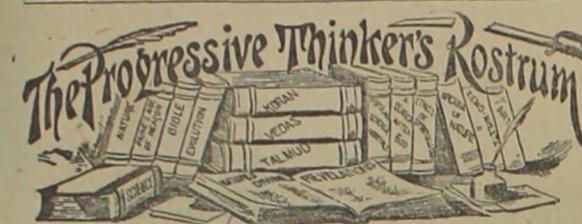


THE PROGRESSIVE THINKER

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

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THE BIBLE--WHAT IS IT?

From the Standpoint of a Universalist Minister.

A Sermon Delivered BY REV. N. E. SPICER, At York, Nebraska.

The Bible is a revelation of Hebrew poetry, song and belief. It embodies the Messianic hopes of the Jewish nation. Therefore to the Jew the words of the Old Testament reveal a spirit of sacredness unlike what the Christian finds therein. It is the record of the thought and inspiration of the best minds in the periods of its composition; it is a word picture more or less sublime in its coloring of a race struggle for larger liberty and life; it is the literature of Hebrew bard and prophet, and of the Christ, apostles and followers. So we might extend our definitions of the good book and with each sentence enlarge its meaning and deepen its significance. The Bible is a peculiar book, or rather a peculiar volume of books, but all literature is peculiar in a sense. Shakespeare is a peculiar book in that its contents are largely devoted to outlining for the stage plays of tragedy and comedy suitable for the low morals and tastes of the age. Milton's "Paradise Lost" is a peculiar book in its style of poetry and its object of composition: religiously its spirit is Paganism. Bunyan's "Pilgrim's Progress" is a peculiar book in its description of a certain phase of theological madness. It makes the hopes of man as dark as the cells of the prison in which it was written. Dickens' works are peculiar in that the characters chosen and the morals drawn are largely taken from object lessons in London life, for the improving of London civilization. Whittier's poems are peculiar as being the literary fruit of the author's interest in a race brotherhood. Bellamy's "Looking Backward" is a peculiar book in its treatment of nationalism. So we might say of all literature, of all books that have ever been written; that they are peculiar in style of composition and object of realization. Every author writes for a purpose, and what it is makes the author and his manuscript peculiar from other authors and their manuscripts. And this peculiarity is no more than a difference between object, style and moral of composition.

We say the Bible is a peculiar set of books, peculiar in the subjects treated. We say Genesis is peculiar in its record of the origin of creation, life, sin and death. Exodus is peculiar as treating largely of the wanderings of the children of Israel. Judges is peculiar as treating of the rule and administration of magistrates; Joshua is peculiar in that it is mostly given to covering the special events which transpired between the death of Moses and the death of Joshua. The book of Ruth is peculiar in its simplicity of illustration of Eastern life, and is a very good novel. The Psalms are peculiar as being largely a collection of the hymns used by the Hebrew nation in their worship. Proverbs are peculiar as being an attempt to embody the sense of a life's experience in condensed form of all the then known nations. The Song of Solomon is peculiar in its record of the somewhat shameful account of Solomon's love affairs. The books of what are known as the prophetic ones of the Old Testament are peculiar in their line of prophecy; their contents are the written words of the reformers of those days, speaking better things for the Jewish people.

The books of the Old Testament as a whole are peculiar in their religious conception and future outlook; are peculiar as being Hebrew literature and the sacred law and religion of the Jews. The New Testament books are peculiar as a whole, in that they are the sacred books of the Christians. The Old and New Testaments ought never to have been bound as one book, because they include not one but two religions, and so are misleading. They are not, where now they are often regarded, as of equal value for and authority to the Christian. The Synoptics, Matthew, Mark and Luke are peculiar books in that they contain individual versions of the birth, life and resurrection of Jesus; they differ in as well as agree on many points; but all treat in a similar way one theme. John is peculiar as omitting the birth and early life of Jesus, and beginning with his ministry following a record of his career until after his death and resurrection. Acts are peculiar as giving a history of the lives of some of the apostles. The Epistles are peculiar as showing how wedded Paul was to Judaism after his acceptance of Christianity. Corinthians are peculiar as showing among other things the development of the mind of Paul into other and more Christian beliefs. Hebrews is peculiar as treating of the priesthood of Christ from the position of a Chris-

tian Jew. The other apostles are peculiar in their statements of beliefs and in their history of the churches. Revelation is peculiar in its oriental figure and style of the rise and power of the Roman Church, and of its downfall. It may not have been necessary to have gone over so long a list of the books of the Bible, and to have pointed out their peculiarities; only that we might by this means, better establish the fact that the books of the Bible, whatever else they may be, are literature, and literature that covers a wide range of topics, that gives numerous individual beliefs and opinions. The Bible is a collection of Jewish and Christian manuscripts gathered long after they were written into their present form and without any thought on the part of the author that he was writing for future generations.

The Bible is not complete as embodying all the books used for their edification by the world, has ever looked upon. It bosoms the best inspiration and spirit that humanity has ever known. It offers the grandest hopes and the most boundless opportunities of our known heritage. The place of the ethics and spirit of the man Jesus is eminent of where the best breathings of other and more human hearts fall. The dignity of the Christ manhood, the moral of his example, tower mightily beside the heights won by other men. The glory from his eminence overshadows the light coming from other teachers and shepherds of the race. Christ loved and taught, and labored to help mankind to find the higher walks of life. He was the true friend of humanity. The real Christ we only catch glimpses of in theology. The Christ men preach sometimes is so different from the Christ in the parables of the "lost sheep," the "lost piece of silver," the "good Samaritan," the "prodigal son," so different from the Christ in the beatitudes and the Lord's prayer that we find no resemblance. Too often the theological Christ is a manufactured ghost and monstrosity, while the Christ of the New Testament is an ever-living spirit that is daily adding to the powers that make for righteousness. Too often the Christ in every man that saves while the real Christ are the practical powers in the world that make for human good. The New Testament is not what theology says it is, any more than the Old Testament; but it is what the spirit of Christ brought to light—"hope of better things for man." The effective power of the New Testament—one that the creeds of the church have failed to embody—is the Christ in Jesus; that is, the righteousness in him that was exercised for the upbuilding of human kind into divine manhood. It was the Christ in Jesus (righteousness) as it is the Christ in every man that saves.

The great object of the star character of the New Testament, Jesus, was to spiritualize the Jews' hope, and in a fuller, more comprehensive sense to spiritualize the whole world. The conversion of the Jewish mind to spiritual things was to act as leaven on the whole of human society. The hero of the New Testament, the man of Nazareth, revolutionized the Hebrew hope and established the reality of man's spiritual self as it had never been before. Man looking upon his kind never looked as though he were beholding Gods—men in immortal image—until since the days of Jesus. The New Testament is rich in its ethical teaching. It abounds in precepts and morals of practical usefulness; it has the sanction that no other book has, the possibility of the human mind and the possibilities of the human heart, and the ability to enable them to be victorious over other and lesser tribes and nations. In their thought that they are the peculiar people of Jehovah, the literature of the Old Testament abounds in mountain visions of glorious triumph in behalf of the Jew. The visions of the leaders of the Jews, known to us as seers and prophets, are full of hope and cheer for Israel's people; they were not thinking of us or today. The literature of the old Bible is painted in the brightest and most striking of oriental figures in order that the descendants of Abraham might not despair under their discouragements of the promise that the land wherein they were then struggling should be for their inheritance. Men were continually rising up among the Jews, prophets and reformers, to encourage the despairing ones to continue faithful and hopeful, and so those in the common walks of life were kept expectant of the

sacred, although the voice of authority behind them is not from so lofty a manhood, as was throned in Jesus. It is the church that has elevated the Bible above the possibility of any errancy. It is science that has proved the shoddiness of this theological fabric as it has many other of the heathen faiths of the church. The Bible is infallible so far as it is true; but we have not time in this discourse to tell where come in the boundary lines that divide the true and the false. Sufficient is it to say that the church doctrine that the holy spirit, the third person in a theological trinity, kept by his power all errancy from the Old and New Testaments and from the doctrines of the early church, is not the kind of reasoning that in these days will convince men of the infallibility of the Bible. The argument is too weak, foggy and full of skepticism for the force of the conclusion; but some will say, if you do not believe in the infallibility of the Scriptures, why do you accept in its part as a high authority? Why do you not take Shakespeare, Dickens or some other writings for your Bible? Such questions men put—we are very foolish ones to be sure, but we are to have charity, as there are a great many foolish people on the earth, and sometimes when one feels as Jesus once did according to the record, in answering a fool according to his folly, in being silent and turning away; one cannot well do so without making a bigger fool of the questioner; so one explains one's self.

We usually say we do not believe everything in the newspaper; but we are not going to cast the truth aside for the falsehood therein; so with the Bible. We are not going to cast aside the moral and spirit of the good book because in it are chronicled some mistakes; because in it there is much inspiration not from the heavens; because in it there is the immortal book of "Solomon's Song" and the book of Ecclesiastes with its doctrine of fatalism. There is only one Bible in which the history of Jesus is written, and there is only one Jesus in the world, strange as it may seem. We do not know the character of the heroes of Shakespeare, Dickens, or in any other literature, and so we stand for the New Testament, for the dignity of the Christ in Jesus; for his manhood; for the spirit exemplified in his life, precepts and deeds. We find enough infallibility in the word love and human duty to stand for Christ and to uphold his character before the world. When men shall have reached the measure of his manhood they will not be far from the kingdom; yes, they will be near enough to hear the musical harmonies from the higher spheres.

The infallibility of the Bible is loyalty to the best and love for and to the highest; just this and nothing more. Love is a revelation, so infallible and a power effective that if men just lived out this gospel, no other would be needed to save the race for high kingdoms. So when the creeds say: "The Bible is the only infallible rule for faith and practice," we can say: "Yes, for herein is taught love and duty as no where else;" but when the creeds say: "The Bible is the infallible book of all books," they are no nearer the truth than when the Episcopal church voices of itself through its robes ministers: "I am the church of all churches" (outside of Episcopacy everything is sect); we know better for at the door of both statements a falsehood stands. The Bible is the divinely human and the apostolic succession is a dogma of the church without the facts to warrant the unbroken order from Christ. The Bible is largely, if not wholly, what the spirit and mind read into and out of it. Theologies of these times, with all respect for the good intent of the men who framed them, are very different from the religions of the prophets and apostles. The spirit and mind of much modern Christianity, so-called, are very different from the Christ that was in Jesus. We understand why the Bible has been so falsely looked upon and interpreted. It is because mankind is more or less superstitious. Even in the early church, long after the days of Jesus and the apostles, it was believed that the voice of certain leaders of the people in relation to the Bible was infallible, and even today in the Roman church the Pope is supposed to speak with the authority of Christ, and the mass celebrated by the priests is supposed to be Christ really through them, making atonement for the sins of the people. The theological theories about the Bible and Jesus are largely false when we come to study into what the Bible is and what the mission of Jesus was. The apostles say: "When I was a child, I understood as a child; but when I became a man I put away childish things." With him, we believe it is all right to climb to higher levels, to think divine things. Our duty as Christians is to find what practical helps we can from the Bible, and to strive for the spiritual perfection of Jesus by controlling the Christ within us. We are not to use the Bible to dwarf the civilization of our age to its narrowness of teaching and morals in individual cases. But we are to use it to spirit us on for higher kingdoms and for richer ends with which to crown manhood.

Gen. Rosecrans, Register of the Treasury, writes from California that his health has improved very much. He does not contemplate resigning his position. M. Waddington, French Ambassador to London, gets a salary stated at \$60,000 a year. If Mr. Cleveland had a few places like that to give out, Washington would be more crowded than it is at present.

brevaries until 4 o'clock; then come private devotions until 8 o'clock; then they get a light breakfast; then they work in the fields or on their place until 11 o'clock; then stop for three hours, which generally includes a nap. Work is resumed until 6 o'clock in the evening, when supper is served. They are allowed only two meals a day, and at 8 o'clock, after a vigorous scourging, which each monk inflicts upon himself, he retires. Many Catholic priests and laymen come here from different parts of the country and pass a season of penitence, and it is not an unusual thing for some who have been disciplined by their ecclesiastical superiors to atone for their faults by a sojourn here. Another branch of this same order of monks is situated some twelve miles distant from Dubuque, Iowa, owning 2,600 acres of land. This branch, established nearly forty years ago, is called New Melary—so named in honor of an abbey in Ireland; the routine of life being similar to the one just described. Their dress consists of a coarse serge, and if, unlike the Roman toga, belted at the waist, and with ample sleeves; on his neck hangs a wooden cross—and the monkish hooded cap and coarse, nall-bottom shoes complete the outfit of one of the most hideous-looking objects imaginable. What in God's name is the sense or use of such a superstitious lot, in this free America? What kind of a business partner would such a narrow-minded ignoramus make? Of what use is he? Why is such a thing tolerated? No woman dare cross their threshold, and if, perchance, met near at a distance, it is with covert face and downcast eyes. Now this is only one of the many Catholic orders under the Romish tyrant. Is it right, in a civilized community, to allow people to imprison their minds and become lost to the world and all usefulness? Some years ago I visited four of the priest-ridden countries of Europe, Spain, Italy, and Ireland, and if I was to describe the huge prisons and the cruel, heartless persecutions of thousands of victims fallen into the clutches of the monstrous octopus, it would scarcely be believed by those who have never even read of these cruelties. A year ago, while at Columbus, Ohio, I visited the State prison. I inquired of the authorities how many of the unfortunates were executed since the law compelling all executions of criminals in the State to take place at the prison, and I was informed there were thirty-two, and the records show that nine out of every ten were Roman Catholics. Does not that prove conclusively that the doctrine is wrong?

MARK OF THE OCTOPUS.

The phrenologist and physiognomist have located some forty-two different faculties in the human cranium: These faculties are classified into three groups: First, the animal propensities—we are in this sense animals, same as the quadrupeds; these are located in the back part of the head. Second, intellectual—situated in the forehead. Third, spirituality—located in the top head, known as veneration, faith, hope, conscientiousness, ideality, sublimity, etc. Faculties or traits that exist only in man, and are not found in any other animal, are located in the back part of his head largely developed, and small in intellectually and spirituality, we always find him in the lower walks of life, if allowed to take his own choice? Simply because he has no better judgment. Then again, a man intellectually well developed, with a well-rounded top-head, is not easily led, but generally thinks for himself, and cultivates everything that pertains to the higher walks in life. On the other hand, take a man small in animal or selfish propensities, and also small in intellectuality, but with a little, peaked top-head, and he is, in ninety-nine cases out of a hundred, a religious, fanatical crank.

Some years ago, while in Egypt, I went down into the catacombs and examined scores of mummies, with their small intellectuality, small selfish propensities, and their high top-heads. These were the people that built those monstrous pyramids—not for money, but for glory. They expected to get their reward after they left this world. How easy it would be to get just such a pyramid built right here in Chicago. But, the first thing, the contractor would figure on just how much money he could make—which fact never entered the mind of the Egyptian.

Education will develop any of these different faculties. Why is it that a Roman Catholic can be so easily pointed out by his general physiognomic appearance? It matters not whether he is from the bogs of Ireland, the sunny plains of Italy, or the green hills of Germany. If educated in a Roman parochial school, by the stamp of the octopus he is as readily picked out of a crowd as a Jew. Let us take, for instance, two brothers, his possible and mentally as near alike as it is physically to be, and near as close as it is possible to the family; educate him in a parochial school, drive him to confession, get him up to early mass, and oblige him to go to Catholic church. Rear the other brother in a free American school; teach him good, moral, free-school discipline; learn him to think for himself;—and at the age of manhood see the difference. The Catholic, with that downcast, ever-present fear on his countenance; the other with head up, and full of self-reliance. Would it take a Philadelphia lawyer to tell the one with the mark of the octopus?

Allow me to give a short account of the order of the Trappist monks, in America—one of the many different Catholic orders tolerated in this country. First, the Abbey of Gethsemane, hidden away down among the blue Kentucky hills, not far from the Lebanon branch of the Louisville and Nashville railroad, established as long ago as 1775. They are completely isolated from the outside world, owning some 1,700 acres of land, the buildings of which are surrounded by a high brick wall. In the center is a flat, three-story building, with two chapels and an inner court. About fourscore of these monks are here, presided over by Father Benedict, Father Edwards next in authority; others known to visitors are Father Hilarius and Brother Honorius; but the great body of the monks hold a daily converse nor intercourse of any kind with the world. Brother Kairian, I was assured, had not been outside the walls of the place for thirty-seven years, and in all that time had not even read a newspaper or conversed with a stranger. There are others, too, who are still ignorant of the fact that there ever was a civil war! The lives of these monks are passed in this wise: At 2 o'clock in the morning they arise, go to chapel, and chant their



MARK OF THE OCTOPUS.

