

THE TWO RELIGIONS.

Protestantism Versus Catholicism.

Or the Triumph and Failure of the Reformation.

> An Address by WALTER HOWELL.

To the Readers of The Progressive Thinker, the Largest Audience of Any Freethought Paper.

upon this subject that one can scarcely hope to offer anything in addition to that which has been so ably said by some of the most eminent thinkers of our age. It is not presumption in the writer that prompts him to express his thoughts upon this theme, but an earnest desire to awaken more vividly within himself and others the need of keeping alive that Protestant spirit for which our fathers fought and died. Not in the spirit of revenge or intolerance, but in the interest of that freedom of speech and pen which is the right of a free peo-We who have so long enjoyed our ple. We who have so long enjoyed our liberty, think the battle forever won, but those who know the power and are alive to the stratagems of the Church of once more, "the last state of our civilization would be worse than the first." in this-It is difficult for one born surrounded smiles.

by Protestant influences, to write without some tinge of prejudice. The Cathsectarian, and unless one be constantly on his guard, and possess a well-trained intellect, the sect-spirit will manifest

The emotional nature within us needs to be fed as well as the intellectual, and the Catholic church ministers to that side of man's being more thoroughly and in a more cultured way than any other religious organization in Christendom. However much we differ from the Romish church, there are some points we must concede. When the Roman Empire dissolved and threatened the destruction of European society, the Church of Rome being so well organized, probably saved that continent from social dissolution. The Romish Church had ever proven her faithfulness, in the canonization of her saints, to the ideal she offers the world—"the meek and lowly"—the suffering and the submissive Christ. In the face of a materialistic world and a rationalistic age, her the Romanist is more humane and rafeelings of the embodied may exert upon the disembodied. I never read those tender words, "of your charity, pray for the soul of," without tenderest emotion filling my breast. The exoteric forms suggest to my mind a world of esoteric meaning. Through the medium of the stained glass windows of the cathedral comes the thought that, as the pure light of day passes into the sanctthe pure rays of celestial light from the of the noblest sons of men, and must receive their hues according to the law. that light takes on the tint of the meimpossible, perhaps, for us ever to study the naked truth, for that reason, "the Lord God is a sun and a shield" in hu-

The spiritually-minded man or woman will always interpret the emblems of progressed state; so in the mental world time win converts through moral the church according to the language of we estimate the degree of unfoldment suasion. It must face powerful enemies. the spirit. The danger lies with those in proportion to the ratio of individual-who materialize all symbols in their ized mentality. Among the undevelthe substance, the symbol for that which is symbolized, gives rise to modern idolis symbolized, gives rise to modern idolprogress of civilization there goes a jzing of a pagan world. thought. To mistake the shadow for oped tribes we find similarity of thought

atory and fetichism. Children need object lessons; the un-

Jesus is reported as saying: "Ye have made the word of non-effect by your traditions." We can scarcely find Jesus in our day, for his figure is veiled behind so much ecclesiasticism. A true veal the glory of his life and death.

Puritan and papist, Anglican and Erastian, have written such accounts as suits their party purpose. There is room for a history of the Reformation, written by one whose intellect is engrossed with his subject, while possessing an admirable indifference. When a trustworthy history is written

the now one-sided policy of the partisan will give place to facts. Some of these facts will startle the Protestant, others So much has been already written will cause the Romanist to blush, while the acts of parliament flourished by the Erastian and the Anglican whose convocation serves as a veil with which he hides his confusion, and those who fall back upon their Fox or relight the fires of Smithfield shall one and all be constrength in the great religious conflict.

There is something soul-stirring about the call: "To arms!" especially when that bugle note sounds the battle-cry of freedom—freedom for the souls of men. How the bats and owls must have fled from their hiding-places in the sacred walls of the old cathedral at conception of a God as a universal intimate outcome does not deter him.

Sequences of ins position. He demanded interests. Serfdom must continue and freedom of conscience for himself, and the robbery of the poor by the rich discordant voices, and pandemonium, not paradise, appeared to reign. Calpustion of conscience and reason would a big fight and won a great victory for a big f each party their weakness and their the sacred walls of the old cathedral at Worms, when Luther accompanied by his sympathizers marched thither with the Marseillaise of the Reformation upon Rome, feel that white we are being thus the Marseillaise of the Reformation upon deluded, the representatives of that the retrieve solutions. church are working in every way to re the patriotic soul to this hour. It meant gain its hold upon government and so revolution in religion, as the war-songs ciety. Should that power be supreme of France and America meant revolution in politics. Both parties will agree | in this one with tears, the other with

it all really signified in religious hispertinent questions to ask ourselves here. Luther is not so detached from his age and environment as those who take a superficial view of human progress think. He was more a product tion, we must go further back than Luther. The thunder-storm that broke upon Catholicism in his day, had long been gathering. The pent up discontent of generations then found vent. A of causes operated to bring variety about this marvelous change. Not the least of these was the revival of Greek letters, and with this the reawakening of the heroic spirit of the pagan world. The Protestant spirit is not of modern birth. It has appeared in other forms than that of the Christian reformer. In India Brahminism became corrupt and the system of caste did violence to hu man nature, and a Gautama Buddha was raised up. At a time when Judavoice declared the day of miracles ever- ism had become ritualistic and needed lasting. In the doctrine of purgatory the inspiration of the Spirit, the Christian era dawned. Mohammedanism was tion our neighbor may sincerely entertional than the Protestant who insists a wholesale protest against idolatory in tional than the Protestant who insists upon immediate fixity of state after death, and that eternal. Prayers for the dead, while a perverted priestly exercise, oftentimes suggest a beneficent psychical influence which the kindly feelings of the embodied may exert fulled not to contest his heatherism and its semblance in Christian When we are wiser we shall rejoice in differences of opinion rather than lament when such opinion relates to him movements, however, there is need of feelings of the embodied may exert fulled not to contest his finite thought.

When we are wiser we shall rejoice in differences of opinion rather than lament when such opinion relates to him movements, however, there is need of feelings of the embodied may exert fulled not to contest his finite thought.

When we are wiser we shall rejoice in differences of opinion rather than lament when such opinion relates to him for whom Isalah sayeth: "My thoughts, conscience, and his reason; feelings of the embodied may exert the convinced and refuted upon the station to matter's so tar beyond to contest his finite thought.

When we are wiser we shall rejoice in differences of opinion rather than lament when such opinion relates to him of whom Isalah sayeth: "My thoughts, conscience, and his reason; feelings of the embodied may exert the protestation. Reformers often the above the formalism of the opinion rather than lament to contest his finite thought.

When we are wiser we shall rejoice in differences of opinion rather than lament when such opinion relates to him differences of opinion rather than lament the and make the contest him the thought.

