and lead the people instead of being led by them.

And now comes a set of wise men, some of them clergy, who think that this thing has gone so far that it is time for them to look into it and see whether it is true or not, and whether the dear people should have anything to do with it. Well, they may settle it for themselves, but as far as I am concerned I consider it my own personal business, and I will not give it up to any set of men.

These were my first impressions on the subject; but there is another way of looking at it. Rev. M. J. Savage is connected with this society, and his reputation as an honest, courageous investigator and advocate of truth, as compared with the Talmagian pharisaical class of clergy, gives us hope of favorable result. He has contributed several papers to the Arena stating psychical facts without comment; but in the November number he gives some theories and says: "This is a subject as fairly open to scientific investigation as is the germ-theory of disease, or the present condition of the planet Mars. It is purely a matter of fact and evidence." He closes this paper by saying: "I believe the present investigation will not cease until all intelligent people shall have the means in their hands for a scientific and satisfactory decision."

Mr. Savage's facts and theories are excellent, but no better nor newer than hundreds of men and women have been giving to the public for forty-four years; nevertheless he has done good service to the cause, and if he voices the opinions of the Association, then I am glad that such an institution is at work, because it operates on a class who are not reached in the ordinary way and helps to remove the prejudice and the foolish ridicule of time-serving newspapers.

At the risk of displeasing both Christians and Spiritualists, I express my firm conviction that by right modern Spiritualism should have developed in the church instead of outside of it, and every clergyman should be in the position of Mr. Savage, with the exception of being dragged into it by the impertinence of a parishioner. More than that, Spiritualism should have been continued in the church from the day of pentecost till the end of the world instead of being given up in the early centuries for worldly enjoyment and sacerdotalism; and the clergyman who could not prove his commission by possessing and exercising one or more spiritual gifts, should be considered unfit for the ministry.

Thanking Mr. Savage, through THE PROGRESSIVE THINKER, for his noble efforts in behalf of what I believe to be God's truth, I am fraternally, R. N.

It is Exceedingly Strange.

To THE EDITOR:—It is strange that Christians who regard God as a just and all-loving being, will rebuke a consequent suggestion that God is not just and all-loving if he tortures his subjects in hell forever. They will readily assert, from their pious hearts, that God is dealing out a just reward to sinful souls in consigning them to an endless punishment. They will produce, as argument, that if there is a place of eternal happiness, there must properly exist its counterpart in a place of eternal misery; then they speak of God's immutable laws (in the Bible) as conclusive evidence in their behalf of the argument. But the noticeable feature is sadly revealed in the fact that they seem more happy over the apparent force of their arguments in relegating the souls of weak humanity to the inconceivable agonies of eternal hell, than if they had been persuaded to believe otherwise. Surely, such crude ideas of God's ways in dealing with immortal souls is indicative of grave and lamentable tendencies of the human mind in respect to justice. Delaware, O. A LIBERALIST.

Seances for Investigation.

To THE EDITOR:—We have a club of twenty that meet twice a week to investigate Spiritualism, composed of those who are sincere and intelligent. The professions and churches are well represented, and we know what we have seen are genuine manifestations. The medium (W. W. Aber) coat-collar is sewed together, his hands filled with meal and sewed to his pants, and his bare feet in a pan of flour. Two yards square of black cloth is tacked on the floor outside of the curtain. Ten to twenty-five forms appear nightly. Many tell their names, and otherwise satisfy their friends of their identity. The male spirits come in white shirts and dark; in dark suits and with and without coats. Some have whiskers, others mustaches—as they were when they left the mortal. Little children come, giving names. The females are enveloped in beautiful white draperies, fine and soft, and some bring an exquisite perfume. An Indian girl comes, and dances for us. They kiss us, pat us, and talk to us. What more can they do to convince us there is no death? At seances here where Mr. Aber had better conditions, the spirits have sat in the laps of their friends, and shook hands, and the Indian girl took a little child by the hands and danced with her. C. C. JACKSON, 621 Quincy street, North Topeka, Kan.