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A MOTHER'S DREAM.

A Peculiar Incident.

In August, 1891, I was visiting a son in Montana, leaving my youngest daughter here in Colorado, with her husband and child. On the night of the 13th of August I dreamed that a man concerning this daughter; that he would take her away, and that she was willing to go with him, leaving her husband and child without one regret. It seemed that both myself and her husband knew what this man's intention was, but we were powerless to prevent his coming and taking our darling from us. In my dream I would beg and plead with her to not go with him; to stay with us, who loved her so well; but to all our entreaties she was deaf, saying that she would be so much happier with this man, and that she must go with him.

THE WAY OF SAFETY.

As Pointed Out by Mr. Neely.

To the EDITOR:—You have published in No. 171 of THE PROGRESSIVE THINKER a well-written article from the pen of E. J. Bowtell, of Boston, in which he says: "In the New Testament, the beautiful and truly spiritual philosophy of more ancient writers has been extensively embodied, but its history is beyond all possibility of reasonable doubt almost totally false." This brings to our recollection a communication from Spirit Lactantius, who lived on earth in the first part of the third century, and was contemporary with the compilers of the New Testament. We will let him tell his own story: "My subject will be the identity between paganism and Christianity. The Christian writers have been the vilest interpolators of pagan authors. They have stolen every good thing from them that they could find and claimed it as their own. They have simply forged a new system in imitation of the old, and the old is not highly honored by it. "I refused utterly to accept a high position which was tendered me if I would help to build up this religious system known as Christianity. Sir, it is one of the brightest jewels in my crown in spirit-life that I so refused. All those men who lived in the second and third centuries identified themselves with Christianity, because its outlook was the most promising. In the first place, its moral code is stolen from ancient systems, and principally from the collection of manuscripts of Ptolemy Philadelphia. In the second place, it is a combination of Neo-Platonism, the Gnosticism taught at Rome, and the Pantheism of Egypt and Greece; and the strangest thing of all is found in the doctrine of the Trinity. The doctrine of the Trinity is one of the first means to lead men astray, and had its original formulation in India at least sixteen hundred years before the Christian era. "There were documents extant in my day that were as positive as any historical manuscripts could be on the points herein set forth. As I said before, I refused to join that class of men who wished to lead future generations into error, by teaching the existence of a myth in the form of a Judean Savior, that never had an existence, and that was a combination of the story of Buddha, Krishna, and Pythagoras. It was derived by a college of savants who, from different parts of the world, at Alexandria, to compare notes, about twelve years before the Christian era, and the positive proof of this is still in existence at Rome, and among the ruins of certain Christian churches at Ephesus. "We, the ancient band, who are coming through this medium, will at length, through this or some other meditative channel, give directions for the way to the East, where these

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There is this difference between our authors and the compilers of the New Testament. The latter, true to the Catholic principle that "the end justifies the means," stole the beautiful and truly spiritual philosophy of more ancient writers, and covered it over with a history "almost totally false" and called it Christianity; while our writers are not manufacturing religion, but searching for truth, and willing to accept it and live by it, "wherever found, on Christian or on pagan ground." In view of the fearful responsibility of those who, either through ignorance or hypocrisy, continue to propagate a false theology, and the danger to those who accept and rely upon it, we most earnestly and conscientiously advise every individual for himself and herself to be led by no other person or association, but think and investigate for yourselves, and when you find the truth, the love and the faith that purifies your hearts and lives, then you are safe for time and eternity.

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ZULIEKA

A CHILD OF TWO WORLDS

BY OLIVE

Through the Mediumship of

MRS. GORR L.V. RICHMOND.

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PART II.

CHAPTER XV.—CONTINUED

THE SONG OF THE DEVAS.

We are tender devas,
Dwelling in the shadow,
Dwelling in the darkness;
Bearing dreams, bearing visions,
No ill can we bring those
Who trust us while they sleep,
Who trust us while they waken,
When watch and ward we keep.

We are strong, bright devas,
Stars and beams of light
Bring us; in the morning
Bringing sunshine, bringing gladness,
Kissing lotus blossoms,
Opening all the flower-bells,
Opening lovely eyes that sleep
While ever watch and ward we keep.

The soft notes died away like a benediction. They left the laboratory and returned to the supper-room. The telegram predicted by the unseen, yet palpable power, speaking through Mr. Moss, arrived while they were at supper, by special delivery, and read:

MADRID, Sept. —, 18—

"I came here on a most momentous matter; your lordship's presence is absolutely necessary; come without delay. S. S."

YET TRUE.

That night Armand explained to Zeldia, cautiously, about the telegram he had received from the rector of St. Mark's at Melville Manor, making the disaster seem as slight as possible, and adding: "We will telegraph that Lady Melville and her grandaunt, and such attendants as she desires to have accompany her, shall come to us at once. You will write, darling, giving the invitation in a more personal way, and when you have news of her proposed a rival conveyances can be sent. You can go to the station and meet her."

"But I ought to fly to her at once," said Zeldia. "Poor, dear mamma, she must be badly frightened and quite ill."

"Yes, darling, I had thought to have you go to London with me in the morning, and then you could have proceeded to the Manor while I attended to matters most pressing; but you were admonished, love, not to go to her—to have her come to you."

Zeldia heard, heeded and obeyed.

"I have received the message of which he told me, and I must go beyond London. Darling, I may be gone several days. Do not feel lonely, do not think anything can happen to me, and when the tangled maze is unwound I will tell you all about it."

"Another absence," said Zeldia. "Oh, my love, I cannot bear that you again go, even for a few days; but I must, I know I must."

Zulieka was awake when Armand left in the early morning, and heard out her arms imploringly to go with "ca-ca," as she insisted upon calling her papa, nor would she be comforted until "co-co" took her into the garden. "Co-co" was Hiejob's designation in her infant vocabulary.

Zeldia was once more alone, for if Armand were absent she would be alone in the midst of a multitude.

A goodly company was left when the three went away on that autumn morning. Servants, attendants, maids—all superintended by the housekeeper and the butler; Hiejob, an independent quantity and number; many thoughts and musings concerning the revelations of the preceding night; many anxious feelings concerning Armand's journey "further than London," much to superintend and perform in fitting up a suite of rooms for Lady Melville's use—they must be sunny, cheerful, not too modern, not too ancient; a congregation of characters; Zulieka, the second dominant in Zeldia's love song of life; the invisible host that guarded the Castle. Surely with all these presences Zeldia was not alone.

CHAPTER XVI.

The Orphan.

MAUD MELVILLE.

No brighter nor more bonnie maid was there in all the country than the ward and grandaunt of Lady Melville.

She had not been at the Castle a week before she had made herself a favorite with housekeeper, butler and servants, with Hiejob and the ayah, with gardeners and overseers, and even the stilted steward thought her a "charming young lady, but a bit of a hoyden, yer know."

Zeldia wondered how so much gladness and sunshine could be crowded into one rather petite human form, and how so much brightness could have crept into the Castle when Armand was away.

Zulieka alone, with infantile perversity, did not seem attracted to Lady Maud Melville. There might have been a latent feeling or perception of possible rivalry which this babe monopolist detected, or fancied she did, or it might be that the different quality of personal atmosphere was not so pleasing to the infant "princess." For whatever reason, while Zulieka soon learned to welcome the dignified yet kindly face of Lady Melville, she utterly refused to be captivated with any of the winsome smiles and cheerful words and varying gestures of Lady Maud.

"Where did you manage to hide this bit of brightness and mirth when I was with you the long, long winter before Armand came, mamma dear?" asked Zeldia of Lady Melville.

"Maud had not yet completed her studies, and that year she was not even home for the holidays, and you know, Zeldia dear, how seldom we had a chance to talk together, you were so sad and I so preoccupied. I thought several times I would tell you about her, for she has been almost my only solace and comfort since Lord Melville died," sighed Lady Melville, in which sigh the penetrating and receptive listener might have detected just the faintest suggestion of relief.

"Perhaps you do not know—in fact, dear, I cannot see how you could have known, that between Lieutenant Melville, the father of Maud, and his uncle, Lord Melville, there was not the best understanding. They quarreled when Lord Melville (the captain) had command of his regiment in India. And when Lieutenant Melville died of fever contracted in India, his widow was too proud to make any concessions to the uncle who, she thought, had treated her husband unkindly and with injustice. I must confess I nearly wholly shared and sympathized with the views and feelings of the mother of Maud. I corresponded with her, and after her death took the dear little creature under my exclusive charge.

"Lord Melville, true to his family characteristics, never relented toward the little miss until just before his decease. He always talked of you, 'our Margaret's daughter,' as the only descend-

ant of our house, and asked me to write you, 'if she has a son, and Lord Montrose is willing, ask that our family name be one of his names.'"

Zeldia was mentally cogitating what a pretty and proud title Armand Boe Melville Montrose would make, when Lady Melville continued:

"As I said, he never relented until about a month before his death, peace be with him, when he asked to have me send for her. She came home to us then, and has always passed every moment with me that could be spared from her studies. But now our home is destroyed, and I do not know what the future has in store for us."

Lady Melville was still weak from the effects of the shock her nerves received on the night of the fire. Zeldia soothed her, and said, assuringly:

"We mean to keep you with us as long as you would stay, and sorry as I am for your loss, dear mamma, I cannot but feel quite grateful for the"—she was about to say fate or destiny, but recoiled the religious severity of Lady Melville's faith—"Providence that has brought you to us."

"It was indeed a 'frowning providence,' but we must remember that He thus often hides a 'smiling face,'" sighed Lady Melville, looking more cheerful.

"You spoke of my loss, dear Zeldia, but the loss is really yours, dear, for Lord Melville recognized you, and you only, as his heir; and beyond my dowry, which is all-sufficient, and a life-residence at the Hall, I have no control over the Manor nor the estates belonging thereto."

"But what of Maud?" asked Zeldia, with deep interest in the orphan to whom she was related by ties of consanguinity. "Surely Lord Melville did not exclude her?"

"What could he do, dear? Most of his estates descend in a direct line. Had she been a son instead of a daughter it would have been different."

"These ancient laws are very perplexing and very cruel. I wonder if there is no way of evading them?" The latter part of the sentence was said softly, but Lady Melville had acute hearing for one of her age. She said:

"The laws of God and our country must be obeyed, my dear."

"But if the laws of the country are not in accordance with the laws of God, we must break or change them."

"Margaret herself speaking again," thought Lady Melville, wiser than she knew; then aloud she said: "You speak like your dear mother, child. Well enough for her and you, but I would not dare to speak so."

So dear Lady Melville entrenched herself behind her testament and psalms and prayer book. Zeldia kissed her forehead, and went her busy and beautiful way.

Lady Maud was in the garden trying for the hundredth time within a week to win the smiles or one favorable glance from Zulieka. Nothing did she invoke but averted gaze, baby frowns, and, if pressed too closely by the joyous imperativeness of Lady Maud, the end was tears.

So she again must abandon her desired victory until another day.

Zeldia joined them there, and made the crowning glory to the already beautiful picture: Hiejob diverting and entertaining the reconciled and happy baby; the ayah sharing his charge of Zulieka when needed; the English maid, with some useful needlework in her hands; Lady Maud, heated, baffled, yet rosy from the encounter with Zulieka.

"This proud little oriental 'princess' will not deign to make me one of her subjects, even though I bend in abject obedience before her," cried Lady Maud.

"I suppose like others of her sex, she is, as they are, accused of being capricious and, possibly, perverse. Let us try another method—of leaving her alone," suggested Zeldia, and suiting the action to the word, after she had kissed the babe, who up to that time had been more than satisfied with the attentions of her lowly subjects, interlocked her arm in that of her "cousin," as she called Lady Maud, and walked away.

Let no one be deceived into supposing that this proceeding was acceptable to the wee despot. Either the mamma's kiss awakened a desire for more or babe Zulieka did not like to see mamma walk away with the (to the babe) stranger.

"You see we are all in bondage to this imperial princess," said Zeldia, as soon as she was seated, and Zulieka was smilingly placed upon her knees and enfolded by her arms.

The babe stretched out her arms toward the sunshine and toward the avenue through which the carriages passed to and from the Castle, and said, "Ca-ca, ca-ca," asking for her papa in a most pleading voice, and Zeldia noted a gaze, deep, far, as if of inner vision.

"She sees him, perhaps, and does not know that he is away," thought Zeldia, her own experiences in that direction recurring vividly to her mind.

Already a sensitiveness to persons, objects, presences, was with the babe, and Zeldia intently prayed that it might not be such as would cause her child to suffer too deeply when brought in contact with adverse or alien natures.

"Yet," mused Zeldia, "this very sensitiveness is a guard and shield if one only understands and heeds."

Maud had thrown herself upon a rustic seat, and was reading a romance, as maidens are wont to do. She sat a little apart that her presence might not annoy the babe, who was now half asleep in Zeldia's arms.

Maud was certainly a pretty girl, bright, vivacious, with brilliant English complexion; apple-blossoms and the pink of the hawthorne bloom; large brown eyes, and brown hair that fell in tangled ringlets all around her face and shoulders; a fair, round face; a confiding mouth. Zeldia was obliged to decide that she could discover no cause for Zulieka's reluctance to become friends with a gentle suitor so pretty and winsome.

The glance of Zeldia met that of Maud's, who never allowed an opportunity of studying Zeldia's face to escape her.

The type of face and the type of woman (if indeed Zeldia was not the only one of her kind) formed a revelation to Maud. She admired, worshiped her from afar.

There was only five years' difference in their ages, yet Maud seemed a child, and Zeldia—well, there seemed to be ages of spiritual difference, something that antedates birth and precedes human experience.

"Dear grandmamma"—for Lady Melville had taught her to call her thus from the first—"do you think Lady Zeldia was an angel before she came here?" asked Maud.

"What an extraordinary question, even for you, Maudie dear. She is a very lovely and lovable being now. What she was we may not know," said Lady Melville.

"Just now, however, I have come to say the day is so fine, and there is no dampness, Lady Zeldia asks us to have tea in the garden. You shall have six maids to attend you, two men servants to take your belongings, and I will be the herald to go on before you to prepare the way."

With gentle yet forcible persuasion Lady Melville was hurried into acquiescence by the impetuous maiden, who, if she ever made up her mind to capture the citadel of a masculine heart would certainly carry it by storm—a storm of restless and abundant cheerfulness, brightness and beauty.

Day by day Zeldia ascertained the tastes, habits and wishes of her guests, always suggesting and providing, never intruding the things they were most likely to wish for—a saddle-horse for Lady Maud; a suitable carriage for Lady Melville; tempting things for the appetite of the latter, that had failed since the eventful night of the fire.

To Maud she said:

"You are free here to ride with or without saddle or bridle, with or without a groom; there are no restrictions placed upon you here, except not to break your neck, and not to go outside the park unless the groom or Prince is with you."

"Who is Prince?" asked Lady Maud, well-pleased with her privileges, and thanking Lady Zeldia with looks more than words.

"The mastiff, who is the best guardian and protector you could

have, but he must know you and become acquainted with your commands."

Thus mounted on a horse finely bred and reared and trained, thus accompanied by the noblest and bravest and strongest of protectors, Lady Maud rode far and fast on many an autumn day, over hill and moor and wold, until all the cottagers knew her and prized her bright, rosy face and joyful smile.

"Oye, Ladie Maud is pretty and friendly," the cottagers were wont to say, "but the countess be the angel, after all."

THE HAWK SEES HIS PREY.

On his arrival in London Armand called upon Mr. Hawks, the junior manager of the East India Stock and Trust Company's bank, at his private office in the banking-house.

Mr. Hawks had anticipated this visit, and thought he detected an expression of ready acquiescence in the proposals and terms of the bank officials.

He was absolutely joyous as he bowed the Earl of Montrose to a seat, which the latter declined accepting.

"Mr. Hawks will kindly present my answer to the board of directors and officers when they meet. As I received the proposal in writing after my interview with you, Mr. Hawks, I have replied in writing."

He handed the papers to Mr. Hawks, who hastily glanced at the superscription, and found that he could not open them until the board was in session.

Armand noted his changed expression, how his expectancy shaded to disappointment and the glitter of greed died out of his eyes, as the Earl of Montrose bowed himself out of the presence of the junior manager.

Nor was the disappointment less intense, although borne with becoming dignity or with waggish banter, by the different members of the board, according to their temperaments and expectations, when Armand's answer was read.

"The Earl of Montrose appreciates the confidence expressed in his financial possessions and abilities, and the uniform courtesy he has received in his lifelong relations with the East India Stock and Loan Company's bank, and duly values the proposal that he become the sole owner of the banking department of that company, but he must decline, for reasons that are, to him, more than sufficient, this very important and flattering proposal."