When we are wiser we shall rejoice in differences of opinion rather than lament the method to make the station to make the contest him the thought. blunder, and the real benefit they con-fer is all hidden from their eyes. They build better than they know, because the power that makes for righteousness is behind their aim, though the means

they employ are often vain. The spirit of the past counsels conformity and uniformity; while the genius of the present inspires to nonuary through the colored figures of Jesus, Mary, Peter, James, John or Paul, so thought. The social conditions of the remote past, no doubt, required uni-'sun of righteousness and truth' maniformity in opinion to secure the pre-fest themselves to us through the lives servation and growth of the social organism; but those stages of societary evolution are passed; and for this reason they who insist upon unity of thought, dium through which it passes. It is especially in matters of a purely specu-impossible, perhaps, for us ever to study lative character, are enemies to human progress. As in the organic evolution we observe heterogeneity as the ex-pression of the most highly developed, and homogeneity as registering an un-rope; but Christianity must for a long gradual tendency to nonconformity of opinion in matters of a "met-empirical" educated mind fails to grasp abstract character. [To use a phrase of Mr. ideas and principles, hence to present Lewes.] On the other hand, there is a these in some concrete form seem a netendency towards greater unity in mater avoided, for the missionary must use Luther himself must have taken an ex-

tle and the continuation as a society The belief in the continuance of life after death, and the mysterious power sessed by the ascended chieftain, who is worshiped as a tutelar deity, generates a kind of religious discipline, displeasure of the gods, and causes dire calamity to fall upon the society in which such infidelity is unpunished. Hence arises persecution, or punishment for heresy. Loyalty to the faith of the tribe is linked instinctively with faithfulness to common interests. For herence.

and while that policy made the con-ascendancy, and the full benefits of the quest less galling, the aggregation of so Reformation shall be ours ere long.

vast a people as was comprised in that Luther would have trembled, no

ises that to put the heretics to death, committing them to the mercy of God, would probably save thousands from Jesus, who preached righteousness of heaven ring with their applause.

tain in relation to matters so far beyond

ways as your ways. For as the heavens these grounds; but refusing to recant, are higher than the earth, so are my Rome did not demonstrate to him; she ways higher than your ways and my damned him—a much easier thing to do. thoughts than your thoughts."

ence, in the church he was under a life, he had visited Rome, and had been

ganization of the Roman Empire were himself in Luther's cell! favorable conditions in which the sentiment of religious and political freedom like the Roman, might conquer all Eucombat strong opposition, and to accomplish this successfully it must organize a church. The missionaries had to adapt

In this contact of Christianity with

fidelity to which brings blessings upon duty to God and society to suppress her-the tribe, while infidelity incurs the esy at any cost; hence the long centuries

aithfulness to common interests. For West came into touch with those of the individual religious freedom. Unlike estant, as the latter remains orthodox. When clans are conquered and tribes the previous dissensions, which were are subdued and mighty empires are mainly dostrinal, this movement meant formed, there is comparative peace for the right of every man to stand before bodies were enslaved by the feudal these, and early Christian ideas, it regods of the conquered tribes and give tive soul has been scorched by it. Hap-

conception of a God as a universal ultimate outcome does not deter him. crimination! All Europe was ablaze! Father, and man as a universal brother- Whereas, with such narrow opinions as Erasmus within the Romish Church had hood. The full significance of this some entertain, if the results of their been writing satirically of its corruption on the comprehended all labor could be anticipated, it is question ever since 1510....The first rumbatones; and it is not surprising to find tionable whether such means a Luther lings of the Lutheran storm were heard elements of barbarianism remaining with and his; contemporaries would have about 1512. In the same year that us for centuries after the acceptance of launched their bark upon such a limit Luther appeared at Worms, Melanthon

very murderers, and simply required position, when friends, remembering the others found lodging in castle custody, obedience to the law of right—men fate of Huss and Wycliff, advised Luther or within the walls of some bishop's a profound respect for whatever concep- and mine found there an advocate. The year 1521 marks an epoch in our history, because Luther failed not to confess his But the progressive world blessed him,

The advent of Christianity and the or- father of delusion when he presented

It seems that Luther believed in the unfolded. A well-organized empire, the wafer. Private confession was enactual presence of the body of Christ in couraged by him. Images and pictures were not objected to by him. Like Calvin Luther believed in predestination, but, unlike Calvin, his conception was that God predestines because he foreknows; whereas Calvin's God foreas opposed to the formalistic one in his doctrine of salvation by faith alone. So paganism, the pagan was somewhat perverted has been this thought that Christianized, and the Christian partly human goodness has been despised and paganized. This could scarcely be a theological adherence preferred. these in some concrete form seem a new tenuency wastrus greater unity in many avoided, for the missionary must use Luther nimself must have taken an excessity. If society did not need the Catholic church, it would not exist. It Before such advancement can be estands as a kind of kindergarten institution for infant souls. But also, it dwarfs of well-nigh unprogressive clan and the intellect, and substitutes a priest-to-most of a healthy moral insight.

These different colorings which the language of his hearers, and in terms view of salvation by faith, or he many ways clothe his gospel in a foreign never could have made such a reply to garb. These different colorings which the language of his hearers, and in the language of his hearers, and hood instead of a healthy moral insight. moral obligation found a limited sphere rise to much disputation. In the hope History repeats itself, it is sometimes of action within the family or tribal restandant of settling these controversies churching into the world to save sinners, of whom said, and if this is not literally true, it lations. Fidelity to the interests of the anic creeds were formed. But there he, Paul; was chief, "I do not feel mytion from churchianic thraldom? Free

that a return to simple Christian prin- told him to go, plunge himself into the gate in the halls of science, and declare than most of us dream possible to-day ciples of right conduct was necessary. The chirch, however, had at length himself the chief of sinners, and his grown powerful, and with the old idea that the community was responsible for the opinion of its unities, felt it to be a duty to God and society to suppress here. sensuality abounded. I am not sure must be held responsible. Retrogression that the report rests upon authentic must needs accompany national and

Church, it is certain Romanism never the new environment. When the contaught a doctrine capable of worse stitution of a country, or a religion is perversion than that of salvation by free, there is room for moral and mental faith alone! The Protestant ship was growth, notwithstanding the abuse of If the gods send famine, pestilence and East, and this contact was not without destined to leave the shores of Rome that liberty by those who are not sufdefeat in battle as evidencing their displeasure at the infidelity of any members of their people, surely he who
cherishes such heresy is an enemy to
The storm gathered force as the centuthe common to the farther behind, under the guidance of the file the results of the common good. We must further
the common to the great reformer never lost
the common good. We must further
successors, for, as we well
the common good. We must further
the common good which make progress possithe common to the great reformer never lost every effort to create those external
the common good which make progress possi-Protestantism would protest against the community, and must be dealt with high churchmen to this day cruise hour the coast of Rome! An open Bible is the pride of Protestant army around the doctrinal point of view, there is much bless them for their unwavering addictions which obscure rather than re-