PSYCHICITY; OR SPIRIT HEALING. Being a series of lectures on the nature and power of the spirit in human organism, and the interventions it brings with reference to health, disease and death. By Mrs. G. L. V. Richmond. No. 100 Broadway, New York. Price, 25 cents. This book should be read by all who are interested in the subject. It is a valuable aid to the physician in determining the relation of his patient to his body, and is a valuable aid to the student in determining the nature of his work. It is a valuable aid to the student in determining the nature of his work. It is a valuable aid to the student in determining the nature of his work.

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SATURDAY, NOVEMBER 19, 1892.

Great Men Differ. An old-time philosopher advised those who would aspire to eminence in life to "aim high."

Revival of Buddhism. It is now estimated that Buddhism is the prevailing religion of five hundred million people.

Extraordinary Attempt Made to Die on the Cross. An extraordinary attempt at suicide was made by the Medical Standard of an Italian paranoiac.

A Flaunting Lie. During the war of the rebellion, while Salmon P. Chase was Secretary of the Treasury, the legend "In God We Trust" for the first time disgraced our national coin.

A Freer Life. Dr. W. H. Scott, President of the Ohio State University, sent a letter to the Methodist Conference at Portsmouth.

Bishop Ireland Wants to "Pare Down the Prejudices." The following words of one of the leading Bishops of the Roman Catholic Church are intensely refreshing.

The Famous Medium Committed to an Asylum in Sioux City. A Sioux City (Ia.) dispatch says: "Dr. Henry A. Slade, the famous Spiritualistic slate-writer and medium was arrested in a cheap lodging-house in this city this morning and brought before the Insanity Commission."

Read All Sides, Then Decide. Those persons who are not willing that psychometrists nor clairvoyants shall write their histories any more than their bibles, will be greatly interested in reading "Researches in Oriental History."

"Zulleka, a Child of Two Worlds." Since the announcement that we were to publish "Zulleka, a Child of Two Worlds," by Ouna, through the mediumship of Mrs. Cora L. V. Richmond, our subscription list has had an exceptionally healthy growth.

All Should Read It. D. Goshing, Fellow of the Society of Antiquaries, Bombay, India, writes: "I have read 'Researches in Oriental History' with great pleasure."

Dr. Ravlin's Lectures. A movement will be inaugurated on Sunday, the 20th inst., to establish a down-town meeting. The large hall in the Athenaeum building, on Van Buren street, between Washab and Michigan avenues, has been secured.

Two hundred and twenty-seven Bombay opium drunkards have signed and sent a petition to England asking that the sale of opium be stopped.

DOES GOD BARQAIN? Some Claim that He Does.

On one occasion a Universalist asked the important question: "Is it possible that the great Father makes bargains with his children? That he says to them, 'If you will love me, I will love you; if you will do this by me, I will do so and so by you; if you will repent of your sins and believe in my son, I will reward you with immortal happiness.'" In answer to the above a Universalist paper said:

We heard an aged minister, a most devoted Christian, say that if we would repent and turn to God, the Almighty had "put himself under obligation to forgive all our sins and remember them no more forever." The congregation seemed to receive this with approbation. But there was one person whose reverence was shocked at the thought of the Almighty obligating himself to his children to do a certain thing provided they would do a certain thing first.

NOT EXPECTING THIS. Congratulations from South Dakota.

Let me congratulate you on the enlarged size of THE PROGRESSIVE THINKER. I feel secure to be congratulated because we are getting the benefits of a change in a larger amount of the very best kind of fearless thought, progressive ideas in a philosophy that has no parallel in grandeur and beauty.

LAW OF PROGRESSION. To THE EDITOR:—I am delighted with the improved appearance of THE PROGRESSIVE THINKER.

It is a living evidence of the truth of the law of progression, and well deserves the additional title of "Defender of the Faith." The variety of its articles and subjects discussed, make it one of the most interesting papers published. How you can issue so large and well-conducted a paper for the price of one dollar, is one of those things that, as Lord Dundreary would say, "No fellow can find out."

IMPORTANT QUESTION. To THE EDITOR:—Why in the name of all that is righteous did you not devote the whole of your first page to the Pope's Encyclical, in great, big type?

Yours for the truth, We do not give the name of the writer of the above, for prudential reasons. He is eminent as an advanced thinker, but is surrounded by bigoted Catholics, who would persecute and ostracize him, if he should come out boldly.