Then Armand's reply proceeded briefly to recount his relations with the bank and the company, the discovery of the forged checks and certificates, and the position in which the latter had placed both the company and himself as a stockholding member and a depositor.

He then closed the very clear and impartial statement of the matter under consideration with the following concise paragraph:

"As we are all equally interested in seeing this matter cleared up, and that the ends of justice may be served, I propose that the whole matter be ventilated, that the law be allowed to take its course, and that the real culprit be brought to light, 'living or dead.' To that end I retain Metcalf & Metcalf as my solicitors, with whom all communications relating to this matter may be made."

"Clearly he is not trying to screen his secretary," said one of the board.

"But how impossible to retain the relatives and successors of the former solicitor under the circumstances," said another.

"The fairy pounce has spoiled my stow, for I wanted my share for the waxes," said the impecunious young lord.

Full of excitement the board adjourned, full of excitement they met on the following evening, and for each successive night, trying to decipher the knotty problem:

How shall the law be allowed to take its course?"

Equally agitated were the members of the firm of Metcalf & Metcalf when Armand, calling there earlier than was his wont, presented to them papers announcing his position with the banking-house, their proposal and his answer.

"I now retain you as my solicitors in whatever action the board may take. You may call to your aid the highest legal advice on the queen's bench, and I would also add the names of two eminent Q. C.'s as your associates."

VULTURE MEETS VULTURE.

Mr. Hawks held many long conversations with Sharp. Both were greedy, hungry for the gold that they were sure was theirs if they could only bring the right pressure to bear.

Hawks had thought that the Earl of Montrose, rather than have scandal, rather than involve his late solicitor, his secretary and possibly others under his patronage, would purchase the bank, call in all the doubtful drafts and checks, make a new issue, and, possibly, retaining most or all of the old board, go on as before, while he—Hawks—would have a good £500,000 as his share of the spoils.

"But 'is lordship is very wary. He believes the bonny way to serve the heads of justice is to harrest that pale Mr.—Mr. Sphinx. If his lordship can be convinced 'e his guilty, he will purchase the bank, and pay large sums to hush matter hup. Hif 'e is hinnocent (which hi do not believe), then there is still much to gain in time."

"I cannot see how," said Hawks, but he had especial reasons for favoring the arrest of the secretary, who, however, was nowhere to be found.

"'E's not hin ball the kingdom," said Sharp, "unless 'e is in London," for Sharp well knew that the most successful hiding-place for criminals, petty or great, was within ten miles of Scotland Yard.

"But the game is well worth the playing to the end," said Hawks. "Have your men well-placed. Keep them thoroughly posted. Do not let this fellow again escape us."

"We should 'ave taken this step before when 'e was 'ere," said Sharp, pompously including himself in the "we," much to the annoyance of Mr. Hawks, the banker. Still he made no protest, for now it would not do to offend Sharp.

THE VULTURES BEGIN.

No one had seen the secretary when he embarked from England, nor did anyone see Armand when he left London. Nor did anyone know when, ten days later, they both returned. After both had resumed their places, with the usual alertness and perspicacity that accompanies that class to which he belonged, Sharp promptly notified his superiors, his superiors notified the bailiff, and the secretary was "discovered" and arrested when he was not making the slightest effort to prevent it, for Armand had said to him when they parted:

"If these cormorants have not already decided upon your arrest, I will see to it that they soon do decide. Keep yourself where they cannot miss you."

This very remarkable piece of advice was followed implicitly by the secretary, and he seemed to have the air of one anticipating a great triumph of some sort.

As soon as the news of the arrest, which was made in the private office of Mr. Hawks at the bank, was known, Armand, after due deliberation, offered to be responsible for the bail.

The amount was the largest that the uttermost limit of the law required, and Armand unhesitatingly pledged himself for the full amount, which the Court accepted without the slightest reluctance, and with no little astonishment, as from the nature of his relations with the bank he was one of the prosecutors—in fact, he should have been the principal prosecutor, but he was not.

The time fixed for the preliminary examination was one week from the date of the arrest.

The appearance of the Earl of Montrose, in company with his private secretary, the young man charged with complicity in the forgeries that had now become the theme of public gossip and newspaper comment, of pages of correspondence and speculations without end, afforded another fruitful theme of conversation. Yet many said: "Until the secretary is proven guilty, it is very fair-minded in the Earl of Montrose to deem him nominally innocent."

Others said it denoted that the Earl of Montrose was sure of the young man's innocence, and still others argued, "he probably knows the secretary is guilty, and wishes to show that he is willing to give him the last chance, the rope thrown to a drowning man."

How far the judgments of men are from the real truth in such matters the sequel will show.

Nor did it simplify matters that the Earl of Montrose retained Metcalf & Metcalf as his solicitors, with such eminent Q. C.'s as could act with them in all matters pertaining to this "unfortunate affair."

Throughout the whole not one word of reproach was breathed or written against the honorable name of the Earl of Montrose, except it be a reproach to be called "too magnanimous," "generous to an unparalleled degree," "lenient," "kind," "charitable."

Stern sticklers for public morality, "law-abiding citizens," might condemn as weakness the very strength of Armand's nature.

The secretary was to remain in the house in Belgravia under the gentlemanly espionage of Mr. Archibald Metcalf, and a gentleman chosen by the directors of the bank, while Sharp, or his deputy, kept guard on the outside, wishing a thousand times that he could penetrate within the walls of the mansion and see what the accused was doing.

"Such still game hare so very sly," quoth he to himself. "It would not be surprised hif 'e was forgin' his own pardon now in case 'e's condemned."

Wise was Sharp, and wise was Mr. Hawks, who took occasion to see Sharp each time the latter was off duty, to caution him against allowing the bird to escape from his hand again.

A totally unnecessary precaution, as Sharp had eyes on all sides of his head (to say nothing of the dimensions of his ears), and when he was necessarily absent a double guard took his place.

Armand had time to go to Montrose and calm Zeldia's anxious fears, to give Lady Melville his hospitable greeting and sympathy; to be introduced to Lady Maud, whom he thought decidedly pretty, but concerning whom he shared Zulieka's causeless aversion, an aversion which he was happily able to overcome in manner.

He visited the mining districts and manufacturing villages. He gave Shackles work enough to keep him busy and prevent him from stirring up further outbursts among the men.

To the credit of the lads, be it forever said, that not one word of Armand's instructions concerning Shackles ever was heard outside the rooms in which their "unions" were held, nor one word of distrust or doubt of the good faith of the Earl of Montrose concerning them.

"Now that I find all is so peaceable and bright here among the people, I return to London with a much lighter heart," said Armand. "But you, Zeldia darling, look a little worn. I pray you do not keep vigil for me. Come to me, darling, as is your wont, in spirit, and I, in sleep, will give you aid. When I return, the experiences that I shall have to relate to you will transcend all your paradoxes about the 'impossible' usually being true."

"My love," said Zeldia, "I have been with you among strange scenes and in another land. Whether we both went in spirit or whether I followed you there you must tell me on your return, when I relate to you my visions or dreams. Our darling babe saw you, too, for she held out her arms in the direction from whence you would come, and called you twice. She is becoming very quaint, I assure you, and does very droll things; besides, she absolutely refuses to become on friendly terms with our pretty cousin Maud."

"Strange coincidence," whispered Armand.

Zeldia, half hearing, half divining his remark, said: "I believe you are justifying our daughter in her inhospitable and unreasonable caprice."

"But one's likes and dislikes cannot be governed; and infants are fortunately more favored, for they are not required by social usage and etiquette to conceal their real feelings," said Armand.

"I have often thought," added Zeldia, "that the usual society of the world is made up of one-half hypocrisy and the other half heartache."

"A most generous estimate," replied Armand, "for although I am no cynic, I would have said at least three halves of the former."

"I am very glad I am not in the fashionable world, my love, for see what an estimate you have of those who are there," said Zeldia, half reproachfully.

"No, I do not say all the people are hypocrites, but such is the composition of society as a whole that no one can be ingenious."

"Is society as a whole worse than its parts or members?" asked the penetrating Zeldia.

"Yes, for society makes its average toward the lowest, and the highest share the taint of the whole. You in fashionable society, Zeldia! In it you might move as an angel of light; of it you could never be unless society were composed of the saints in paradise."

"Now my argument is gone, and my lips are made mute by this loving and partial praise," said Zeldia, her real humility making her look down, while Armand drew closer and said:

"In testimony whereof I hereunto affix my seal," as he kissed her lips and tore himself from her presence.

"Now for the vultures; since we must needs leave our dovecote, let us not go unarmed." This was said to himself.

Securing the papers to which the latter portion of the sentence referred, he was again whirled away to London.

THE PRELIMINARY EXAMINATION.

Almost as formidable, equally important as the real trial, is the examination that precedes the finding of an indictment; for in that court of inquiry there is to be shown on the part of the prosecution cause why a bill of indictment should be found against the accused, and there is to be shown cause on the part of the defendant why such a bill should not be found.

The preliminary arrangements were completed. The course, for the prosecution were there in full force, as was every officer director and many of the stockholders of the bank and of the East India Stock and Loan Company.

Metcalf & Metcalf were present, with eminent Q. C.'s, to look after the interests of the Earl of Montrose.

The defendant alone had no legal representative, and appeared to be wholly without counsel.

The Court was about to appoint some one, when the defendant arose, and, addressing the bench, said:

"Your Honor, may it please the Court, as I understand it is perfectly compatible with the common law of England, I will act as my own legal adviser and counsellor."

There was some delay caused by the legal advisers of the prosecution.

And still further delay when the Court desired the full name of the defendant, which was given with a charming oriental pronunciation:

"Seon Jaavannah Rajahetti Spyx."

The age was then required.

"Twenty-six years, your honor."

"Place of nativity?" Every one was surprised as the reply came distinctly, and with peculiar incisiveness:

"London."

"Have you a certificate of birth?" This extraordinary request was made because the Court had almost hoped that the reply would have been that the pale young man was born in Bombay or Ceylon, or somewhere beyond the jurisdiction of this court.

It remained to be seen even now whether the offense of which the defendant was accused was not really committed in India, and if so whether the trial should not take place there in the colonial court instead of here.

But all this could only be determined by allowing the proceedings to go on.

The counsel for the prosecution then brought forward the line of circumstances on which the suspicion and accusation rested.

Mr. Spyx was in the closest personal relations with the Earl of Montrose; had absolute charge of all his financial papers; receipts and recorded every draft, check and other paper upon which money could be received. Had been to London on the private business of the Earl of Montrose, and had become fully acquainted with the methods of the banking house connected with the East India Stock and Loan Company.

A history was here given of the bank and company bearing the above title.

(TO BE CONTINUED.)

THE BIBLE SPIRITUALIST'S CONCORDANCE.

A Digest of Biblical Spiritualism.

BY REV. MOSES HULL,

AUTHOR OF "QUESTION SETTLED," "THE CONTRAST," ETC.

JOSHUA.

I shall touch the book of Joshua as lightly as possible. I never liked to read it; it is the most bloodthirsty book ever translated into the English language; yet, if we choose to rummage among its blood-curdling stories, we will find Spiritualism taking part in the most of its wars, thus proving that there is not so much difference in people on the other and on this side; also, that in the selection of mediums they were not very particular as to the character of those selected; their chief aim being to find one adapted to their work. Even Rahab, the harlot, and the only heroine of the book under consideration, Paul has canonized among his saints. See Heb. xi., 31. In the heading of chapter vi., you will read: "An angel appeareth to him." But in verses 13 to 15 it will be found that "Joshua lifted up his eyes and saw a man with a sword drawn in his hand." Joshua did not know that this man was one who had laid off his body. Supposing it to be an enemy he drew his sword, and said, "Art thou for us or for our adversaries?" The angel said, "Nay, but as captain of the host of the Lord am I now come." That is to say, he was captain of a host of angels, who had determined to produce a powerful manifestation of physical spirit power. Jacob had informed us, in Gen. xxxii., 1, 2, that the Lord's host was an angel host.

Joshua, who now engaged in a conversation with this angel, perhaps thought of the words of Moses, "I will send an angel before thee," etc. See Ex. xxxiii., 33; xxxiii., 2, etc. This conversation between the angel and Joshua runs over into chapter vi. The angel urges Joshua to form all Israel into a single circle; such as is now called a horse-shoe circle, and to march around the city of Jericho fourteen times in all. See vi., 4. Then the priests were to blow on the trumpets, and all the people to shout, and the walls were to "fall down flat."

According to the story, they complied with all the conditions laid down by the angel; and, in verse 16, the people were all commanded to shout, "for the Lord hath given you the city." The walls fell and they took their prey.

How did these walls fall? I answer they fell, if they fell at all, in obedience to a physical manifestation of spirit power. The angels were in there with their battering rams, and, by a power generated by these mediums marching around the city, they were enabled to knock those walls outward toward Israel. The marching, blowing trumpets and shouting was not all for nothing; it served the same purpose as forming circles and singing does in producing the manifestations of to-day.

Whether this interpretation of this manifestation is true or not, it is at least, rational. It may not be out of place for me to here state that "once upon a time" I had a dialogue with a minister who believed nothing in modern manifestations. The text of the conversation ran, as near as I can remember, about as follows:

HULL—"Do you believe the wonderful story about the fall of the walls of Jericho?"

MINISTER—"Most assuredly I do. If I did not, I should be like yourself, an infidel."

H. "Yes, but why do you believe it?"

M. "Because it is in the Bible. I never ask questions about what is in the Bible; I have no desire to be 'wise above what is written.'"

H. "Who put that story in the Bible?"

M. "Don't know."

H. "Could you guess within a thousand years of when it was put there?"

M. "No, I could not."

H. "What language was it written in?"

M. "I give it up; I don't know."

H. "What kind of language was it? Was it prose, or poetry?"

M. "I tell you I don't know anything about it."

H. "Then it may have been an old song for anything you know to the contrary?"

M. "I tell you I do not know anything about it; I only believe it because it is in God's word."

H. "Permit me to ask you just one more question; do you know of the existence of a scrap of history on earth that will corroborate this story?"

M. "Really, Mr. Hull, I do not think so."

H. "And yet you believe it?"

M. "Yes, I believe it; I cannot reject any part of God's word."

H. "And yet I have told you stories—a thousandth part as large as this—stories that I can prove by dozens of as good men as there are in the world, and you have the cheek to insinuate that I falsify, and your neighbors—ladies and gentlemen whose word you would take in any other matter—have united with me in telling these falsehoods on purpose to deceive you, and that when we have nothing to gain, but everything to lose by that deception! My friend, I think you are the one Jesus meant when he told of certain ones who would strain out a gnat and swallow a camel. It makes no difference how large the camel is, when he is found in the Bible you swallow him; and, be the gnat ever so small, if he is found in modern Spiritualism he is more than you can swallow."

This particular minister had no more to say; he looked at me as though he thought I belonged in a lunatic asylum, and turned on his heel and walked away with all the dignity of a Digger Indian.

Another wonderful physical phenomenon occurs in Josh. x., 11, where it is said that the Lord "cast down great stones from heaven," and slew Israel's enemies. This Spiritual stone-throwing finds its parallel in

many manifestations of to-day. I could produce a hundred witnesses who would testify to the throwing of stones and other things, in Slade's presence.

Joshua was as thorough a believer in psychometry as was the lamented Prof. William Denton, or as is Prof. Joseph Rodes Buchanan. In chapter xxiv., 27 to 31, Joshua fearing that Israel might forsake Jehovah, the spirit of an Egyptian, for some other god, has them hold a seance in the presence of a great stone; in the presence of this great stone, he makes them renew their allegiance to Jehovah; and their promise to forsake all other gods, or spirits. Then Joshua said: "Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord, which he spake unto us; it shall be therefore a witness unto you, lest you deny your God." Thus the pledge they had made to Jehovah, and his pledge to them, had been heard—had fastened themselves upon this stone, and in the future the stone would testify.

JUDGES.

In Judges i., 19, is a text that can only be understood when interpreted in the light of the Spiritual philosophy. It reads as follows: "And the Lord was with Judah, and he drove out the inhabitants of the mountain; but he could not drive out the inhabitants of the valley, for they had chariots of iron." The Infidel quotes this text and asserts that iron chariots were too much for Jehovah. The Christian folds his arms and shuts his eyes and in his soul wishes that text was not in the Bible. To me the explanation is clear. Jehovah, the god here introduced, is the god of the hills. (See 1 Kings xx., 23, 28.) These gods or spirits, like game-cocks, fight better at home than when away from home. Spirits always give better manifestations in their own room, where they are accustomed to manifesting, than they do elsewhere. The furniture and everything in the room is magnetized and thus more easily managed.