formed, there is comparative peace for the right of every man to stand before the community, during which time the his God on his own responsibility. It development of the more social instincts, with a wider range for their activity, are unfolded. The union of tribes in a power behind the world of phenomena. They drew up their department of the modifies the ideas and san-litis true Protestants have not always mands and their protests in twelve force it. This Protestant spirit is reversely. timents of each until these merge in some larger thought and wider sentiment. Take, as an illustration of this, the organization of the Roman Empire. The policy of Rome was to adopt the gods of the conguered tribes and give tive soul has been scorched by it. Hard gods of the conguered tribes and give tive soul has been scorched by it. Hard gods of the conguered tribes and give tive soul has been scorched by it. Hard gods of the conguered tribes and give tive soul has been scorched by it. Hard gods of the conguered tribes and give tive soul has been scorched by it. Hard gods of the conguered tribes and give tive soul has been scorched by it. Hard gods of the conguered tribes and give tive soul has been scorched by it. Hard gods of the conguered tribes and give tive soul has been scorched by it. Hard gods of the conguered tribes and give tive soul has been scorched by it. Hard gods of the conguered tribes and give tive soul has been scorched by it. Hard gods of the conguered tribes and give tive soul has been scorched by it. Hard gods of the conguered tribes and though the princes in tweive lutionary, and he who would be true to the required strength. Now throughout its commands must follow whithersoever in behalf of the peasants; but when the its commands must follow whithersoever in behalf of the peasants; but when the its commands must follow whithersoever in behalf of the peasants; but when the its commands must follow whithersoever in behalf of the peasants; but when the its commands must follow whithersoever in behalf of the peasants; but when the its commands must follow whithersoever in behalf of the peasants; but when the its commands must follow whithersoever in behalf of the peasants; but when the its commands must follow whithersoever in behalf of the peasants; but when the its commands must follow whithersoever in behalf of the peasants; but when the its commands must follow whithersoever in behalf of the peasants; but when the its commands must follow whithersoever in behalf of the peasants; but whe gods of the conquered tribes and give tive soul has been scorched by it. Hap-them honorable place in the Pantheon; pily, the spirit of toleration gains the have been good policy, but it was not and while that policy made the con-ascendancy, and the full benefits of the quest less galling, the aggregation of so Reformation that he can are always and the princes could sympathize and assist Luther in the Church of Rome, and in ignoring of his protest against Catholicism, but such tenets as were deemed by them erfronted with data that shall reveal to great empire, did the work of dissolv-doubt, had he foreseen the logical con-they could not so easily yield up their roneous. This was to be expected. ing their old ideas, and replaced them sequences of his position. He demanded interests. Serfdom must continue and from that time on sects multiplied, with new ones.

revolution in religion, as the war-songs of France and America meant revolution in politics. Both parties will agree in the Christian ideal. In all the persecutions of heresy by the church, the idea deriving the proverb: "Man proposes, of ancient times, that God would hold smiles.

Luther probably never dreamed what the community responsible for the permission of infidelity within its pale, has the community responsible for the permission of infidelity within its pale, has the community responsible for the permission of infidelity within its pale, has the community responsible for the permission of infidelity within its pale, has the community responsible for the permission of infidelity within its pale, has the community responsible for the permission of infidelity within its pale, has the community responsible for the permission of infidelity within its pale, has the community responsible for the permission of infidelity within its pale, has the community responsible for the permission of infidelity within its pale, has the community responsible for the permission of infidelity within its pale, has the community responsible for the permission of infidelity within its pale, has the community responsible for the permission of infidelity within its pale, has the community responsible for the permission of infidelity within its pale, has the community responsible for the permission of infidelity within its pale, has the community responsible for the permission of infidelity within its pale, has the community responsible for the permission of infidelity within its pale, has the community responsible for the permission of infidelity within its pale, has the community responsible for the permission of infidelity within its pale, has the community responsible for the permission of infidelity within its pale, has the community responsible for the permission of infidelity within its pale, has the community responsible for the permission of infidelity within its pale, has the community responsible for the permission of out some tinge of prejudice. The Catholic cannot discuss Protestantism without feeling of a partisan character. Even
those who claim to have outgrown the
theology of their ancestors, find lurking
in their veins the one-sidedness of the been in some form or other a predomi- read his old Latin Bible led him to an- and Ridley were burned at the stake. ingredients of an ideal saint, he was was withdrawn and the charge of are wellnigh faded from view. not the aggressive man his detractors heresy was substituted in its stead. represent him to have been. All honor We must not suppose that the spirit eternal doom. We who live surrounded to the man who fights bravely when of persecution was confined to the by another atmosphere of thought can nothing but a battle will secure the Catholics; for this would be an error. than a prodigy of his time. If we wish scarcely appreciate this way of reason- rights of man! I can fancy with what the Protestants gained power, to study the history of the Reforma- ing; but if we will go back in thought to defiant glee he burned the pope's bull. they persecuted the Romanists. Durthose conditions under which our an- As the flames of that bonfire are con- ing 1559 the whole hierarchy of the cestors lived we shall see how naturally, suming the parchment of tyrannical Romish Church in England was ousted. thinking as they did, they came to such Rome, the shades of the past, the dwell-Fancy the army of prelates going forth shocking conclusions. It is a sad and ers in the flesh, and the generations to in real Christian fashion for once, withstrange paradox that in the name of come who love liberty, made earth and out purse or scrip! except in cases where the personal estate saved one from conduct and condemned the ritualism Mark the fearlessness of this monk, mendicancy. In many cases, however, and dogmatism of his age—in the name whose latent combativeness had been the tower offered its hospitable shelter of him who prayed forgiveness for his aroused by so much controversy and op- to archbishops and bishops, while

Anglican friends. The Protestant movement in England

convenient tool in the hands of Henry VIII., for as self-appointed head of the church, he could obtain the divorce which the Church of Rome refused to grant. Protestantism in England found religious expression in puritanism. In France the more spiritual element of found acceptance with not a few leading the movement is embodied in the Hu-thinkers. There are still many partially But religion or theology is the last to surrender an old conviction, and in the breaking the chains that bound us in most liberal theology there lurks remains of conceptions long outgrown in other departments of thought. So while in the state, man as an individual had from the practices of the prelates. He is movement is embodied in the Hugenots. The followers of Calvin and guenots. The followers of Calvin and day imbued with the materialistic spirit; Switzerland. One cannot regard the interval to the feaching of the Catholic church as the Calvin and those religious reform. other departments of thought. So while the teaching of the Catholic church as Leo X., as worthy co-workers with Luin the state, man as an individual had from the practices of the prelates. He ther, Calvin, and those religious reformther, Calvin, and those religious reformhave dropped their former shyness, and in the state, man as an individual had from the prelates. He ther, Calvin, and those religious reform- come to their conclusion. The Catholics within us, and worlds undreamed of by ence, in the church he was under a life working of monastic ers whose piety, not policy, prompted have dropped their former shyness, and us now shall dawn upon the horizon of the church he was under a life working of monastic ers whose piety, not policy, prompted have dropped their former shyness, and us now shall dawn upon the horizon of the church he was under a life working of the prelates. ence, in the church he was under a life, he had visited Rome, and had been form of discipline which belonged to a depressed by the corruption and insinter the constant state of the constant state of the constant state of member of the constant state of member of the community in his right many others, were unfaithful to the many others, were unfaithful to the constant state of the community in his right constant state of the c his inkstand at the apparition of the spirit of their own reform; for Luther toric literature, and the student finds it persecuted Carlstadt, Calvin burned himself in Luther's cell!