SIGNS OF PROSPERITY. To THE EDITOR:—I am glad to see THE PROGRESSIVE THINKER grow more and more substantial—"enlarging its borders," and showing every sign of prosperity.

It is good, and is desirable. Fraternally, J. D. Buck. The above is from a prominent physician and author, of Cincinnati, Ohio. Leading Spiritualists and thinkers throughout the United States feel the vibrations that radiate from THE PROGRESSIVE THINKER, and rejoice in our success.

"Your Success is Wonderful." To THE EDITOR:—I have thought for the last three months that you were going to enlarge. Well, the longest pole knocks the highest person, and I think you hold it. I see you are being assisted from the other side.

One in particular, who is foremost among those who aid mortals, and who lived in the last century, is now planning for the furtherance of the work in your hands. Your success is wonderful, but the progress you have made from a purely literary point of view, is marvelous.

In London It is no uncommon sight to see children four and five years old sent for intoxicating liquors.

Many public houses have provided steps for them to climb up to the counters. A league has been formed for the prohibition of the sale of intoxicating liquors to children.

Revival of Buddhism. It is now estimated that Buddhism is the prevailing religion of five hundred million people, fully one-third the entire population of the globe.

It had its rise in India, six hundred years before the Christian era, and spread with remarkable rapidity over the entire East. The late Rev. J. Froeman Clarke designated it as the Protestantism of Brahminism. During the second century B. C., under the reign of Azoka, 80,000 missionaries were sent out to proselyte for the new religion.

These missionaries visited China, Japan, Ceylon, Persia, Babylonia, Syria, Palestine and Egypt, making innumerable converts wherever they labored. It is the prevailing religion to-day in China, Japan, Burma, Ceylon, Tibet, etc., and these countries abound in temples dedicated—not to the worship of the great reformer, but in honor of his noble teachings.

Extraordinary Attempt Made to Die on the Cross. An extraordinary attempt at suicide was made by the Medical Standard of an Italian paranoiac, who determined to crucify himself for the sins of the world.

He deliberately set about the manufacture of a cross and all the adjuncts necessary for crucifixion. Perceiving that it would be difficult to nail himself firmly to the cross, he made a net, which he fastened to it, securing it at the bottom of the upright beam, a little below the bracket he had placed for his feet, and at the ends of the two arms.

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Thoughts as to the New Singing Book. Brother Jacob's suggestion of a new singing-book for Spiritualists touches a responsive chord in the breast of every true Spiritualist.

I brought up the subject at the Delphos Camp, and I think it will be acted upon if they can find a competent instructor next year. To my mind there is nothing more conducive of harmony than congregational singing, of sentiment appealing to the emotions through simple melody; while, on the contrary, the performance of dramatic airs by opera singers, as at most of our camps, are discordant, and out of harmony with gentle spirit influence.

Accused of Playing Checkers. Edinburg, Ind. is said to be in a ferment. It is a town of 3,000 inhabitants. The Rev. Matthew Small, an evangelist, has been waging war on society people of this place for playing social games of cards and for attending balls.

Some days ago he spoke of W. B. Owens, Superintendent of the schools at that place, as an infidel, and followed this up with a sermon, in which he called on the patrons of this school to quit allowing their children to attend school.

Let Spiritualists Remember. THE PROGRESSIVE THINKER begins a new era this fall. A Spiritualist paper plainly printed, and containing ten square feet of miscellaneous reading matter of interest to all, is certainly a phenomenon in this day and age of the world.

We can not only furnish each week as much that relates to Spiritualism as any other paper, but we can besides, touch upon other topics of great interest to all, and which Spiritualists generally should know.

Er. M. Denison, late of South Dakota, is now stopping in this city. The Doctor has been a successful healer.

Frank T. Ripley informs us that he will lecture and give in Cleveland, Ohio, during December, notwithstanding reports to the contrary. He will appear at the hall 2762 Broadway, at 2:30 and 7:30 p. m.

W. H. Blair, well-known in Chicago as a most estimable gentleman, and excellent speaker, is now located at Minneapolis, Minn.

He can be addressed there at 31 1/2th Street, for engagements Mr. Blair has been laboring for some time in Minneapolis, with excellent success.

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