Now these Hebrews fought as mediums, and could conquer when in Jehovah's territory; but Chemosh was also a god. Judges xi., 24, 25. When Jehovah and his army of spirits and mediums got down into the valleys, into Chemosh's territory, Chemosh and his soldiers being at home, conquered.

In Judges ii., 1, an angel of the Lord came up from Gilgal with a very important revelation, informing Israel that they had broken the conditions, and consequently other influences had gotten in among them—influences which would harass them for a long time. The history of the battle between Jehovah and other influences, called other gods, takes up much of the remainder of the chapter.

In v., 19, 20, is the history of another battle, where spirit-lights served to assist Israel and hinder Sisera. Verse 20 says: "They fought from heaven; the stars in their courses fought against Sisera." In this chapter also an angel comes from heaven and curses Meroz bitterly because it did not come to the battle; and blesses Jael, the wife of Heber, for betraying Sisera by an act of treachery, and finally driving a nail into his head. Compare verse 23, with iv., 21.

In vi., 8, Jehovah sent a prophet—a medium—to Israel with important messages. In verses 11 and 12 an angel appeared to Gideon, and he was called by an audible voice to lead Israel's army, as Joan of Arc was afterward called to lead the French army. Gideon was only a common man, of a common family, and he did not believe that an angel would come to one of so low a degree. It required several tests to make this medium believe his own eyes and ears. This celestial visitant is called an angel seven times; the Lord, or Jehovah, seven times; and God twice. Gideon could not believe his own mediumship. In verse 17 he says: "If now I have found grace in thy sight, then show me a sign that thou talkest with me."

Finally, when he was convinced that he had seen and talked with an angel, he said: "Alas, O Jehovah God, for because I have seen an angel face to face." Gideon prepares a lunch of cakes, flesh and broth for the angel. Finally the spirit of the Lord, that is, the spirit of Jehovah, came upon Gideon. Let two things be remembered: First, Wherever you find the word LORD, in this part of the Bible, in small capital letters, the original word is Jehovah. Second, Jehovah, Jah-Veh, was the spirit of a dead Egyptian. In verses 36, 38 and 40 this spirit is called God. He became Gideon's control.

Here, by the way, are manifestations more ridiculous than any rappings or table-tippings ever met with in modern Spiritualism. Gideon asks Jehovah, his control, for a test and receives two of them; one by the dew falling on the fleece and not on the grass around it; the other by the dew falling on the grass around the fleece, and not on the fleece. Each of these manifestations occurred in the night.

In chapter vii., this same thing is continued. In verse 2, the Lord comes to Gideon and tells him his army is too large. This is something new; generals seldom get too large an army. Now, if this army was to do its work as a band of mediums it was too large the moment it got one soldier into it who was not sufficiently developed for the work. The army which, at the beginning, was not half as large as that of the Midianites, after being cut down was still too large; so Gideon's control led him to take his army down to water, and Gideon, by command of his influence, watched them drink. Only those who could be controlled to lap water like a dog, were selected. There were only three hundred of them.

Gideon, by his "Lord," or his influence, was led down, in the dark, to the camp of the

combined Midianites and Amalekites, to hear them tell their dreams. These men, "like grasshoppers, for multitude," had fearful dreams which prepared them to be frightened at very small things when they came from Gideon's band. After this, the three hundred light their lamps (torches,—Margin.) and put them in the pitchers, and go into the midst of the camp; and at a given signal the trumpets sound, the mediums break their pitchers and let their torches shine out and the excited Midianites, in their insane fright, fall upon and kill each other.

The next manifestation in this book is found in chapter ix., 23, where God sent "an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech."

In x., 10 to 13, the Hebrews had deserted Jehovah, their spirit guide; but when they got into trouble they called to him to come to them once more. But, "Jehovah, thy God, is a jealous God," and he says to them in verses 13 and 14: "Ye have forsaken me and served other gods: wherefore I will deliver you no more. Go and cry unto the gods which ye have chosen; and let them deliver you in the time of your tribulation."

In chapter xiii., 3 to 22, the angel appeared first to the wife of Manoah, the Danite, and then to Manoah. This appearance is called an angel, ten times; a man, and a man of God, five times; and the Lord, and my Lord, three times. This man, or angel, appeared to the woman, who was probably the better medium of the two, several times. She did not know who he was. She said in verse 6: "A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible; but I asked him not whence he was, neither told he me his name." The result of all this was the birth of Samson. Samson was not of himself a strong man. The Philistines knew that, and were very anxious to know the source of his strength. It was simply because a spirit power came upon him.

Chapter xiv., 6, informs us that it was the spirit of the Lord on Samson that enabled him to slay a lion, "as he would have rent a kid." Again, verse 19: "And the spirit of the Lord came upon him and he went down to Ashkelon and slew thirty men." Again in xv., 14: "The spirit of the Lord came mightily upon him and the cords that were upon his arms became as flax that was burnt with fire and his hands loosed from off his hands." This was something similar to the way the Davenport and other mediums were loosed. Be it remembered, also, that these things were done in the night. In xvi., 3, it will be discovered that it was the midnight hour when he carried away the gates of Gaza. His last fete was done by a special strength imparted for the occasion. See xvi., 28.

Sometimes the opponents of Spiritualism say: "Why consult mediums? every one should be his own medium." But in Judges xvii. and xviii., it will be found that Micah hired a Levite as a priest, so that he could consult God every day. Why could not Micah be his own medium? See xvii., 5, 7, and 9 to 13. This medium was finally hired away from Micah by the tribe of Dan, and he became their medium. See xviii., 19, 20.

This ends the Spiritualism of the book of Judges. The book of Ruth, the next in the Bible, is simply the love affair between Boaz and Ruth, and not very prettily stated; it has so little of anything spiritual in it that I wonder it found its way into the Bible. It surely has no more business there than any other naughty and silly love-tale would have.

I. SAMUEL.

The first thing of importance pertaining to Spiritualism, or mediumship, in this book is in chapter ii., beginning at verse 27. There a medium, called "a man of God," came to Eli, a good old priest, but a man who had several very wicked sons, and made several predictions concerning these sons, every one of which was fulfilled.

In chapter iii., begins Samuel's ministrations. The first verse regrets that there were few manifestations in the land. The people had become materialistic and besotted. "In those days there was no open vision," says the writer.

Samuel was very early developed as a medium; almost or quite as soon as he was weaned he was brought to Eli, the priest, for development as a prophet. It was said: "And the child Samuel grew on, and was in favor both with the Lord, and also with men." Their only means of knowing he was in favor with God was by witnessing his development. That was considered a favor.

In chapter iii., 4 to 10, is the history of the calling of Samuel. He was called by an audible voice; inasmuch that he thought that it was Eli who called him, and he went to Eli's room three times, each time insisting that Eli had called him. By this time Eli concluded that the voice the child heard was a spirit voice, and told him how to answer. The result was, a message to Samuel, and a vision that young Samuel was afraid to tell, for fear of the disapprobation of those against whom the words were spoken. He was persuaded, however, to tell the vision, and it proved to be true. From this time forward Samuel's reputation as a prophet was established. See verse 20.

In verse 21, the Lord appeared to him again and gave him another revelation. In chapter v., 1 to 4, the Philistines capture the ark, which has before been shown to be a cabinet, and they get into all sorts of trouble because of the manifestations which occur in the presence of that ark every night. Their gods would be found prone before it every morning, and in a mutilated condition. Finally their god Dagon was found with his head cut off. They were more glad to get rid of this cabinet than they were to capture it.

Priests and "diviners" at this day were common, not only among the Hebrews, but among the surrounding nations. See vi., 2. As "the God of Israel" was the spirit guide of the Hebrews, so the gods of the nations were their guides. See verse 5. On this point I quote the erudite Dr. Campbell, who said: "From the days of Phas and Saturn, down to

Esculapius, Portius, and Minos, all their gods were the departed spirits of human beings, and were so regarded by the most erudite of the Pagans themselves."

Those Bibles who are so anxious to spring lights in seances, and break into cabinets and gaze, would do well to read verse 19 of this chapter. It is as follows: "And he smote the men of Bethshemesh, because they had looked into the ark of the Lord, even he smote of the people fifty thousand and three score and ten men; and the people lamented because the Lord had smitten many of the people with a great slaughter."

In chapter ix., Saul, a son of Kish, takes with him a servant, and goes out to find lost asses. After a vain search of several days, they conclude to find "a man of God,"—a medium. Verses 6 to 9 read as follows:

"And he said unto him, Behold now there is in this city a man of God, and he is an honorable man; all that he saith cometh surely to pass; now let us go thither; peradventure he can show us our way that we should go. Then said Saul to the servant, But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God; what have we? And the servant answered Saul again, and said: Behold, I have here at hand the fourth part of a shekel of silver; that will I give the man of God, to tell us our way. (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come and let us go to the seer; for he that is now called a prophet was beforetime called a seer.)"

If this was not a case of consulting a medium to find lost property I would not know where to find one. But they knew better than to go to him without money to pay him. So they took all the money they had: "That," said Saul's servant, "will I give to the man of God to tell us our way." From this we learn also that a medium, or prophet, and a seer are the same.

Samuel was a medium who both received tests for himself and gave tests to others. The Lord, who was a spirit, told Samuel that Saul was coming; so Samuel was not the least surprised; he had not only told him where he would find the property, but he had also told him that he was to anoint the young man who was seeking the asses, as king. As soon as Samuel saw Saul, his spirit-guide, called "the Lord," told him that he was the young man he had told him to anoint. When Samuel met Saul he immediately proceeded to give him tests. In verse 20, he tells him where the asses are, and also hints that he shall be king.

In x., 2, he tells him of two men he shall meet; he also tells them where he will meet them, and what they will say to him. This proved true. In verses 3 and 4 he gives him other tests concerning three other men he will meet, and what they will do. This also proved true. In verse 5 he tells him of prophets and musicians he shall meet; and in verse 6 that he shall be developed as a medium, and will prophesy. This was all true. In verses 10 and 11 is the history of Saul's development. From verse 20 to the end of the chapter is the history of how the Spirit world, called "the Lord," selected Saul as king.

Whether Samuel made it thunder or not I will not say, but in xii., 17 to 19, is the history of a strange phenomenon, which they believed to be thunder, produced in harvest time, when ordinarily it never thundered, by Samuel the prophet, and which caused the people to believe more in Samuel than they ever did before.

Among the ancients, as well as among modern Spiritualists and Occultists, it was believed that a certain course of life, and particularly of diet, would develop one's spiritual faculties. Honey is among the articles of diet several times recommended for that purpose.

In chapter xiv., 26 to 29, is the history of Saul's son Jonathan finding and eating honey, on a certain day of battle, when a command had been given for all the soldiers to fast. That honey "enlightened," or opened his eyes. This fact was made known to Saul at a seance organized on purpose to enquire about the matter. See verses 37 to 44.

Saul has been before proved to be a medium, but now a change of influences comes to him. In xvi., 14 to 16, it is said: "But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. And Saul's servants said unto him, Behold now an evil spirit from God troubleth thee. Let our lord now command thy servants, which are before thee, to seek out a man who is a cunning player on a harp; and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well."

These spirits, be they good or evil, were always from God, or the Lord, and it took music to exercise them, as in verse 16. Verse 23, says: "And it came to pass that when the evil spirit from God was upon Saul, that David took an harp, and played with his hand, so Saul was refreshed and was well and the evil spirit departed from him." In xviii., 10, it will be found that this evil spirit from the Lord enabled Saul to prophesy, the same as though the Lord had sent him a good spirit.

In xix., 9, this evil spirit controls Saul to attempt to take the life of David.

In xix., 20, Saul sent messengers to take David, but when they found a circle of mediums formed under the direction of Samuel, they joined the seance, and were themselves developed. He sends a second and a third delegation, all of whom passed under this hypnotic influence and prophesied. Finally Saul, failing to get David, concluded to go himself; but the same spirit caught him, and he was rather overdid the thing, for he stripped himself naked and prophesied all night long. So it was said: "Is Saul also among the prophets?" See xix., 24.

David used to consult the Lord, as Spiritualists now consult spirits, but he never depended on his own mediumship. Abiathar, the priest, was one of the first mediums he used, after this he used Nathan, the prophet, and Gad, the seer. In chapter xxii., verses 2 to 12, he will be found consulting the spirits for advice, through Abiathar. The medium

Abiathar used the ephod. How much the ephod had to do with the manifestations is not exactly known. The ephod was a breastplate of twelve precious stones so arranged that the effect was almost entrancing. David made no mistake in being guided by its revelations. David and others would ask the ephod questions, as some Spiritualists consult mediums and planchette.

Probably the most important case of Spiritualism in the book of Samuel is the case of Saul, the spirit of Samuel and the woman at Endor. It will be found in chapter xxviii., 3 to 20. The story starts out with telling us that Samuel was dead and buried in Ramah, and that all Israel had lamented him. Saul, who had put all who had familiar spirits out of the land, had gotten into trouble, and wanted to see one. It is generally so, when you see a person opposing mediums and mediumship you may generally calculate that when he gets into trouble he will be the first one to go to a medium. When Saul was told that mediums—those who had familiar spirits, would have nothing to do with him, he disguised himself so the medium would not know him and went to her. See verse 8. The woman did not like to violate the law, but when Saul swore to her that no harm should come to her, she submitted to the influence. When she passed into a spiritual condition she at once recognized Saul; this frightened her, but Saul reassured her and she proceeded. Saul asked her what she saw? She answered, she saw gods ascending out of the earth. All the spirits, from Jehovah down, were called gods. In her description she refers to the mantle that was torn in his last quarrel with Saul. Samuel now refers to and renews that old quarrel. He even quotes from his own words in that quarrel, and says: "And the Lord hath done to him as he spake by me; for the Lord hath rent the kingdom out of thy hand, and given it to thy neighbor, even to David." The fact that Samuel here quotes from himself renders the proof complete as to the identity of the spirit communicating.

Some deny that Samuel was there, but here are a few of the evidences:

1st. "Saul perceived that it was Samuel." 2d. "The woman describes even his mantle." 3d. "And Samuel said to Saul, why hast thou disquieted me?" 4th. "Then said Saul," etc. Verse 16. 5th. Samuel's quotation from his own words, and saying, "as the Lord spoke by me." Verse 17.

6th. "And Saul was sore afraid because of the words of Samuel."

In chapter xxix., 6 to 11, is a communication to David through Achish. David obeys it and saves his life. In xxx., 7, 8, David gets another communication through Abiathar and the ephod.

II. SAMUEL.

This book is more a record of intrigues, of sin and of war, than it is of Spiritualism; yet a careful reading of it will bring to light a few grains of Spiritualism. In chapter v., 19, David enquires of the Lord, as some Spiritualists enquire of spirits, about going to war. In verses 23 to 25 the Lord directs him about going into battle, and tells him when he (the Lord) makes a certain sound in the mulberry trees, then will be his time to strike. At the given signal David does strike, and conquers the Philistines.

In v., 6, is the history of the return of the ark from the Philistines; and of the dancing and playing on musical instruments as the ark or cabinet returned. The ark seemed to have been overcharged with spirit power, for when Uzzah saw the ark shaking—possibly under spirit power—and put forth his hand to steady it he fell dead. Men have been killed in the same way by touching "live" electric wires.

In vii., 4 to 6, the "word of the Lord" (Jehovah) came to Nathan, who was a medium, telling him to tell David to build him a house. Thus, Solomon's temple originated in the Spirit-world, where Emanuel Swedenborg informs his readers everything originates. This will be more fully explained farther on.

In xii., 1, this same influence, calling himself Jehovah, again goes to Nathan the prophet, or medium, and sends him to David with an important message, reproving him for his sins. Verse 23, of this chapter, has been used by the opponents against Spiritualism. But with me it has no weight—indeed, opponents seldom use it now. It reads as follows: "But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me." The text and context show that all that David meant was that he could not bring his son back to this life. Similar expressions occur in many places in the Bible. Gen. xxxvii., 35, shows what was meant by going to him. Jacob there says: "For I will go down into the grave unto my son, mourning."

The fact is, in the Jewish mind was intensely materialistic, and, in Moses' law, put an embargo on communion with the dead. This law added much to the materialism of the day; and, in hours of darkness and doubt, many of them lost all faith in a future existence, as I could prove if necessary. I will make only one quotation. Job xvii., 13 to 16, says: "If I wait, the grave is mine house; I have made my bed in the darkness. I have said to corruption, thou art my father, to the worm, thou art my mother and my sister, and where is now my hope; as for my hope, who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust."

That these influences, called "the Lord," are not always the same individually, is proved by comparing II. Sam. xxiv., 1, with II. Chron. xxi., 1. Both texts teach that David was moved by a spirit influence; but while the former says: "Again the anger of the Lord was kindled against Israel and he moved David against them to say, go number Israel and Judah," the latter leaves the Lord out and says: "And Satan stood up against Israel and provoked David to number Israel." That word, "provoked," any scholar will say, only means, "stimulated," or "moved."