Servetus, and the Puritans banished year. Our Catholic friends think we cording to his soul's promptings. Roger Williams, while the Presby-

terians of to-day put Professor Briggs on trial for heresy. The Church of tined to Rome, it is wise in us not to Rome claims infallibility for a human hold our liberty too loosely, for it cost institution, and orthodoxy defends the some of the richest blood of Europe to infallibility of a book; and for my part I obtain it. The Germans, French would as leave believe in the pretension Italians know well that the Catholic of the one as the other. Are they not church is a dangerous element in polboth human? If any man ever received ities. So while they remain faithful to an infallible revelation, surely the fact Catholicism in matters of religion, they makes the existence of an infallible guard well their political interests, as church possible! Churches come to confar as they can. We need to be clusions by a logical process of reason- awakened to our future welfare. One ing, as a rule, but as we grow intellectually, our point of view changes and we reject the old premises or propositions from which we commence our logical process, and the outcome are conclusions vastly different from those entertained by our ancestors. The modern thinker must test the validity of those foundations upon which the most sacred

is remarkable how near the truth it is. clan was rewarded by its success in bat- were always dissenters who insisted self to be the chief of sinners." Luther speech, a free press, liberty to investi- tions in religious thought in the future them in working order.—John Adams.

continental change for awhile, but men However perverted the doctrine of soon learn that to enjoy the highest works may have been in the Romish good of life we must adjust ourselves to

with the prophets and their usually

ant movement was to create a number of sects with their various modifications of the doctrines held in common with vinists and Arminians discussed the question of predestination from opposite introduced to Catholicism void of Christianian to Listenian and Thirtenian to the control of t And in later days the Universalist pro-tests against the doctrine of eternal

In the opinion of many, however, the age of sectarian birth is ended, and the period of dissolution is with us. There is not so much difference of opinion, on matters theological, between Methodist and Baptist, Congregationalist and Unitarian, as in former times.

The so-called orthodox makes a desperate effort at times to prove that his more liberal utterances

The Congregationalists of to-day, Dr. Society.

question naturally arises: truth shall make you free."

about the method adopted by our idea of the natural, and the so-called supernatural is included. While guarding against unreasonable credulity, let beliefs which is going on at present we us be careful not to use the word impos- may expect a number of converts to was originally a political one. It was a sible without due consideration, when the subject of discussion relates to phenomena of which we have had no ex- intellect is attended by storms, and

The thought of the eighteenth century was materialistic, and Atheism, even. must return to Rome ultimately.

While I do not think we are predescannot witness the attempts to interfere with our school system, to influence in secret ways our politics, and the rapid growth through emigration of its devotees to this country, without alarm.

The papist thinks that we shall return to the mother church through sheer Self-conceit magnifies a fault beyond weariness of the effort to solve in the proportion, and swells every comission light of reason what faith alone can re- into an outrage. Jeremy Collier. veal to us. Other churches think their forms of faith ultimate, no doubt, but we shall behold more wonderful transforma. must exercise them if you wish to keep

inquire.
That we are not tending towards ma-

terialism is obvious to those who think clearly on scientific matters. That modern pyschology devotes much attention to the study of the brain and nervous system is true, and that this course has proven invaluable as an aid in psychical research is unquestionable. must be remembered that the man of science does not suppose the cause of thought and feeling to reside in the physical brain or nerve; he simply recognizes that simultaneously with changes in the grey matter of the brain, and the vibration of a nerve, there occurs the phenomena of sensation and thought. That these are not caused by physical agencies may be clearly shown. Were we to follow the physical energy which enters the body through the entire circuit of its operation, we should see that at no point did it depart from the realm of physics. It entered as physical force, and it comes out as physical energy. We take food into our system which contains necessary elements to build up the body and furnish dergoes there is no passage of a single atom from the world of matter to the sphere of mind. So that we cannot affirm the evolution of mind from mat-They who suggest such a thought do so in opposition to scientific data or philosophical conclusions. The argument here is of necessity brief, but a fuller outline would more substantially confirm the foregoing. We are evidently not becoming materialists.

Positivism will be rejected on materialistic grounds. M. Comte merges psytianity. The essential difference beween positivism and the more advanced philosophy is that the latter recognizes he phenomena of mind as concomitant with that of matter. Psychic phenoma ena are regarded as absolutely imm.

Unity of opinion is not essential in ranscendental matters-in fact, we are the healthier for our differences.

Mr. Spencer has pointed out two fundamental elements underlying all religious systems. These are ethical and speculative. The former is practical and presents soluble problems, while respect. This attitude develops the intellect and unfolds the heart. Surely Lyman Abbott, for example, are God will not condemn finite creatures preaching what the Unitarians taught for the non-possession of infinite capacabout fifty years ago. And the thought ity! To surrender our judgment to for which the Unitarians virtually ex- ecclesiastical authority-which, after pelled Theodore Parker finds utterance all, is human and hence finite—is not in probably two-thirds of the pulpits of the ultimate goal of humanity. Even that denomination; while in London the faith must be reasonable. A renaissance Finsbury Church has become an Ethical of the old theology is impossible. Hence Catholicism is not the final home of the storm-tossed soul. Institutions grow out Whither are we tending? The criticism of the religious and political needs of of the Old and New Testament has the race; and the soul in, its onward proven the infallibility of the Bible a march outgrows the institutions it once delusion. At the same time, modern created. And in the fullness of time criticism has increased our love of these the spirit of the age will rear an instituwritings, and they are revered more as tion better adapted to its moral and should burn their fellows at the stake not to go to Worms. His reply has be-because they, like their Master, decome commonplace: "I would go to bishopric. The condition of the deposed be when we were their slaves. "The grown institution of antiquity, however be when we were their slaves. "The grown institution of antiquity, however nounced priestly ceremonial and eclesiastical creed. If "great is the mystery," what folly to try to enforce unity of belief of a defined idea of the indefinable! Shall we not rather manifest a profound respect for whatever concerned to the deposed of the considerable in the condition of the deposed truth shall make you free."

Worms if there were as many devils as bishops was in no way an enviable one. Of course, if we regard political plunder during the last century especially, but its institutions the honor they deserve, now the real facts upon which our now we will not return thither, but press found voice through him. Your cause Devil," even, "his due," we shall feel there are diverged to provide the community of the through the community of the deposed truth shall make you free."

We will such may have suited the needs of during the last century especially, but its institutions the honor they deserve, now the real facts upon which our no-they deserve, we will not return thither, but press found voice through the respect for whatever concerned the community of the community of the truth shall make you free."

While we have suited the needs of during the last century especially, but its institutions the honor they deserve, now the real facts upon which our no-they deserve, we will not return thither, but press found voice through the respect for whatever concerned the respect for the community to the truth shall make you free."

While we have suited the needs of the long of the past. While we pay the past. While we will not return thither, but press found to reduce the past. The during the last century especially, but it we believe in "giving the last century especially," but it we believe in "giving the last century especially," but they are always the past will be the past. While we have the past will be that there was something questionable being investigated. We enlarge our ous future that contains more blessedness than the past ever knew.

During the disintegration of religious

Romanism from the ranks of the Protestant churches. The voyage of the tired souls will seek rest in the still waters of an ancient faith. Ultimately, however, we shall come to the conclusion that ethics concern society, while the speculative element in religion concerns the individual alone.

In due time faculties of the mind now ying dormant will unfold in obedience o the law of evolution. Perceptions as yet dimly foreshadowed shall open cording to his soul's promptings.