In verses 11 to 13, you will find that notwithstanding David's own mediumship,

when he wanted a reliable communication from the Lord he consulted a medium. On this occasion God, the seer, or medium, came to David and offered him conditions on which the planchette could be stayed. In verses 16 and 17, an angel comes to David; David saw and spoke to the angel, who is also called "the Lord." In verse 18, God, the medium, permits David to go up and build an altar, as the Lord had commanded. The philosophy of these altars and sacrifices is easily explained. Should space permit, the explanation may be given before these articles are done.

I. KINGS.

There is much in this book corroborative of and explainable by modern Spiritualism. In chapter iii., 5, the Lord went by night to Solomon. And God spoke to Solomon and said: "Ask what I shall give thee." Again in verse 11, the spirit called God spoke to Solomon as spirits speak to men to-day. In viii., 10 to 13, the temple was dedicated, and remarkable manifestations followed. Verses 10 and 11, relate the matter as follows: "And it came to pass when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord."

Those who are opposed to manifestations in the dark, should remember that the Lord (Jehovah) first appeared to Solomon in the night. They will also do well to read verses 12 and 13, of the chapter now under consideration. There Solomon says: "The Lord said that he would dwell in thick darkness. I have surely built thee an house to dwell in, a settled place for thee to abide in forever." This "settled place" for God was only a seance-room in the temple, where the manifestations occurred.

In ix., 2, we read: "And the Lord appeared to Solomon the second time, as he had appeared to him at Gibeon." These various appearances and talks with Solomon prove Solomon to have been a medium. This "Lord" that appeared to Solomon was not the Infidel's Deity, for, "No man hath seen God at any time." Jno. i., 18.

In xi., 9, it will be found that Solomon turned aside after other gods, and Jehovah, who had several times said that he was a "jealous God," was angry. The record says: "His heart was turned from the Lord, who had appeared unto him twice." In verses 7 and 8, he had turned to worshipping Chemosh and Molech. These gods were gods as really as was Jehovah. Solomon's great sin was, ceasing to consult Jehovah, and consulting the gods, or guides, of some of his numerous wives. See verses 3 and 4. It is presumed that some of his numerous wives were mediums and gave him such undeniable tests as turned his head toward their guides.

In xi., 29 to 31, a medium by the name of Ahijah comes to Solomon's son Jeroboam, and gives him a communication informing him that, notwithstanding his father's determination that Rehoboam should be king, he (Jeroboam) should reign over ten tribes of Israel. This proved true.

I have before proved that the term "man of God" signified medium. In xii., 1, a man of God came out of Judah, and made a prophecy against the altar, and went so far as to call by name the child, as yet unborn, who should offer human sacrifices on it. He prophesied also of the shaking of the altar, as tables are now sometimes shaken; which prophecy was there and then fulfilled. King Jeroboam did not like this prediction, and put his hand out against the medium (probably he tried to knock him down), but his arm was paralyzed, and he was unable to bring it back to him again, until the man of God, who was a healing medium, restored it.

There were many other mediums in those days as there are now. The spirit that told this "man of God" to go and do this prophesying, told him not to eat or drink while gone, nor to return by the way he went. Another medium or prophet sent for the man of God to come and be refreshed, and get his pay. He refused to go; but when the man that sent for him told him that he too was a medium, and that he had received instructions for him to come, he went in. At the dinner-table this other medium was influenced and told this man of God the violent death which awaited him on his way home. See verses 16 to 21. This old medium's prediction was fulfilled.

In xiv., 1 to 6, is rather a peculiar test. The son of Jeroboam, the king, was sick. Jeroboam sent his wife with a large present to the old blind medium to find out what was the matter with his child, and whether he would get well. As it probably was not very popular to go to mediums, and as Jeroboam had not taken the advice this medium had given him in the past, the lady thought it best to disguise herself, so the poor blind Ahijah would not know her. The spirit told the medium before the woman got there that she was coming, and what she wanted. Also that she was disguised. As soon as she got to the door, and the old blind medium heard the sound of her footsteps, he called out, "Come in, then wife of Jeroboam; why feignest thou thyself to be the wife of another? for I am sent to thee with heavy tidings." This medium delivers quite a message to her, giving her particulars of the overthrow of her husband's kingdom; and finally concluding his message in verse 18, as follows: "Arise thou, therefore, and flee to thine own house; and when thy feet enter into the city thy child shall die." In verse 17, the historian adds: "And Jeroboam's wife arose and departed, and came to Tirzah; and when she came to the threshold of the door the child died." I may add that every point in these predictions met a literal fulfillment.

John was also a medium, under the influence of "the word of the Lord." In chapter xxi., 1 to 4, he made predictions against Baasha; the fulfillment is afterwards recorded. In verse 24, is the fulfillment of a prophecy made by Joshua, in Jos. vi., 26. It will be remembered that Joshua was developed as a medium by Moses putting his hands on him. See Deut. xxxiv., 9.

LEAFLETS OF THOUGHT.

CHATTERED FROM THE TONGUE OF A LADY. Consulting some of the opponents of Spiritualism who have been to spirit seances, I was told that they were "not" mediums, but "seers." They were "not" mediums, but "seers," and therefore on frequent occasions, in seances, they would "see" the spirits of the dead, and would "talk" to them. This is the only explanation I have ever seen of the "seer" who "sees" the spirits of the dead, and "talks" to them. It is a very simple matter, and one that can be explained in a few words. It is the same as the "medium" who "sees" the spirits of the dead, and "talks" to them. The "seer" is simply a "medium" who has not been developed as a medium by the laying on of hands, or by any other means. The "seer" is simply a "medium" who has not been developed as a medium by the laying on of hands, or by any other means. The "seer" is simply a "medium" who has not been developed as a medium by the laying on of hands, or by any other means.

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Do you want a more bountiful harvest than we can give you for 25 cents? Just pass and think for a moment what an intellectual feast that small investment will furnish you. The subscription price of THE PROGRESSIVE THINKER at thirteen weeks is only twenty-five cents! That amount you can give in one or two four-page or solid, substantial, soul-elevating and mind-refreshing reading matter, equivalent to a medium-sized book!

Take Notice.

At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for expired numbers.
If you do not receive your paper promptly, write us and errors in address will be promptly corrected, and no charge made.
Whenever you desire the address of your paper changed, always give the address of the place to which it is then sent, or the change you wish made.

SATURDAY, MARCH 18, 1893

The Octopus Squirming.

A special to the Chicago Tribune from Montreal, Quebec, states that a great commotion has been stirred up there. A pamphlet entitled "Clerical Rule," which is being circulated there, is creating a great sensation among civil as well as ecclesiastical circles. It is certainly the most daring attack on the Catholic hierarchy of the Dominion that has ever been published in the province of Quebec, and is written by the best of the younger element of French-Canadian writers, such as M. Sauvalle, late editor of La Patrie, and M. Fillatraut, editor of the Canada Revenu, both well-known journalists. The pamphlet contains sixteen chapters, each devoted to a different phase of the church question. It starts out with a bitter attack on the Jesuit order, which the writers accuse of being responsible for the great exodus of French-Canadians to the United States, on account of the intolerable burden of religious taxation. Another chapter, devoted to mysticism and chastity, refers to the immense legacies the church has accepted from fast women and bad characters. It gives a number of instances of the temptations priests and female parishioners are exposed to by communication through the confessional, and complains of the laxity of control on the part of the higher church authorities. In the little catechism, as it is called, young girls have indecency suggested to them by the matter contained in it.

The pamphlet complains of the terrorism exercised by the clergy, and their grasping for riches, and states that there is more money in the ecclesiastical treasury of Quebec than in all the banks in Canada. The pamphlet concludes: "The time to use force has not yet come, but the only way to emancipate ourselves is to use their own quarrels amongst one another, to throw off the burden of iniquity which is crushing us down." The pamphlet will, of course, probably be condemned by the church.

The New Bible.

W. D. Richner, of Philadelphia, Pa., likes our "New Bible," because it is in touch with twentieth century progress, is free from the spirit and practice of cruelty and hate, and is full of humane sympathy with our kind—so different from the spirit and exclusiveness of the old Bible. It is a "bible up to date," partaking of the advanced spirit of the living present rather than the lower conceptions of a semi-barbarous dead past. In some future day, when man shall have ascended still higher in the highway of spiritual progress, a still better bible will be written, to correspond with the higher and better spiritual development of the people. The Bible of Humanity—the Bible of Spiritualism—is a Progressive Bible.

Hence it is that, retaining translations of the old Bible, that new old-time conceptions of man and God—retaining the old-time spirit of narrow exclusiveness; of revenge, hate, cruelty, destructiveness—must fall to meet the higher and nobler aspirations of the more enlightened and spiritualized man of the present day. There is in it a spiritual anachronism—it is not in spiritual adaptation to the well-progressed man of the present age. Its moral and spiritual—as well as theological concepts—are behind the times.

An Epidemic of Heresy.

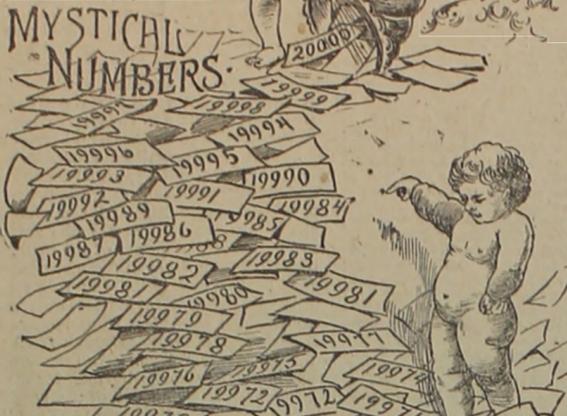
What mean these numerous trials for heresy, all over the country, and among all denominations? Is skepticism rampant in the churches, and are we on the eve of a general rupture? It looks that way. The old proverb has it: "Slander, like cholera, comes home to roost." The Sunday closing agitation has been a wonderful educator. If the schemes of the usurpers shall be successful, and the great Fair shall be closed against the laborer for educational purposes, then "stand firm, and under," for something will drop, and it will not be the advocate of enlarged knowledge.

James Riley of Marcellus, Mich., was in the city last week holding seances. We hear nothing but praise of his wonderful mediumistic powers.

THE PROGRESSIVE THINKER

MYSTICAL NUMBERS

THE FOLLOWING MYSTICAL NUMBERS MAY, WHEN RIGHTLY UNDERSTOOD PRODUCE MONEY, KNOWLEDGE AND HAPPINESS. SUBSCRIBE FOR THE PROGRESSIVE THINKER AT ONCE AND LEARN THEIR INTERIOR MEANING, AS FINALLY EXPLAINED. BE MADE WISER THERE BY.



THE ABOVE TABLE WILL BE FULLY ELUCIDATED IN FORTHCOMING NUMBERS OF THE PROGRESSIVE THINKER.

Table with columns 'Knowledge' and 'Gold' and rows of numbers from 20000 down to 19971.

30, Thousand 30

MYSTIC NUMBERS.

We present again this week an addition to our mystical numbers. No doubt many of our readers, who are highly intuitive, or mystical by nature, have solved the problem presented. It may be an amazing proposition to assert that figures can in any way, directly or indirectly, be instrumental in spreading broadcast over the world a knowledge with which every human being should be familiar; but, indeed, it is more strange that figures can be made productive of increasing one's worldly wealth. In our explanation of these figures and the meaning to be conveyed every one will realize at once the great good that will flow therefrom. Next week we shall give a further elucidation of this important subject, when each one can fully understand the meaning of these mystical numbers and be able to apply their knowledge to the advancement of the world.

Black Grape Woe.

The San Jose Mercury says that "perhaps when the year is summed up the event in its history which will make the greatest impression in society will be the refusal of the Princess of Wales to wear crape in her costume of mourning over the death of her son, the Duke of Clarence. Crape has weighed upon the world and deepened its woe for many generations, and there are many people who will be glad to see the end of its sombre and depressing hue."

Roswell Beardsley, postmaster at North Lansing, N. Y., was appointed during the administration of President John Quincy Adams in 1828. He is now 93 years old, and has held office consecutively for sixty five years.

THE CRUCIFIXION.

Signs of It on Mrs. M. Stuckenborg.

It is pitiable as well as amusing, the part played by the Catholics in holding as sacred the stigmati, instead of attributing the phenomena to natural causes. Word comes from Louisville, Ky., that Mrs. Mary Stuckenborg, the Catholic woman who has for two years been visited every Friday by the manifestations



THE STIGMATIZATION AS IT APPEARS ON THE BREAST AND FEET.

of the crucifixion inflicted upon the Savior, is finally attracting great attention from the Catholic priesthood. At 3 o'clock every Friday afternoon Mrs. Stuckenborg becomes unconscious and falls upon her back as stiff as a piece of iron, and while her feet are crossed her arms are extended almost at right angles to the body, though slightly bent at the elbows—in brief, the exact position of a person who might be fastened to a cross.

From holes in the center of the palms of her hands, and from similar wounds



THE STIGMATIZATION AS IT APPEARS ON THE FEET.

on each instep, extending through the foot, on Friday the blood oozes slowly. Although unconscious and inflexible in body her bosom heaves as though in terrible agony and she holds her breath until it would seem that she might die of exhaustion.

Crosses which appeared on her forehead and chest are now perfect and slightly raised above the skin. The letters "I. H. S." on the right shoulder are still visible. For a few hours after her trance she is weak, but the next day is



THE STIGMATIZATION AS IT APPEARS ON THE HANDS.

always able to perform her domestic duties. Recently her health seems to be gradually breaking down, and the results may be serious if the attacks continue. There does not appear to be the slightest chance for their cessation, as they have occurred now for almost 100 consecutive Fridays.

The stigmati are purely the result of natural causes, arising from spirit or mesmeric control. Precisely the same phenomena have been produced by eminent hypnotic operators in France, until now they are recognized as the result of natural causes. In the Catholic church sensitives who are the subjects of spirit control or mesmeric influence, and on whom the stigmati can be produced, are canonized, made into veritable saints, and aid in binding the world more securely in the chains of ignorance.

The Century Dictionary, the best authority, explains "stigmatization" as follows: "The act of stigmatizing, or the condition of being stigmatized; specifically, the supposed miraculous impression of the marks of Christ's wounds on the bodies of certain persons.—2. The act, process, or result of producing, as by hypnotic suggestion, on the surface of the body points, or lines which bleed."

An Astronomical Fact.

Prof. Dolbear says: "There has not been a change in the length of the day so much as the hundredth of a second within the past two thousand years; neither has the length of the year changed appreciably." What will those philosophers who have discussed so learnedly, asserting that the earth and all the other planets were nearing the sun, and were destined to fall into that orb, say to such well-established astronomical facts?

Charles Cronca died a few days ago in Chambers county, Texas, aged 88. In his death the last of Laflotte's band, so far as known, has passed away. Few besides him, who took part in the battle of San Jacinto, are alive to-day.

A TALK WITHOUT FRILLS

Plain Language that He Who Runs May Read.

"The moon looks on many brooks; the brook sees but one moon." In like manner, THE PROGRESSIVE THINKER talks weekly to its magnificent audience of many thousand readers, while they perceive that there is but one PROGRESSIVE THINKER, sailing serenely through the heavens, undisturbed by the clouds of envy, and discord, and malicious vibration; but they often fail to perceive that the light it gives is for all thinkers on broad lines, or its name would be a cheat and a hollow mockery. The one thing that it worships as its guiding star is truth.

Strange as it may seem, it is a fact that no two of its vast army of readers ever gets precisely the same idea from any particular sentence. This being the fact, it is absolutely necessary that the paper contain every variety of its peculiar quality of thought, or it will fail to satisfy the needs of its readers and subscribers, who seek inspiration and knowledge from its fifty-six columns of almost solid reading matter, from week to week, that they can assimilate and digest.

If A gets hold of a bit of E's porridge, and finds the spicing too hot to suit him, he certainly is unjust and unfair if he thinks E should be deprived of his rations because of A's mistake; and if E takes a pull at A's skin-milk tea, he should not fly off the handle, and insist that babes ought to be fed with strong meat from the first moment of their entrance into the world.

To speak plainly, the aim of THE PROGRESSIVE THINKER is, from its point of observation, by the aid of its great field-glass of correspondence, to keep up a general survey of the world-wide field, and let both the friends and enemies of Spiritualism know of the growth and development of the Cause at home and abroad. We ask our readers if this is not well done? No other paper in the world offers such a complete resume of the work in other countries as does THE PROGRESSIVE THINKER in its ECLECTIC edition, which comes in its order. Then is given a full course of the opinions of the best writers and speakers, on all subjects connected with the constantly broadening lines of advanced thought, from Prof. Buchanan to Mary Trot. Very naturally, the spiritual philosophy, in all its phases, takes precedence, for we are fighting soldiers, and loyal to the best interests of our Cause; not traitors, seeking only personal advantage. But we cannot afford to put aside free thought in any of its forms, for all the Unseen Hierarchies, although moving on different lines, have but a common purpose, and that is the elevation of man from the animal plane to the spiritual; from the clod to the throne of a king, controlled and guided by spirit intelligence, in all his thinking and acting.

Nor, if we prove the impartiality we claim, can we leave out our most excellent stories, written by some of the brightest minds in our ranks, nor the poetry, nor our resume of the doctrines and doings of Theosophists, where they cross our lines; nor, indeed, of any kind of people who think.

It is not essentially necessary to the safety of the earth that other people should declare that a cloud resembles a camel or a bear, simply because we say it does. If you see anything in THE PROGRESSIVE THINKER you don't and won't believe, just remember, YOU DON'T HAVE TO! It is not your dish; you have been putting your fingers into somebody else's dish, and have burned them. Is it not your own fault? You were not obliged to read anything you didn't like. No power in earth, heaven or hell could make you. If you have appropriated some other body's victuals, and don't like the taste, it is not the editor's fault. He had no idea you would be so indiscreet as to expect he would cook the whole meal for you alone, and leave the other 19,999 (see mystic numbers) out in the cold, without any supper.

The editor runs this paper in the line of his experience and best judgment, desiring to present every week something to suit everybody who has the courage to read it. If you know what he is telling you, then don't read it; although, many times, a strong mind gets rest and ideas from a child's book. If you don't know quite all of it, then "better study you a leedle on it," and perhaps you may find in every issue of THE PROGRESSIVE THINKER "a piece" to satisfy the continual cravings of the soul for the real and unseen. You are only a brook anyhow, of which there are thousands reflecting back the glorious light of truth from the columns of THE PROGRESSIVE THINKER, who sees them all, and tries to do something for the needs of all, while your eye is fixed on the little ray by which your vision perceives and too often measures the truth.

The Sun Was too Brilliant.

How many can tell the origin of the habit of closing the eyes in prayer? Far back in the past the sun was the universal object of worship. As it rose above the horizon the devotee thanked it for its return to bless the world. As it set in the west he implored its early return. His face was always towards the sun in prayer, and his eyes were closed to prevent blindness. The habit has passed down from father to son for thousands of years. Though the object of worship has been changed the custom survives.

A RELIGIOUS BEDLAM.

What Does It Portend?

According to the account related in the Acts of the Apostles xvii, 21, the Athenians spent their time in nothing else but either to tell or to hear some new thing; whence it appears that the day of fads and fadism is not of modern genesis. There always have been people so mentally constituted as to be on the qui vive to run after any apparently new theory, or doctrine, if only it have an element or show of something mysterious and profound, peculiar to itself; or if it be something quite different from anything that is accepted by any great number of people.

Hence it is nothing strange that after Spiritualism had gained millions of adherents in the Western world—had become a settled and fixed belief, a philosophy, a religion, founded on facts of phenomena and experience—there were minds ready to run to that importation from the hotbed of East-Indian introspective mysticism—new to the Occidental mind—now known and labeled in various ways. Aside from the substratum of Spiritualism that constitutes all theria that is real in it, it may well be described by that old Oriental term—maya, or illusion. The things that are distinctively its own are as the dreamy abstractions of Oriental imaginations, begotten in moments of super-induced reverie—unsubstantial products of overdone imagination. What it possesses of reality is purely Spiritualism—what it has that is not spiritualistic is imaginary.



MOHAMMED ALEX RUSSEL WEBB.

Very often the world is startled by the announcement that some would-be reformer has arisen on the horizon and has formulated a new creed, upon which a new sect is to stand, and which is expected to redeem the world. So far back as history extends new sects have been constantly originated, and from which great things were expected. Of the 600 sects now proclaiming what they suppose to be "God's truth," to the world, only one among the number can possibly have the true religious cult, and the probability is, that one is founded upon error. Notwithstanding the fact that there is already an enormous number of sects, others are still being originated, claiming virtues and truths which will eclipse all others, and finally redeem mankind. This bedlam in the religious world is the legitimate outgrowth of the imperfection that exists. It is in nowise the result of truth, nor are the creeds promulgated of any benefit to the world. The multiplication of creeds will eventually prove their own destruction. People will some time evolve to that point wherein they have sense enough to realize this fact, that only one of all the sects at the utmost can be true, because each one varies from all the others in some one of manifold teachings. Now, with a great flourish of trumpets, and with considerable ostentatious display, there comes a man from the Orient, an American, who is a full-fledged Mohammedan. Mahomet was in some respects a most remarkable man; but yet no nearer to God than the average mortal on this earth. A legend tells us that on one occasion he was visited by an angel, who cut out his heart and squeezed out all the impure blood and returned it again to its proper place, to perform its customary duties. With all those on whom a religion is founded, statements are made of no more truth than this one in reference to Mahomet. We are glad, however, that he has a disciple in this country. In many respects, the average Mohammedan is superior to the average church member.

Mohammed Alexander Russel Webb is the comprehensive and euphonious name of the new disciple to Mohammedanism, and who is to add his mite to the religious bedlam now existing, and to make confusion more confused, and to throw doubts among the masses as to the real existence of any religious truth. He will come with brand-new definitions of God, which will tend to put a person's head in whirl, and cause him to doubt more than ever. His heaven will be modeled after an earthly new plan, and his hell be no like any heretofore invented. His religion will have the sanction of the sultan's harem and the radiance that blooms from the cheeks of polygamous wives. As a religion it will compete with others for converts and it will find them, too. If Teed, or Harris, and the Rockford Savior can find willing dupes, so can this adventuresome Webb. The New York Herald says that there can be no question that the missionary is liberally backed in his enterprise by Mohammedan money. It is his purpose to establish a weekly magazine, printed in English, which will advocate the Moslem belief. He will circulate translations of the Koran until one is in each house in the United States. Native missionaries from India and Arabia will follow him soon, and these will assist in his work. Rich Mohammedans of Bombay have pledged \$150,000 to the work. The headquarters will be in New York. Enough money has been supplied to keep the movement going for five years. By that time, Mohammed Webb said, the cause will be on a sufficiently firm footing to take care of itself. It has been stated that Mohammed has retired to the wilderness in solitude before his crusade begins. To some remote corner where the eye of the vulgar cannot reach, the apostle has fled, forsaking the publicity of the Coleman House, where he put up on his arrival from England on the majestic, which also brought over the apostle of pugilism, Charlie Mitchell. He is represented as a person of dignified though gracious bearing. His skin is tanned, and there is about him, especially in his movements, an Oriental air. He is probably a medium, and temporarily under the control of some Oriental spirit.

Last Effort to Open the Fair.

A Chicago daily says steps are about to be taken to test the constitutionality of the act of Congress requiring the World's Fair to be closed on Sunday. It is claimed that this act of Congress was a usurpation of authority and a violation of State rights. It is proposed to bring an action on behalf of the State of Illinois and the World's Columbian Exposition in the Supreme Court of the United States and make the Federal Government defendant. This action is the result of a discussion on "Opening the World's Fair on Sunday," held in the rooms of the Chicago Secular Union Sunday evening, Feb. 25.

It is the opinion of eminent counsel here that if a proper presentation of the case is made to the Supreme Court of the United States the obnoxious World's Fair Sunday legislation will be declared unconstitutional, and that an injunction against the enforcement of the same will be granted. It is the intention of the committee to obtain the assistance of the State Executive department in bringing such an action. Before any such steps can be taken, however, it is necessary to procure funds to pay the expenses of litigation. The Chicago Secular Union being unable to furnish the necessary money from its treasury, it has decided to call upon all who are in sympathy with its attempt to open the World's Fair on Sunday to contribute their mite toward the unavoidable expenses of this effort. Any sum, therefore, that you desire to give for this object will be thankfully received, and may be sent to the President or Secretary, at their addresses: President, C. Stuart Beattie, 505 Tacoma building; Secretary, Albert Schaffner, 22 Staats Zeitung building. Dr. Juliet H. Severance, Joseph H. Greer, A. M. Freeman, Albert Schaffner and C. Stuart Beattie are the committee.

Word comes from the old country that one Tagarilli, a Russian by birth but of Italian parentage, is creating a great sensation at Tiflis, in the Caucasus region. He apparently dies and returns to life again every week, and is known as the dying "prophet." His wonderful performances are vouched for by good authority. He dies, to all appearances, and the ordinary death tests declare that life is extinct. While in this condition he declares his spirit visits "the other world," but which of the two he will not tell. All that he will divulge in regard to his doings while on these "trips" is that he examines the Book of Life, and that he can tell the spiritual standing of every person who cares enough about it to make inquiries. He said that the audacity of his pretensions, the skill with which they are maintained, and, above all, the profound effect produced upon all who come in contact with him, have no parallel in history. He is a most extraordinary being, and if he be an impostor, then he is the most marvelous impostor of the age.

No Treating to Be Allowed.

An interesting experiment is to be tried at Union Springs, N. Y. A committee of prominent residents, including the Episcopal and Catholic clergymen, is to assume the exclusive sale of liquor. This committee has published the following statement: "We will allow no man to pay for another man's drink. We will permit no drunkenness, nor any approach to it. We will allow no one apparently under the legal age within our doors. We will sell to no man if by the proper persons we are forbidden so to do. To certain other persons, their names to be passed upon by a majority of the committee, we will not sell at all. We will sell in larger quantities than a single glass, except on a physician's order, and of all such sales we will keep a record. These and such other wholesome rules as from time to time we deem desirable we will enforce. Our entire profits, which will be large, will be handed over as frequently as possible to the town authorities with the understanding that they will be used for the purpose of reducing the taxation of the town."

The Octopus at Work.

A special to the Chicago News Record from Joliet, Ill., shows that the Octopus is at work. It says:

By order of the new chaplain, the Rev. Mr. Stephen, who preached his initial sermon at the penitentiary yesterday, the religious instruction given the convicts ceases to be non-sectarian and becomes Lutheran and Catholic. The chaplain informed the Sunday-school teachers that their services would terminate with the present Sunday's work, and that "in accordance with the wishes of the professor of the Springfield Lutheran Seminary students will be sent up every Sunday from Springfield to teach the catechism." The announcement was like a bombshell among the class and the teachers. The teachers have taught six years gratis and are from every church in the city. They have not taught a catechism but have used the International Sunday-school lessons. The prisoners in the classes numbered 300. As it now is the Lutheran and the Catholic churches have the entire charge of the spiritual welfare of the prisoners and teach not Sunday-school lessons but Catholicism. Joliet is considerably aroused at the affair and so are the prisoners.

A Tempest in a Tea Pot.

It appears from an Eastern paper that the principal of the Cambridge (Washington Co., N. Y.) Union Free School, Prof. Potter, has been investigated. The charges against him were presented by Rev. F. H. T. Horsfield, and the gravity of their character can best be judged by printing them verbatim as we find them in the Washington County Post:

"First—That Professor Potter said (before his pupils) that the ministers of this town were paid for what they did, and that they did not necessarily believe all they said.

"Second—That Professor Potter said before a class that he personally preferred to find God in nature rather than in the Bible."

The pastors of nearly all the churches in the village were present at the investigation, and a number of pupils were examined as witnesses. The charges were substantially proved, as were also such expressions as these: "He had asked the scholars if Solomon was the wisest man of his own time or of all times; he had said there were some who did not believe in the Old Testament; and he had said that he liked to study God in his works."

After the examination of the pupils the professor was called in to speak for himself. His reply was in accord with all that had been drawn out of his pupils, though he did not recall the remark about the ministers; he might have said that they were paid according to their abilities as were other tradesmen, mechanics and professional men; it was an illustration and not a personal reference to any minister or any class of ministers. He had quoted other teachers, etc. After the professor had retired the ministers discussed the matter, and all agreed that his remarks were most innocent and proper in the connection in which they were used. Exception was taken only to speaking of the ministry as a profession, whereas it was a vocation. While ministers were men, and advancing salaries were a temptation to all men, this was not the measure of a minister, nor by him to be a deciding factor in his toil; so to class them was something more than a matter of taste; it involved a principle earnestly contended for at least by certain branches of the Christian church. Then followed other remarks, the ministers making a sort of confession of their several parts in pushing the charges, and receiving a pretty sharp scolding from Mr. Westfall, one of the trustees. He told them that the principal and associated teachers were Christians to whom no one need fear to commit even the religious instruction of his children, and that they would be welcomed as teachers in all the Sunday-schools of the place. He wound up by insisting that an apology was due to the community "from some one for all this groundless agitation and interference with the best school and most energetic and efficient body of teachers that Cambridge had known." Several ministers expressed their entire satisfaction with the investigation and their sympathy with the principal. After they had retired the trustees made this report: "The board hereby report that the charges have not been sustained in whole or in part, and that Professor Potter is fully exonerated in every respect."

In this way the affair ended. It is a most remarkable chapter for the closing decade of the nineteenth century. But after all we live in an age of progress. If Professor Potter had lived in the seventeenth century he might have been roasted at the stake.

Greatness Is Grievous.

TO THE EDITOR:—On Jan. 1st, 1893, as we sat alone around the hearth, in the evening, my mother was controlled by different spirits; among them was Abraham Lincoln. Since we have learned that our spirit friends can return, and as she has long been a clairaudient medium, I have no reason to doubt this communication, which I wrote down:

"I hear the voice of one from afar; it is Father Abraham coming," said the first controlling spirit. Mr. Lincoln soon spoke for himself:

"A merry Christmas and a happy New Year to you all, if I may come so near. So peaceful and quiet here.

"What have I to bestow? I have no greatness, nothing I can call greatness. I wish I could put it aside; it haunts me; it is grievous. I feel unworthy. Oh! let me take the place of some forgotten creature. They and their adulations haunt me on every side. What have I done to merit this? Such honor does me no good. Oh! let me cast it off. It is hateful; it makes me feel unhappy. I am no more than a common man, no better. I have devoted myself to the cause. I want to tell you it is so grievous, so hateful. [I will try not to think of that when you come.] Only remember me as a kind friend.

"Oh! I must tell you. It is worth telling. This uplifting of the cause for the few creates so much strife and trouble. I see the wickedness of this and it makes me feel wretched. When they come to understand this in Spirit-life, it is not a joyful, happy feeling. We are only humble creatures when we see ourselves in the true light."

[Did you visit and consult mediums when you were President?]

"Yes; there are many who did good work, and they are deserving of much praise."

H. E. MARTIN,
Secretary of the Young Folks' Club
for Spiritual Research.
Diamonddale, Mich.

More Light! More Light!

That is what we are constantly looking for—more light! We presume that each one of our thousands of readers is also desirous of finding more light, and while so feeling they should try to impart some light to others less fortunate than themselves. We are now sending the first 12 chapters of Mrs. Richmond's remarkable story to each of our new subscribers free. Bear this in mind whenever you meet one of your neighbors.

Camp Notes of De Leon Springs, Florida.

The meetings have been attracting the citizens of De Leon Springs more than ever this past week, and scores of church-members and skeptics have been in attendance. This evinces a broader spirit on the part of the residents of the town than is usually found in northern cities. Indeed, we can truly say that during our entire meeting we have heard no sneers, no unkind remarks, no caustic criticisms of our speakers on the part of any citizen in this place. Uniform courtesy and hearty good-will have been extended to us all by the hospitable residents of De Leon Springs, and our visit here will long be remembered by every member of our party as one of the most enjoyable events of his life.

The speakers for the past week have been Rev. E. Case, Prof. H. D. Barrett, George P. Colby and Hon. A. B. French. These gentlemen were all cordially received, and gave excellent satisfaction. Mr. Case closed his engagement here on the 23d ult., in one of the ablest efforts of his life. His lecture left a good impression upon the minds of all his hearers, and many good wishes went with him when he left for his South Carolina home.

Prof. Barrett and Hon. A. B. French were the speakers on Sunday, February 27th, each being greeted by a large audience. Mr. Barrett's subject was "Immortality and Modern Thought," and it was treated from a descriptive and historical standpoint. The lecture was logical and full of meat for the student. Mr. French announced his subject to be "Doubt," but there was no "doubt" about the ripe scholarship and masterly eloquence of the lecture. The hearts of the audience were carried by storm, and laughter and tears were produced at the will of the gifted orator. We have not the space to give a sketch of the able lecture, and we lack words to describe its wonderful power and beauty. Suffice it to say that it was one of Mr. French's best efforts, and that means much to an audience of thinking Spiritualists.