In the conception of the universe as

mind-stuff, in the deeper researches in psychology, in the bold speculations of philosophy, we see the advancement of thought toward a recognition of a psychic basis for all phenomena. In the formation of ethical societies we see the growing interest in moral progress. And in the reverent attitude of the philosopher in the presence of the mysterious unknown we observe the religious spirit, abroad more really than when boisterous shouts proclaim a so-called revival of religion.

Before you can be said to know a man in his company.—Eastern Proverb.

Self-conceit magnifies a fault beyond

Old minds are like old horses; you

CHAPTER XI.

Slatnam Druidheart.

["The Night the Light Went Out" was a most remarkable story, founded on absolute facts as the Light Went Out" free.]

Three days after Roland de Brabancon was so hurriedly compelled to set out en route for injured by their sharts, and they who would implies—the Christian's honor, lady." Dover Castle, a scene of more than usual splendor was presented within the court-yard at Windleshore.

King John sat enthroned amidst his barons. while heralds, pursuivants, and squires surrounded him on every side. Nobles and menat-arms advanced from beneath the archway; the portcullis was raised, and each knight, gallantly accoutred, led forth his men arrayed in glittering panoply. It was the monarch's will to set out on the morrow for Winchester, whither he had not repaired since the destruction of Angiers and his return to England; and, ere bidding farewell to Windleshore, the and lance and cuirass, as though for warlike Hadwiss failed to do so; when even "— enterprise. Fair dames and maidens graced the scene, among the latter Isabel de Clere, whose eyes all vainly searched amidst the

Mechanically she performed the task detrain of attendants, and scarce the Kentish maid knew how to repress the sobs which arose in her aching heart.

The pageant over, the duties of the day discharged, Isabel was at last alone. Ah! then the anguish of her soul found vent-ah! then the falling tears relieved the overcharged gleam of the mystic sword passed into the heart. How long a time she had indulged in ground, leaving rayless darkness behind. sorrow she knew not, before the pale rays of the moon shone through her casement as if in sympathy with her grief; and suddenly she remembered the promise Cyvrangon gave, that, would she venture once more at eventide hope from Cyvrangon, that man of mystery,

her lot was cast. With beating heart the maiden searched the was not Cyvrangon's. Too late, too late to retreat; the maiden recognized King John. Had, but lured her hither to betray her.

thought that hither thou wouldst bend thy nothing. Meigen i-hwyl Elyo* will, through steps to night. Art seeking for thy errant me, protect you." And Cyvrangon, the Druid, squire, sweet bird? He is indeed a craven once more stood face to face with Isabel de knight could prove false to charms like thine." Clere, the Kentish maiden.

But neither tears, nor youth, nor innocence things have surely been revealed, where is the could evoke one spark of pity from the heart King, who late"____ (if heart he indeed possessed) of the depraved "Stricken by Excalibar, and, till morning's monarch who had so basely entrapped the dawn, rendered invisible to mortal eye." young knight, Roland de Brabancon, and who

surely in his power. "And so thy lover hath broken faith with art thou, Cyvrangon?" thee?" continued the heartless tyrant. "Well, fair maid, and beauty hath great power; al-ready hath it served to sway the ruler of a adopted the royal "we." greater value on thy smiles than on the crown he wears? The King of England woos thee, sweetest lady, and stoops to sue where he is said that, when Hesiod inspired Homer to sing

might well command." "Oh! spare me, sire," rejoined the maiden,

obscure. Methinks, your majesty, that sim. in her tolls, and he cast away his boyhood's malden; Cyvrangon the Faid hath read thy

ing monarch's thoughts." "Thy monarch is the best judge of thy beauteous maid of Kent."*

weight; I was not born for so great honor;" pending danger,

"Thou wert born for such honor as thy monarch chooseth to confer upon thee," said remind me of the once perfect chalice."

"And please thee, sire, I would that thou beneath their banners, all equipped with helm courtly ceremony, hold long a monarch's heart.

gathering crowd of knights and squires and to thwart our wishes, and darest thou oppose gathering crowd of knights and squires and courtiers for the stalwart form of Roland de Brabancon. And, though her foreboding heart oft sank within her, no thought that he was false entered the mind of that true and loyal maiden; she would have defended his larged in his coatle ground. The sand derest thou oppose the fate that we ordain for the stalwart form of Roland de Brabancon. And, though her foreboding heart oft sank within her, no thought that he was false entered the mind of that true and loyal maiden; she would have defended his larged and larged thou oppose descended; and, lady, by my side, behold, the saword of Arthur and of Taliesin, Excalibar."

And the British bard waved high in air the saword of Arthur and of Taliesin, Excalibar."

And the British bard waved high in air the saword of Arthur and of Taliesin, Excalibar."

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And the British bard waved high in air the saword of Arthur and of Taliesin, Excalibar."

And the British bard waved high in air the saword of Arthur and of Taliesin, Excalibar." loyal maiden; she would have defended his faith, if need be, against the world; but that he had been the victim of treachery she felt teach thee, airl how John compels submissions. convinced, perhaps even of assassination; and Leach thee, girl, how John compels submission."

grove when a tall form interposed; and Cyvvolving on her, and waited on the Queen rangon—it was he—exclaiming, "Adon, mother meanwhile gazing on the glorious, Sclavonice, Kuchja: cuirfidh me thu ar coisde," mother, meanwhile gazing on the glorious Sclavonice, Kuchja: cuirfidh me thu ar coisde," flashed before the astonished King the Slatnam Druidheart, t which, as he waved it over I control Excalibar: in this Great Year the voice of Eleanor recalled her to her duty his head, straightway became transformed, large from the Vernal Equinox until the rising mars the happiness of youth. At length the King proclaimed his will that Isabel should proceed to Winchester with the Queen-mother's train of attendants, and some transformed, and simple laurel stave flashed into polished into polished into polished into polished into polished blade and glittering hilt bedecked with price of the Pleiades, inspires my arm with mystic for Winchester delayed; thus Isabel de Clere of the Pleiades, inspires my arm with magic force." morphosed into sword, not of steel, but of lightning, beneath the gleam of which King John of England reeled back blind, and fell heavily upon the green sward, the clash of his armor wakening the echoes of the night, which closed around with redoubled gloom as the

CHAPTER XII.

The Three Immortals.

At the moment the baffled monarch sank within the Myrtle Grove, he would be there to blinded by the awful flash of the levin-sword, counsel her. And Isabel de Clere hastened to Isabel, dazed and bewildered, yet unharmed, the appointed spot, feeling she had more to perceiving nothing but the lightning bolt, realizing nothing, but that the King had released than from the honeyed words and superficial her, frantically cried: "Oh, my father, why smiles of any of the polished crowd with whom didst thou leave me thus why art thou not here in this perilous hour with me? De Brabancon, too, who promised to protect me-he recesses of the glade, when, beholding an ap- also gone—I am indeed alone. Oh, heaven; proaching form, she quickly advanced, then hast thou forsaken me-dost even thou deny as suddenly she stayed her steps, for the form thy aid to one who hath no friend but thee? "No," answered a clear, calm voice beside her; "the Christian's heaven may deny thee

then, the Briton proved treacherous—had he sid, sweet maiden, since when was Sacard* aye within the Cloister's shade; at least I known to succor helplessness? but here within "Ah! fair one," said the monarch; "me the Fiodh Aongusa Matharagast fear thou

"Nay, sire," replied the maid, all vainly "Cyvrangon, was it thou—yet I beheld thee striving to render her voice steady; "I but not—was it thy mystic power released me from "Nay, sire," replied the maid, all vainly striving to render her voice steady; "I but thought the air of eventide would cool my fevered brow; I but thought"—and the long pent-up emotion claimed its course, a flood of long and now I see not him? Have I been dream.