Dr. W. S. Rowley was called to St. Augustine on Tuesday, on important business connected with the camp. The good doctor is the most active man at the camp, and performs at least two men's work every day. The selection of a camp site, and the arrangements for rates with railroads, together with the programme, afford the doctor and other trustees plenty of work at this time.

Many of our people will visit Tampa during the coming week, where they will remain for some time, as camp will then be closed for this season. About the 1st of April the migration northward will commence, and one month later will find Florida quite deserted, save by the darkies and the "Crackers," native and adopted, who live here the year round. Some twenty States have been represented at our meeting since its opening, which, we opine, argues well for its future claim to greatness, and proves that we have a right to claim the title "National" in regard to the character of our movement here.

On Tuesday and Thursday of this week Hon. A. B. French occupied our rostrum. His subjects on those occasions were: "The Answers of Spiritualism to the Arguments of Materialism," and "The Uses of the Phenomena of Spiritualism." These lectures may well be ranked among Mr. French's best—in fact, we doubt whether any platform orator now living in the United States can ever equal him in eloquence, breadth of thought, intellectual development and superior inspiration. We wish it were possible for the world's best thinkers to read these able lectures.

Our committee on location is yet hard at work, but no permanent site for our camp has yet been chosen. No less than fifteen places in this State have offered inducements to our board, for the benefit of the camp proper, to locate our meetings at each particular place. With so large a number to choose from, our committee finds it hard to decide which is the most advantageous offer. The matter of health and railroad facilities must be considered in rendering this decision. The people of the United States have certainly proven their desire for a winter camp-meeting, and if it be properly located it will be one of the most successful camps in the United States, yet will conflict with none of the others in the country. Over three thousand excursionists came into Florida on our rates, and this number will be greatly augmented next year, when we shall present a longer and more varied programme before our people.

Dr. E. A. Smith, of Brandon, Vermont, the honored President of the Queen City Park Spiritualist Association, was a most welcome visitor at our camp last week. Dr. Smith is a most earnest worker, possessing practical experience and sound business ideas, and his coming has been most opportune, for he has infused new life into all of our workers here. He is a most valuable acquisition to our camp, and is much missed by us all now that he has returned to his Vermont home. We shall surely meet him here next year.

Our meeting will close for this season on Sunday, March 5th. Notwithstanding our many disappointments our camp has been quite a success, considering that this is its first session. On Sundays our attendance has been large, and the weekday lectures have been as well attended as we could reasonably expect them to be considering that our movement is in its incipient state. Spiritualism is but little known in this community, yet we have awakened a deep interest in our philosophy even in the minds of most conservative church friends. We have effected a permanent organization, and laid the foundation for a glorious camp next winter. To this end we invite the earnest co-operation and practical sympathy of all true Spiritualists throughout the United States. Our camp does not come to antagonize any kindred movement North or South, but seeks to strengthen them by inducing our brethren of the South to spend their summers at some one of the Northern camps. The National Spiritualist and Liberal Association will be often heard from during the year

next ensuing, and its programme for next winter will be one of the best ever offered by a Spiritualist camp.

LEGEND OF THE RED BANKS.

Or Clairvoyance and Spirit-Communism Among the Indians of Wisconsin Two Hundred Years Ago.

Upon a high bank on the eastern shore of Green Bay, about twelve miles north of the town is an interesting earthwork bearing a singular resemblance to military defenses of modern times. Its walls at one time must have been some seven feet high, or thereabouts, having a ditch or moat on the outside, and provided on its three exposed sides with regular bastions. Its fourth side fronts on a precipice of perhaps one hundred feet in height, whose base is washed by the waters of Green Bay, and leading down this steep bank, impassable at any other immediate point, is what seems to have once been a protected passage of steps cut into the clay, and, perhaps, covered with boughs of trees. This was the communication from the fort to the water, and standing here now it needs but little fancy to see those grim warriors of the olden time filing down their covered way with less of the pomp and more of the nerve of the mailed knights of feudal days issuing from their rock-bound castles.

In or near the center are two parallel walks about twenty-five long, which were probably united at the ends, as there is some appearance of it now. It is very difficult to imagine the use of this part of the structure, unless it was to protect valuables, or such inmates of the fort as were incapable of aiding in its defence. Had the place been constructed in these days it would have made a magazine of the most approved kind. A few rods to the north, outside the walk and on the very brink of the precipice, is what was once apparently a look-out—a high mound of earth—a few feet high now, half carried off by the wearing away of the cliff. To the southward and eastward of the fort, occupying some hundreds of acres, were the planting grounds of the people who inhabited the place. Large trees now overgrow the ground, yet the furrows are as distinctly marked as if made but last year, and are surprisingly regular.

The whole work is admirably placed, and would do credit to the forethought and judgment so necessary in correct military positions of modern times. This is the only ancient earthwork, it is believed, which possesses an undoubted history in tradition, and that is but the history of its fall. When and by whom it was built there is no story—nothing but the persistent declarations of the Indians of the vicinity that it was the work of red men long ago. The tradition which follows is related by O-kee-wah, or "these," an Indian woman, living in 1836 near the Red river, on the eastern shore of Green Bay, and who, beyond doubt, was then upwards of one hundred years of age. She sat over a wigwam fire and related this story, while the light of other days faintly illumined her wrinkled face as she marked out in the sand the plan of the campaign, and as she told of the long days of desperate fighting in which her ancestors were engaged, her withered arms seemed nerve with the strength of youth, like the old soldier who

"Shouldered his crutch,
And fought his battles o'er again."

"It was long ago," said O-kee-wah; "I was so high"—placing her hand about three feet from the ground—"when my grandfather told me the story. The Sunki and Outagamies lived in the old fort on the red banks. They had lived there a long time, and had their planting-ground there, and ruled the whole country. The forests eastward were full of deer, the waters of the bay were full of fish, and they possessed the whole. We (the Menomonees) lived over the bay at the Menomonee river, and we sent down the lakes inviting the other tribes to come up and help us drive out the Sauks and the Outagamies. They came in canoes—the Chippewas and Pottawatamies, and Ottawas and many more. You see how wide this bay is? Their canoes stretched half-way across. The bay was half full of canoes, and each canoe was full of fighting men. They sent their greatest braves; they landed here on the Red river, after coming across from Menomonee, and for two miles along the beach their canoes were so thick that no more could be crowded in. From there they all went in the night to the red banks. They had bows and arrows, and the heads of the arrows were of flint. Silently they paddled along until they came to the fort, and then the canoes were stationed all along in front out of reach of arrows from the shore. A part of the warriors stayed in the canoes, and a part went on shore and formed in line around the fort, so that with those on shore and those on the water it was completely surrounded, and there was no escape for the people inside. So cautiously was all this done that of all within that fated fort but one discovered it. A young woman, whose parents lived within the fort, had that day been given, against her will, to be the wife of one of the Sauks living in the immediate vicinity. In the night she ran away from her wigwam and went home, passing on her way the lines of the besiegers. Rushing into the fort she awakened her family with the cry, 'We are all dead!' The father laughed at her story, and laid down to sleep again.

Just before daylight the battle began, and it lasted many days. The besieged fought bravely, standing in the trenches within the walls, and the blood was up to their ankles. They had no water, for the supply was cut off by the party on the beach. They tried in every way to obtain it. Vessels attached to cords were let down to the water by night, but the cords were cut before they could be drawn up. 'Come down and drink!' cried the Menomonees; 'here is plenty of water if you dare to come down and get it.' And they did go down many times; those taunts and their great necessity made that narrow way the scene of many desperate sallies, but all to no

purpose; the besiegers were too strong. The heat of a burning sun, and the dreadful suffering for the want of water, became intolerable. Some rain fell once, but it was only a partial relief for those who were perishing in sight of that sparkling water which was almost within reach.

"At length one of the youngest chiefs, after fasting strictly for ten days, thus addressed his companions: 'Listen! Last night there stood by me the form of a young man clothed in white, who said: 'I was alive once, was dead, and now live forever. Only trust in me now and always, and I will deliver you. Fear not. At midnight I will cast a deep sleep upon your enemies, then go forth boldly and silently, and you shall escape.'"

"Thus encouraged, and knowing this to be direct revelation, the besieged warriors decided to leave the fort. That night an unusual silence pervaded the entire host of their enemies who had been before so wakeful. So in silent, stealthy lines the wearied people passed out and fled. Only a few, who disbelieved the vision, remained; and they were massacred with fiercer barbarity than ever when next morning the besieging tribes awoke from their strange slumber to find that their prey was gone."

The tradition is rendered into English with the strictest possible adherence to O-kee-wah's relation, though, of course, without attempting to follow the Indian idiom. She told it in her own tongue, and it was translated by a faithful interpreter. NICK BECKER.

Omro, Wis.
P. S.—I copied this out of an old book, written in 1836, by Hon. Charles D. Robinson. N. B.

Transition of Mrs. M. L. Tuttle.

Mrs. Maria Leland Tuttle passed to a higher life from the home of her son, Hudson Tuttle, February 19th, after a long life of 93 years. She was born in Croydon, N. H., and belonged to the well-known Leland family. Soon after her marriage she removed into the wilderness of northern Ohio, and was one of the pioneers who developed the resources of the "Western Reserve."

The trials and hardships of those early settlers form a page in the history of the State filled with self-sacrifice and heroism. There was a great deal of sickness, and doctors were few and incompetent. Mrs. Tuttle was a natural nurse and physician, with strong healing powers and clairvoyant perception. She saw the necessity, and, by reading, informed herself, and her services at the bedside of those suffering from fevers which then prevailed, and as midwife, were sought for far and near. She went without a thought of pay to the afflicted and indigent settlers, and was truly an angel of mercy to the sufferers.

She was reared in the church, and was almost superstitiously observant, until with the first dawn of Spiritualism she found in it an explanation of her own sensitiveness, and for the remainder of her life was devoted to its cause. She was deeply interested in the children's lyceum, and for many years after she was 70 years of age was leader of a group, rarely missing a session, and was beloved by the children.

She was through life a voracious reader, especially a student of ancient history, and so well versed in the Bible that she could locate a text with the facility of a concordance. Her eyesight remained good until she was 91, and its failure rendering her unable to read and keep posted in current events was her one great affliction. Her husband died five years ago, at the age of 88, after a wedded life of fifty-nine years, almost entirely spent on the homestead their united strength created from the wilderness. From this old homestead she was borne by loving hands and placed by his side in the beautiful cemetery at the Heights. She had outlived her generation. A little while before her departure she gave a list of over six hundred names of those she had known as neighbors and acquaintances of the pioneer days, such was her wonderful memory, and mournfully remarked:

"Of all of these only five remain."

Yet the younger generation had not forgotten her, and a large attendance gathered to do honor to the memory of one of the last of the pioneers. Hon. W. D. Johnson gave the discourse, in which he eloquently pronounced her praise.

No Witch Ever Burned in Salem.

TO THE EDITOR:—The communication made to Dr. Hansmann, purporting to come from Mary Salisbury, and saying: "For being a medium in Salem, Mass., in 1628, I was burned at the stake," ought not to have been made public in the interest of Spiritualism. I quote from the "American Cyclopaedia":

"Salem is the oldest town in Massachusetts, except Plymouth, having been settled in 1628 by John Endecott, before whose arrival, however, one house had been built by Roger Conant 1626. In 1629 eleven ships arrived from England, bringing 406 immigrants, who settled in various localities in the vicinity. The first church organization was at Salem in 1629, with the Rev. Francis Higginson as its pastor. In 1692 the famous witchcraft delusion made its appearance, and nineteen persons from this and adjoining towns were executed on the eminence known as Gallows Hill. The town was incorporated in 1630, and received city privileges in 1636."

It is proper to add that no witches were ever burned in Salem or anywhere else in the American colonies. W. H. BURR.
Washington, D. C.

FIGURES, as a general rule, do not lie. The table of Mystic Numbers in another column is worthy of your careful attention. When rightly understood they will increase your knowledge, and probably assist you in becoming more prosperous in a financial way. They will tend particularly to increase the happiness of every new subscriber.

Signs of the Times.

TO THE EDITOR:—In the field as a public lecturer on the themes of "Mental Philosophy," I have of late been testing the "signs of the times." In my circuit I find that the fossilized shell of orthodoxy has been cracked sufficiently so that the chicks of spirituality and progress are piping: "More light! more truth! The backbone of Catholicism is being broken. With a goodly number of that faith I find only from three to eleven vertebrae left in their spinal column instead of the twenty-four. How could it be otherwise when, as they tell me, they get physical demonstrations in their family circles? I do not antagonize them, but let them tell their own experiences. One good old lady says: "Please give me some light on the subject." I told her to read, reflect and investigate, and not decide on what people said until she saw the truth as it is. Of late I have learned from her that the golden egg of popery that she had nestled with the crucifix, has been put in the mortar of reason, reduced to ashes and dross, and cast to the winds. I could relate many incidents which would be of interest to the readers of your valuable paper, but a law of courtesy says I must cut short my digression.

PROF. J. N. YAKES.

Spirit Photography—What Is It?

TO THE EDITOR:—In August of 1873 my first visit to Boston was signaled by four spirit pictures. The first that appeared I failed to recognize, mother having passed on when I was yet too young to know. Attracted by a picture as it lay among other samples in the artist's show-case, a likeness, the attendant informed me, of Miss Nickerson, 70 Dover street, I went there at once, and was soon seated with the stranger medium.

The prompt control of mother was a pleasing surprise. She informed me of the likeness with which she impressed the negative scarcely thirty minutes before, and which had been communicated to no person. This was the first time my name was called in the city. I knew no person there, was known by none, yet was my identity here disclosed, and for nearly two hours father, mother, sister, brother, wife, formed a spirit family group in this far-away city, on premises all of us had been strangers to. The medium was as utterly a stranger to me as was the artist.

Securing six pictures at first sitting, a second gave me the clearly-defined likeness of an acquaintance passed on. Following six of these, a third sitting secured to me six more, on each of which appeared, strongly delineated, wife and father.

Returned to Philadelphia, relatives recognized the picture of mother, but unbelieving; their admissions were strangely reluctant. This reluctance to admit the facts in spirit phenomena has prevailed in all ages. The believer has nothing to lose. Of the faithful a fine sensitive has declared: "All things are yours." W. D. RIEHNER.

Philadelphia, Pa.

COLLEGES AND VICE.

MORALITY A NECESSARY PART OF EDUCATION.

M. M. Mangassarian lectured recently in the Grand Opera House on the topic, "Moral Influence of Schools and Colleges Upon Our Boys and Girls." A synopsis of his remarks follows:

"Neither our schools nor our colleges are as yet adequately equipped for the task of education. It is said that the strength of the chain is the strength of its weakest link. The weakness of our American education to-day is its lack of moral power. What is an educated person? The aim of the home, the school, the church, should be to make man a moral being. Morality is the blossoming point of life. During the last fifty years there has been a wonderful increase in literature; colleges have doubled; schools have sprung up almost at every corner of the streets. Annually an army of graduates of both sexes have entered into all the walks of life, yet in the very presence of this multitudinous culture there has sprung up an equally astonishing amount of moral dishonesty. I am not an alarmist; but idealism is not blind to the realities that stare one in the face. Men have been hoping that education would do away with crime and vice. Crime and misery have kept pace with the increase of books and knowledge."

Mr. M. M. M. expatiates on the principle which we have always maintained—that morality is a necessary part of education, because intellectual culture alone does not necessarily make one honest and good. We have only space for his concluding remarks:

"This is not the place for me to discuss the question: 'Can morality be taught in schools?' All the laws in the world cannot shut morality out from the schools; it is being taught by word and deed, by lesson and example. I believe we should create a special department for the purpose of moral instruction. Let the boys and girls learn of Buddha, Confucius, of Zoroaster, of Moses and of Jesus, of their beautiful character, heroic life and noble thoughts and words which still find fresh welcome from the deep hearts of human kind. All these could be taught in the public schools without prejudicing either the secularist or the ultra Catholic. We learn only of Columbus and Washington and Lincoln, and pass by the more ancient and more enduring moral forces in history? Morality cannot be taught in the public schools by diagrams or charts, by textbooks and theories, but principally by example. Let the diligent, faithful, truthful pupil be made to stand before the class as worthy of admiration and love. Let the good deed shine with lustre and the evil deed be frowned upon. In this way the child will instinctively absorb the idea that goodness is the natural thing, the beautiful thing, the joy-making thing. There is no graver question before the public to-day than the moral future of our public school."

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ANTIQUITY UNVEILED.