"Cyvrangon, was it thou—yet I beheld thee and Lalieesin, at Llyn Geirionydd, poets in peace and Lalieesin, at Llyn Geirionydd, poets in peace and warriors in battle, claiming the title "Eur-and warriors of the Golden Torque), were contemporary with Arthur, and were contemporary with Arthur, and were called by the Britons of their day "the three ically and theosophically. Price \$1.25. tears checked the words she strove to utter. ing, Cyvrangon, thou unto whom all earthly

"Invisible! Thou almost makest the blood held the honor and the life of Isabel thus freeze in my veins; and yet, I trust thee in nified Stonehenge. For these stones each stone than the Pythagorean one. visible and rendered so by thee. Then what a temple (until the Romans and Phoenicians) it Not pronounced as

"Initiate of such mysteries as the Christian well, grieve not for popinjay who could de-well, grieve not for popinjay who could de-ceive thy trusting youth. Thou art beautiful, Cyvrangon, to whom Excaliban, the sword the first material god of Druidism, and the plain

‡ Druidical magician's wand, 8 Of which the Druid's wand was composed. It of the gods, they (the gods) gave him a staff of green laurel "to cut, or shave, and mark." * Priest.

many years ago. - Saladin.

tray!"

DEARAnd wherefore, man of mystery"-Cattracth's** honor,

Lady of the Lake."

mortals; for in the time they lived Genius was court; not long-not long-and you will ab awarded honor, lady, and was acknowledged jure them both forever. Cyvrangon the magito be the priceless gift bestowed on such as cian tells thee this, Cyvrangon the Prophet, had in former incarnation earned by deeds of who, on the eve consecrated by his ancestors, tt.boog

'The Gododni,' was called 'Aneurin Gwawd- green vervain and selago all consumed flashed rydd,'tt and was 'The Monarch of the Bards.' high in the sacred light, the Mhior-Bheilt From him descended—but I will not tell thee pointed ever to the stars floating in infinite who it is. Certain thou wilt learn anon, for space, and to the truths which they recorded "and suffer me to rest undistinguished and he is great in power. Ambition caught him on their azure scroll. Fear not, then, O ple maiden such as I but ill deserves a reign. gods—the institutions which for centuries had future, and ere three more suns shall set thou been transmitted in perfection only to the shalt be rescued from the danger that now few -- to embrace the pernicious doctrines ex- threatens thee!" desert, fair Isabel; and thoughts, which should pounded by the Nazarene, uncultured and untestified to by a prominent gentlemen of this city. desert, fair Isabel; and thoughts, which should we commenced in No. 225 the publication of its the free unto our meanest subjects, is surely so companion piece, the scenes being laid in England. It is by Hammond Hills, of the Agnostic unto their king; and for our thoughts, why, land. It is by Hammond Hills, of the Agnostic unto their king; and for our thoughts, why, land. It is by Hammond Hills, of the Agnostic unto their king; and for our thoughts, why, land. It is by Hammond Hills, of the Agnostic unto their king; and for our thoughts, why, land. It is by Hammond Hills, of the Agnostic unto their king; and for our thoughts, why, land the descendant of the Agnostic unto their king; and for our thoughts, why, land the descendant of the Agnostic unto their king; and for our thoughts, why, land the descendant of the Agnostic unto their king; and for our thoughts, why, land the descendant of the Agnostic unto their king; and for our thoughts, why, land the descendant of the Agnostic unto their king; and for our thoughts, why, land the descendant of the Agnostic unto their king; and for our thoughts, why, land the descendant of the Agnostic unto their king; and for our thoughts, why, land the descendant of the Agnostic unto their king; and for our thoughts, why, land the descendant of the Agnostic unto their king; and for our thoughts, why, land the descendant of the Agnostic unto their king; and for our thoughts, why, land the descendant of the Agnostic unto their king; and for our thoughts, why, land the descendant of the Agnostic unto their king; and for our thoughts, why, land the descendant of the Agnostic unto the agnostic Journal, London. We are sure it will prove of John of England tells thee, maiden, thou art tian dogma, that Genius is the brand of Cain, now our monarch would not yield me even to great interest to our numerous readers. All new the fair object that engrossest them. Already and should by man be made unto his fellow-my father's care."

yearly or trial subscribers will get "The Night art thou envised by many a proud dame, I war. man a life-long curse; and the descendant of "Not to thy father's care." rant thee; yet art thou too high in favor to be the Bard Ansurin is lost to Druidism—lost to child; but yet, to one who holds a higher auinjured by their shafts, and they who would honor too, save only such honor as its name thority even then his own, King John of

age, fairest Isabel, when at our court at "Cyvrangon, shake not the faith in which now, and sleep in peace: in Winchester we do proclaim our favor for the I have been reared; I am not learned as thou shalt be free from danger." art in the pre Christian doctrine; destroy not "Such favor, sire, would crush me with its thou the hope which bids me bear my present then!" woe so I may inherit joy hereafter. I am opventured Isabel, gathering courage from im. pressed by doubt and fear; oh! let not thine free from danger, but—a heavy trial awaits become the hand shall dash the crystal vase thee." away, and leave only the ruined fragments to

shouldst seek one more deserving than my- Llywarch of the bloody lance, fell without isself. Of my poor rustic charms methinks sue at Cattreath; his lance, or sword, was lost amid the waving trees. thou all too soon wouldst tire. How could a seized by spirit hand even as he expired, and precious stone, set in the silver sea, "collected simple maid like me, so new to court and was mysteriously conveyed to Koeten, at whose death it was regained by Taliesin, from and wept till morning's dawn. the Lady of the Lake, in return for the valiant song of 'Cann y Medd.'* Taliesin of the Golden Torque, Taliesin of the Triads, who, ing her; "it is not often our subjects venture dying, threw Excalibar into Lake Gelrionydd on the morning following the events just narfrom him it is Cyvrangon's boast he has rated. King John had been found by his

sword of fire. "Dost wonder, maiden," said the Draoi, as Label de Clere, so early called upon to suffer, Thus saying the depraved monarch seized drooped almost fainting beneath the weight of on Isabel, and was about to bear her from the calamity on Isabel, and was about to bear her from the calamity of the cal iesin over Arthur's sword, unlimited power, aspribing to supernatural agency the calamity My British blood is tainted with the Norman. and hath lost thereby certain mystic potency. Once only in the cycle of nineteen years may

"Shall never more be wielded by my hand."

"Never, Cyvrangon?" "No, lady, never. In nineteen years the stars complete their revolutions; until that time no power is given me to transform the Slatnam Druidheact into Excalibar; and when that time shall come, lady, this hand will have cast the jeweled blade into the flowing. Vaga. I Cyvrangon hath wielded for the last time Ar-

thur's sword in thy defence, fair maiden." his fate?"

"For three days blind!"

"Cyvrangon, thou affrightest me." "In three days, lady, much can be done to save thee. King John will not, for that he cannot, leave for Winchester to morrow."

"Then teach me, Cyvrangon, in the meanpalace." "Thou shalt quit the palace, lady."

"Sayst thou so? And shall I enter once again my happy home at Kirton? Oh! Cyvrangon, rather than linger here, let me be buried for

† Grove of the Hero and true house of God. t The Great Intelligence.

the way I may find means to quit this hated

§ King Arthur.

Roman Tongue,

British lad (battle) and Traeth (strand), was sig- another a sentiment of a somewhat higher order foisted their idolatrous practices on British soil no sacrifices or images were introduced into Druidic faith; after then the plain stone was stone developed into the first idol, and image-worship and superstition held their own. By these means Rome and Greece have been ena-troop the Prince of North Wales, Maelgwyn Omaha, Neb. kingdom, and may do so again. What thinkest thou, then, wilt thou not withdraw thy love from him who doth not covet its possession, and bestow it upon one who would set a according to their code of laws.

these means Rome and Greece have been ensighed to claim the origin of mythology, while they bled to claim the origin of mythology, while they of claim the origin of mythology, while they derived their first principles Britain, which country may claim an antiquity as great than that of Greece or Rome). For Medway. these stones, each a temple, the bards or immor-tals would naturally engage in battle.

*Traditionally alleged to be the village of blazed without consuming fuel. Drui' lauach is, Catterick, near Richmond, Yorkshire, the still doubtless, from the Gallic De' lan, lightning.

it The finger of Bel; Celtic for marvel or mire-

of Koetan, hath been entrusted by the self-spot to fly-anywhere anywhere so I may same hand that gave it him, then snatched it never more be tempted by the splendid mosk at the rising flood from Sir Bedevere, his erv of a treacherous court, or he placed again untito, and hore it back again to the weird in power of king whose attentions but be-

"Peace, maiden," said the Druid in a tone (Listen, maiden," ln King Arthur's time, of command; "have I not told thee by thine six centuries and a half gone by, flourished own act thou never caust be free? Then yield three demi gods. Thy Norman-Wallon | calls not thus to vain replining; thy path is marked them simple poets. Yet were they demi-gods, for thee upon the book of Fate; thou canst not who wrote for immortality, and fought for escape thy destiny, nor can the king weave for thee the meshes of thy future life; it all is "Men called these demi-gods the three im- pre-ordained. Yet have no fear for king or virtue and self-sacrifice a higher state of man- the sixth of the moon, entered the mystic cyele of the Rholdroryg, * beheld the heavens by "One of these demi-gods, the author of the flame of the Drui' lanach, and, as the

"But who can rescue me?" asked the

"Not to thy father would he yield thee England will, perforce, surrender thee, Go "Cyvrangon, shake not the faith in which now, and sleep in peace; in short time thou

"Free from danger! Free from all sorrow

"No, maiden; I said not that; thou wilt be

"A heavy trial!" murmured Isabel. "Cyvrangon the Faid hath said it," replied "Lady, we will pass Aneurin by. The the visionary, "and it shall come to pass. But second immortal Cenau, of Llywarch Hen, go now—go—I will not tell thee more," And the form of Cyvrangon the Briton was

> And Isabel de Clere realized she was alone And the trembling maiden soughther couch

It would be impossible to describe the scene of confusion which prevailed within the castle simple laurel stave to jeweled orosshilted of sight. It would prove to be a temporary blindness only, the physicians said, as the craven monarch oursed and prayed in turn; he resheathed the weapon, "that thou hast not but, temporary or otherwise, the assemblage which had befallen the king, were overcome with reverential awe, and the Myrtle Grove was at once proclaimed an enchanted and unhallowed spot; and not a man in all that throng was there who durst again set foot in

> thus England's courtiers learned that God's ancinted king was mortal like themselves, and subject to mortal weakness. (TO BE CONTINUED.)

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**The great battle, led by the aforementioned bards, the Battle of Cattraeth, has been described as taking place on the Eastern Coast of Yorkshire, the Cataract of Bede; * I lean to the more poetical idea that by Cattraeth, from the Druids taughts metempsychosis which transmitted the soul from one human body only into

* Druid's wheel. † The flame of the Druids which is said to have

Spiritualism the World's Creat Need.

Glory to God! The cry goes forth, From east to west, from south to north, For Spiritualism gaineth sway-Glad herald of a brighter day! Too long have minds in darkness been Oppressed with grievous doubts and sin; Now light has come dispelling gloom, Aud driving shadows from the tomb, While many a soul is glad to see The proof of immortality; And many more the way will learn, By which they will from error turn.

We hail this grand, auspicious time, When Spiritualism's march sublime Is treading error in the dust. And learning men in God to trust. It is of pure celestial birth. Sent down from heaven to bless the earth, It is the world's great special need, Based on no dogmas stern, nor creed; But claims that to all men is given A birthright glorious in heaven, In it alone will mourners find A solace for the sorrowing mind, Assuring them they'll meet again Their Lord, where bliss doth eyer reign.

The raps that gave so much surprise, Announcing spirits from the skies, Were but the first faint dawning ray Of what around us shines to-day, Its light to truth eternal wed, With a resistless power hath spread, And many a weary, fainting soul Has felt the joy of its control. Oresda, dogmas, superstitions all Before its progress grand must fall; O'er all the world, from cot to throne, Its power will be felt and known, And men will see come down to them The shining "New Jerusalem!" Popes, priests and kings are struck aghast, To see their day of power past, When none will own a despot's nod, And only bow in love to God.

Proud thrones are tottering to their fall, No more to hold the world in thrall; God worketh out his purpose grand, With his divine, unerring hand. Of all events he holds the rein. And will at last make mysteries plain-Will lead all wandering feet aright, Till all will in His law delight.

God speed the time when o'er the world Love's banner ever will be furled, When wars and murders all will cease, And nations hail the reign of peace. When through the world God's will is done, And heaven and earth will be as one! By mystic wires thoughts will fly From mind to mind, through earth and sky; And spirits will to mortal ken, Appear and speak as living men And even now on earth they roam As welcome guests in many a home! We see their forms, feel touch and breath, Assuring us there is no death! To us it is a sweet surprise-To see them thus materialize.

Men yet will see, with raptured eyes, The earth become a paradise, When joyful hopes are never crossed, And paradise will ne'er be 'lost," And panoplied with truth divine, Will Spiritualism ever shine! Then bound together men will be In bonds of sweet fraternity! M. PARKER RUSSELL.

An Old Pioneer Passed on.

General Experience Estabrook, a distin-Spiritualists, THE PROGRESSIVE THINKER guished lawyer and citizen of the State of leads, for deading minds send in their best Nebraska, has passed to higher life. The old thoughts, and they know by so doing they familiar face so long known among the citizens of Omaha, no longer welcomes us. The grave has enclosed his body, but his spirit, has gone on to meet its reward. He died as he lived, a Spiritualist, always as true to his "The Spiritual Evangelist" Hymn Book. convictions as a needle to the pole. He never clouded his religion by a veil; but to all men was an outspoken and firm adherent to the cause, which he avowed years ago. He morning of the 26th of March.