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An important step toward the light is taken when we become independent enough to reason for ourselves instead of accepting the opinions of others. Thus being led into the darkness of error and away from truth. At the present time the history of Christianity has been so distorted by the priests and the theologians that its origin is so far from the truth that the results of what is called the Christian religion are more progressive and advanced than the Christian religion itself. From the positive claims heretofore assumed of credit and sanctity, after full and impartial investigation of the claims of Christianity, as well as the results of what is called the Christian religion, upon a scientific basis, as well as upon revelation and discovery. These new developments have caused the entire mind and religious mind to step and advance toward more liberal and progressive religious views presented. The Bible and the progress of Christianity is fully disclosed, bringing to light the true origin of the Christian era by the Priesthood, the details of which will convince the reader that the Bible is not the word of God, but a work which is a complete history in itself, showing how mankind has been misled by its traditions, legends, and fables. It is a history of the human race in the past, and a revelation of the future. This volume has an absorbing interest for every individual; a glance at the table of contents will reveal the nature of the important revelations. The work is an important volume with the aid of which every Christian and every seeker after the truth will be enabled to see the true origin of the Christian era, and the true origin of the Christian religion. Nothing has escaped the keen search of the authors of this volume. They have examined every view of the origin of the Christian era, and have shown the true origin of Christianity from the time of its first inception. The scriptures are treated in their true sense, and are shown to have been derived from the written records and doctrines of the past. The life and teachings of the great sage and philosopher, Jesus Christ, are shown to have been appropriated by the founders of Christianity. In fact, the entire history of the Christian era is shown to be a complete history of the human race, and a revelation of the future. The authors of this volume are W. D. Riehnner, M. D., author of Researches in Oriental History.

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SPIRITUALISM MOVING ON.

THE LITTLE RAP AT ROCHESTER FORTY FOUR YEARS AGO REVOLUTIONIZED THE WORLD.

In the whole history of human civilization no such stupendous effect ever grew from so small a cause. Just a light tap on the head-board of a bed, in an obscure house, in a country town in the State of New York, overturned the accumulated theological wisdom of two thousand years.

In one of Rider Haggard's stories it is related that some of his characters traversing a portion of Central Africa in search of the living fire of Life came upon the ruins of the ancient City of Koba.

These travelers gazed in wonder and admiration upon the marvelous beauty of this work of an age long vanished into obscurity.

"What is it? Who is she?" it was asked, and one who knew replied:

"It is Truth standing upon the world, waiting for her children to unveil her face."

They did not stop to raise the veil, but passed on their way in silence.

And so Truth remained for long, long ages, waiting until this Rochester rap. One of the very smallest of her children reached up with trembling fingers to raise the veil and let the sunlight out to illuminate the world.

The condition of the religious and theological world of only forty years ago is scarcely realizable to-day—so great has been the change. There are many now living who can well remember the dark and gloomy thing religion was.

The angry and revengeful God held up for human hearts to worship and adore—the broad, well-traveled highway on which our neighbors and our friends were marching on their way to Hell—the great yawning pit provided by the Universal Father from the beginning for His ignorant, wandering children.

The vast majority of all who were born and lived on Earth were sure to find their way to Hell. Religion only served to show how few there were who could escape.

On the life of the purest soul that ever dawned upon the world theology reared a structure which it called the Christian Church.

Further to oppress and chain the hearts of men, wicked and designing priests perverted and distorted the teachings of this Great Master, and made this church an engine of destruction and of death.

Further to oppress and chain the hearts of men, wicked and designing priests perverted and distorted the teachings of this Great Master, and made this church an engine of destruction and of death.

And so we stood when the signal came from angels down to man, telling him to lift the veil and Truth would show her face.

The message that the angels brought was one of life and not of death. It showed us the human spirit rising through the processes of evolution into higher, better and diviner lives.

Deviations there may be and by-paths which more or less of us pursue, but all must come at last to this Universal Law.

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which most of them grovel, it would seem as if there was much truth in the statement. Take this great city of ours, with its million and a half of people, and see what a type it is of the selfish material life of man; the streets, the homes, the buildings, the stores, the railway cars are thronged night and day with a mighty mass of people, all struggling, striving, fighting for the one thing: the everlasting Dollar-Bill—and, curious as it may seem, they are all after the same dollar.

In the thick and mesh of crowding men they trample on each other, stopping not a moment to relieve the weak or the wounded; but rather, laughing to see them trodden in the dirt. It is all self—self—"Let me get there, and the devil may have the man behind me—I don't care!" That's the spirit of this city life.

The elevated railways in the City of New York carry up and down a half a million people every day and the surface roads as many more, all going down in the morning to get that dollar, and at night traveling wearily back. True some have to walk, but they go up and down on the same errand. A hundred thousand men pass into the banks and offices of Wall street and gather around the Stock and Produce Exchanges every day; here they circulate a lot of falsehoods about this or that railroad, corporation or trust stock, or about the crops, for the purpose of changing the market values of the securities and thus making a miserable eighth of one per cent. out of somebody else's pockets. And this they dignify with the name of "business."

Another set of men, and a large body too, are most industriously engaged in adulterating the food and life necessities of the people.

Sanded sugar loaded with clay, painted coffee, sassafras tea, walnut milk, polluted whiskey, shoddy clothing, and rosewood collars made of Wisconsin pine—this also is "business."

I saw an account the other day of a genius in Philadelphia who had invented a coffee bean so natural that no expert could tell it from the real bean by the looks or color. It was made of bran and molasses pressed into a mold and colored. An enterprising firm, so the paper said, was making and putting on the market 5,000 pounds a day of this Christian coffee.

The food product of this country has an annual valuation of \$4,500,000,000. It is adulterated to the extent of 15 per cent, and \$675,000,000 yearly taken from the pockets of the consumers.

More "business." Again, the City of New York, by license under its great seal, authorizes 9,000 men to open 9,000 saloons, where is dealt out to the poor and the weak of their fellowmen a destructive poison called alcohol. They make drunkards, criminals and paupers, by the thousand; they introduce disease, degradation and death—all under the authority of law.

The city gets a million dollars for these licenses, then it employs a thousand policemen, builds jails, establishes criminal courts, almshouses and lunatic asylums to take care of the consequences of the crime, in which they spend ten millions of dollars, and call it "political economy."

Look at our so-called criminal classes—see with what vigor society pursues the ignorant and the debased, and locks them up in penitentiaries and in jails. Most of these, from want of knowledge and from surroundings for which they are not responsible, transgress the law and then society takes its revenge, shuts them behind iron bars and feeds them bread and water, only to make greater criminals of them when again let loose upon the world.

In its superior wisdom the social body does not look for the causes of these crimes and criminals, but spends its vengeance on the poor subjects of its own short-sighted folly. Some poor victim who seeks to drown his poverty or grief and wanders up and down with broken heart—or some lone woman who strolls our cities' streets at night to get her daily bread—these they send to the penitentiary or to Hell; while gilded wrong in palaces or in banks is smiled upon and called all right. Such is the age in which our lots are cast.

New York boasts of its greatness as a city—of its countless people, its fine public buildings, its houses, its stores, warehouses and public parks; its wide avenues, elegant carriages and horses; splendid theaters and libraries, and all the works of art which tend to beautify and adorn our human life. But it says nothing of its struggling, starving poor; its packed tenement houses, its jails, lunatic asylums and penitentiaries; its gilded saloons and gambling-houses, its dens of vice and crime. These are most gracefully overlooked.

Some day we shall discover that the greatness of a city does not consist in the number of its inhabitants, but rather in the quality of its citizens.

The small city of Hutchinson, in Kansas, is a greater city than New York. It has but 15,000 people, and there is neither saloon nor loafer in the place. It has no jail or lunatic asylum, and no thieves or criminals.

Then there's politics—that's the sublimest "business" of them all! A mere scramble for office—not a thing in it but a "strap" between contending factions as to which of them shall receive and spend the revenues of the government. The richer the government grows, the greater the surplus to be gotten rid of, the more violent the contest. Then the "principles" of both parties become very patriotic. How loudly they shout for ballot reform, tariff reform, education of the people, the rights of workmen, protection to American labor—and they howl and fight and cheat and trick; bribe voters, abuse each other until the whole country becomes embroiled; all without the first semblance of a moral principle—nothing but the offices and the money. They are alike rotten and corrupt; the only question is how long our civilization can survive the combined assaults of these vicious elements.

I have thus referred to these things for the purpose of asking you Spiritualists the question,

whether you have not a duty to perform in the material as well as in the theological world? Whether we are not bound in duty to ourselves and to our kind to take a part in every effort to correct and remedy the abuses which surround us on every side?

We are here to-day congratulating ourselves on the advent among men of a newer and diviner religion. Shall we not also congratulate the world that this religion means something more than the mere overturning of the old superstitions? that its philosophy—extended into all the domain of life—means a better and purer social system, more exalted political aims and a better destiny for all mankind? If Spiritualism with its growing numbers and influence means anything, it means that we must save men's bodies as well as their souls—that we shall not thrust our brothers down under foot, to tread upon and destroy them; but rather, shall extend the helping hand to those who are struggling up the mountain and aid them to rise to better modes of life. To this end it becomes our duty not to rest with having shown to the world the folly of its old theological superstitions (which is all very well in its way), but to enter and take part in any radical and active measures which are designed to alleviate and improve the race in its everyday life.

Geo A. Shuffeldt.

ETCHINGS.

From the Pen of Moses Hull.

BROTHER FRANCIS—If your readers could know how busy I am they would expect very few reports from me. Editing and writing for my own magazine, writing books, writing on an average ten letters a day, some of them long ones; traveling and preaching all the time, combine to keep me out of any other kind of mischief than what I do with my tongue and pen. Since I last wrote I have spent a month in St. Louis, a month in Aberdeen, South Dakota, and I am now spending a month in Anderson, Indiana. The cause is moving along everywhere as fast as it is healthy to move.

The hungry and anxious people are everywhere getting tired of feeding on orthodox hunks. In fact, most of the ministers are themselves getting dreadfully hungry, and some of the more breechy ones among them are jumping the fences in search of a little spiritual pabulum. Three of them have, within the last two months, told me how tired they were of preaching old foggy doctrines to old foggy people, and how near they came to losing their orthodox scalps for uttering contraband truths.

I got to St. Louis in the holidays, and things did not, at first, seem to move as I had hoped they would. I had builded my hopes on the status of the society when Mrs. Hull and I had left it nearly a year before. After the first Sunday the outsiders began to come in, the audiences increased both in numbers and interest until the last night, when the largest audience assembled I ever saw in that hall. I left them urging me to make another as early a date with them as possible.

I think accidents seldom, if ever, happen in this world of ours. By a seeming accident my February appointment failed. This gave me little trouble, as the fields are everywhere white for the harvesters.

My friend, Mr. E. Bach, of Aberdeen, South Dakota, President of the Northwest Spiritualist Association, wrote me that with the exception of two or three others he and his family stood alone as Spiritualists in that part of the world; that on account of his Spiritualism he was generally regarded as a religious crank; could I put in February there? And as he and one or two others would have to guarantee the bills, how cheap could I come? I felt that was the place where I was needed more than any other, so I went there at a reduced price. When they came to settle with me they not only paid every item of expense and my regular price (instead of the reduced one), but they gave me several dollars extra. I state this to let you see that, financially, the effort was a success. The people walked up like men and met every bill.

The meetings are well-managed. The opera house, the best audience chamber in the city, was secured, and the audiences from first to last were large and appreciative. Brother Bach and a few other friends do not intend to let the interest die; meetings are to be continued. When they can get good speakers or mediums from abroad they will do so; and I promise that anyone who goes there will be well-treated. When they cannot get outside help, Brother Bach, who is a well-posted man, will talk to those who are willing to listen. Brother Potter, one of the leading attorneys of the place, is also a Spiritualist, and an able advocate of any cause he espouses; it is the intention to harness him into the work some. He will probably kick, but he can be broken in.

Mr. Bach, who lives over three hundred miles from the Merrimac Island Camp-meeting, was selected as President of the Northwestern Spiritualist Association on account of his extensive acquaintance and his business qualifications and prestige as a business man. He is now getting up a guarantee fund for the coming camp, and has hopes that their July meeting will rival some of the eastern camps. By the way, Spiritualists of Wisconsin, Minnesota, Iowa, Nebraska and the Dakotas, are requested to at least write Brother Bach and give him their address so that he can keep them posted as to the progress of the work. I would advise every one to send him a dollar and receive by return mail a certificate of membership in the association.

While at Aberdeen I was called up north to Hecla, near the North Dakota line, to deliver some lectures; I could only give them two evenings. They gave me a full house, paid me well, and asked me to return. There are but few Spiritualists there, but they are in earnest. Since returning from there I have letters urging me to send them a good me-

dium or speaker, or both. If any such should wish to go there for work they can address A. E. Clark.

On my way home from Dakota to Chicago I struck a genuine western blizzard. With four engines doing their best we were seven hours going from Minneapolis to St. Paul, only ten miles, and that over a piece of road which is supposed to be kept open all the time no matter what the weather may be.

On my way home, by request, I stopped and delivered four lectures at Long Lake, Minn. When I got there the worst of the blizzard was over, but the snow was from two to three feet deep on a level, and drifted in some places to a depth of ten feet. Notwithstanding all this good audiences assembled, some of them coming from two to three miles to listen to the truth; some on snow-shoes; with them teams; many had snow-shovels with them to dig their way out, and they had to use their shovels, too. This was my fourth visit to Long Lake, and the interest seemed to deepen with each visit. They exacted a promise that I would return in the near future. There is a good and harmonious society at Long Lake, of which Rola Stubbs is secretary. Speakers and mediums wishing to go there should write the secretary, Miss Abbie Judson made a few speeches there, of which I heard good reports.

At present writing I am stopping with Brother James Millsbaugh, in Anderson, Ind. I am speaking in the new spiritual temple. The temple and its society seem to be a success. The Spiritualists of the City of Anderson, with one or two unimportant exceptions, all take hold of the work; they pull together as one man, and the result is good. They have had as speakers this winter, Mrs. Richings, Mrs. Jennie Hagan-Jackson and Mrs. Orvis, all of whom are praised here for their eloquence, their inspiration and their devotion to the cause.

Yesterday was my first day here. The audience and interest was good in the morning, at night the new and elegant temple was full, and to-day the talk on the street is mostly about what was said in the temple last night. The prospect is now that the temple will not hold all who will want to hear.

Charlie Barnes and his partner, a medium whose name I do not now remember, are holding seances at the temple every night. It is said the results are quite satisfactory. As I have been too busy to get to the seances, I can say nothing from personal knowledge.

Mrs. Hull has been doing a good work in Texas, but, like other migratory birds, she is now slowly working her way north. She will probably meet me in Washington in April.

I have promised to speak in Chicago in May and June, but up to day have not been able to secure a suitable hall. If I fail in getting a hall on something like reasonable terms I may give it up, and put the Sundays in elsewhere. There are numerous calls for labor for those months, so I am not wholly in the hands of Shylock hall-owners.

I think I have not less than a hundred letters asking me to give your readers some more "Concordance," so I send you one more installment. Will write more as I can steal the time from more pressing duties.

I have found one Spiritualist here who did not take THE PROGRESSIVE THINKER. I scolded him gently, and he came down. Until the 25th I can be addressed at Anderson, Ind.

Mrs. Cora L. V. Richmond in Boston.

To THE EDITOR:—Mrs. Richmond's guides have ministered at the First Spiritual Temple, in Boston, during the Sundays of February to large and appreciative audiences. There seems to have been a veritable revival since her ministrations commenced. She will continue her ministrations there during the Sundays of March. Next Sunday the theme of the discourse is "Death's Recent Harvest of Eminent Men, and What They Found in the Other World," when we bespeak a very large audience.

Mrs. Richmond spoke in Waltham, Mass., on February 15th, afternoon and evening, before a woman's society, to very appreciative audiences.

March 1st she visited Brockton, Mass., under the auspices of the Ladies' Aid Society of that place, and spoke in the evening to a very large and enthusiastic audience, many present never having heard a Spiritualist lecture before, and all of whom were so pleased with the lecture that they had to express their appreciation personally to the lecturer.

Besides her public work, Mrs. Richmond has two private classes at 170 West Chester Park—one on psychopathy, meeting every Tuesday evening, and the other on the soul and its embodiment in human form, meeting every Thursday evening.

Monday evenings and Saturday afternoons Mrs. Richmond receives her friends and callers. The intervening time she responds to calls to lecture, etc.

She says her health is steadily improving under the stimulus of the sea air, notwithstanding her incessant work and the unusually severe weather for this part of the country.

Boston, Mass. M. S. C.

Mississippi Valley Spiritualist Association.

The tenth semi-annual meeting of the Mississippi Valley Spiritualist Association, and forty-fifth anniversary of modern Spiritualism, will be held in the Unitarian Church at Moline, Ill., on Saturday and Sunday, April 1st and 2d, 1893.

Business meeting of the association Saturday, April 1st, at 10:30 A. M.

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