He had reached the age of eighty-one years, and within a very few days would have celebrated the golden anniversary of his wedding. He was perfectly rational until Sunday morn-Modern and Bible Spiritualism, showing their ing, and his death came upon him as the sleep upon an infant. The General traces his descent from the Mayflower, and was born in Lebanon, New Hampshire, in 1813. He has filled many positions of honor and trust in the State of Nebraska, as also in the State of Wisconsin, from which he emigrated in the spring of 1855. He was Attorney General of Wisconsin for a term of two years. He has been in close accord with Spiritualism for many years, and has attended the various camp meetings, where his tall form will be remem-Sinnett, Considered theoretically, philosophically and theosophically. Price \$1.25.

| The Druids held opinions similar to those of Pythagoras, though not quite the same; for, while Pythagoras believed "the souls of animals infused themselves into the trunks of men," the Druids taught a metempsychosis which transmitted the soul from one human body only into another—a sentiment of a somewhat higher order than the Pythagorean one.

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| The Druids held opinions similar to those of Pythagoras, though not quite the same; for, while Pythagoras delived "the souls of animals infused themselves into the trunks of men," light. His mind was remarkably clear and logical, and he brought the same accumen to logical, and he brought the same accumen to be been in the investigation of the psychic laws as he had been accustomed to use in his legal training at the bar, where he had been very successful. He never faltered in his faith, but lived and died a true Spiritualist.

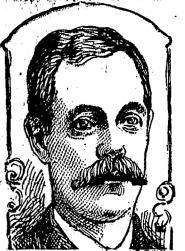
| His wife and two children are left to mourn have the same sounds at the spirit of Edgar A. Pos. They successful, the relieve to the spirit of Edgar A. Pos. They successful, the relieve to the spirit of Edgar A. Pos. They successful, the relieve to the spirit of Edgar A. Pos. They successful, the relieve to the spirit carcinate o bered by many admiring friends. Our cause

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THE PRIEST, THE WOMAN

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THE PROGRESSIVE

THE BIBLE SPIRITUALIST'S CONCORDANCE A Digest of Biblical Spiritualism.

BY REV. MOSES HULL,

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

ACTS OF THE APOSTLES,

The Greek word rendered Acts is Praxies, the holy ghost, and signifies Practice. Facknowledge I like Verse 43 says: "And fear came upon every than I do the present title of the book. The by the spostles. book, no matter when or by whom it was writwithout reproducing the entire book.

chosen."

It seems that be is through with telling many infallible proofs, being seen of them for the promise of the father, which, saith he, verses 12 to 16. ye have heard of me."

that he showed himself alive after his passion, | under spirit influence, or under the influence or suffering. These proofs are regarded as of the holy ghost, he gives as follows: "Ye infaltible: Jesus was not only seen but he rulers of the people and elders of Israel. if talked with them. Then he refers to the we this day be examined of the good deed elsewhere. In verses 9 to 11 a cloud received is made whole; be it known unto you all, and Jesus out of their sight, and two men-spirit to the people of Israel, that by the name of men-spoke to the disciples and promised that Jesus Christ of Nazareth, whom ye crucified. he would return in like manner as they had whom God raised from the dead, even by him seen him go away. This promise was many doth this man stand here before you whole." times fulfilled. The cloud that received Jesus See iv., 8 to 10. Knowing Peter to be utterwas the same kind of a cloud that, in former ly uneducated, of course the people marveled days, rested on and in the tabernacle. See and feared his power. See verses 13 to 18. Numbers xi. 25.

was fully come, they were all with one accord | heard." Verses 19, 20. in one place. And suddenly there came a sound from heaven as of a rushing mighty in consequence of the opposition they had to wind, and it filled the house where they were encounter. As a result great physical phesitting. And there appeared unto them cloven tongues like as of fire, and it sat upon when they had prayed, the place was shaken each of them. And they were all filled with where they were assembled together; and they the holy ghost and began to speak with other were all filled with the holy ghost, and they tongues as the spirit gave them utterance."

A brief explanation here might not be amiss. -the pneumatos hagion-spirit power.

2nd. It lit upon each of them in cloven tongues. In the Greek-divided languages. spirit gave them utterance.

4th. They had sat ten days in a seance before this spirit power came to them.

This power was as marvelous as anything in modern Spiritualism, and of course it was necessary as it is now for its opponents to Verse 11 informs us that many signs and necessary, as it is now, for its opponents to explain it. These Galilean fishermen, understanding no language except the mongrel ple by the hands of the spostles. Here provincial dialect of Galilee, were speaking was also a wonderful development of healing seventeen different languages—were perhaps power. Verses 15 and 16 speak of it as folgiving everyone tests in their own vernacular. No wonder they were, as the writer says, confounded and amazed. See verses 6, 7 and that at the least the shadow of Peter passing 12. The only explanation they could give by night overshadow some of them. There was the very absurd one that these men were came also a multitude out of the cities round filled with new wine. Verse 13.

This brings Peter to his feet, who quotes to them their prophet Joel, as follows: "But and they were healed everyone." this is that which was spoken of by the prophet Joel: and it shall come to pass in the last tue in the shadow of Peter, but there are magdays, saith God, I will pour out of my spirit netic mediums who carry an atmosphere of upon all flesh, and your sons and your daugh. healing which circulates within about the disters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and my handmaidens will I pour out in those days of my spirit, and they shall prophesy." Verses 16

to 18. verse 22 by saying: "Ye men of Israel, hear all the words of this life." Verses 18, 20. these words: Jesus of Nazareth, a man [not a god] approved of God among you, by mira. but does the reader observe that it was in the cles, and wonders, and signs, which God did night? If spirits could take the apostles out by him in the midst of you, as ye yourselves of prison in the night, as is here recorded. also." He carries this same argument on, until in verse 33 he says: "Therefore being of jail, at Oswego, N. Y., as it is recorded ation, stricken with blindness—a psychologic by the right hand of God exalted, and having received of the father the promise of the holy cers made about the same report. It is as and that it is a proof of his anastasis, or his out before the doors: but when we had opened, having risen out of death.

In verse 37, the people were convinced by they did not. It was: What shall we do to obtain this power? Peter's answer is to the point. He says: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy ghost. For the promise is to you and to your children, and to all that are and off, even as many as the Lord our God shall call." Verses 38, 39. What they were after was the gift. The promise to

mission of sins they should receive the gift of

the title The Practice of the Apostles better soul: and many wonders and signs were done

Chapter iii., opens with Peter healing the ten, has more Spiritualism in it than any other lame man. See verses 2 to 8. Verses 4 to 8. book I ever read. Indeed; a person can hardly read as follows: "And Peter fastening his bring out all the Spiritualism there is in it eyes upon him with John, said: Look on us. And he gave heed unto them, expecting to re-This book purports to have been written by ceive something of them, Then Peter said: the author of the book of Luke, and ad Silver and gold have I none: but such as I dressed to the same party. It begins with: have give I thee: in the name of Jesus Christ 'The former treatise have I made, O Theoph- of Nazareth rise up and walk. And he took ilus, of all that Jesus began both to do and to him by the right hand and lifted him up: and teach, until the day in which he was taken up, immediately his feet and ankle bones received after that he, through the holy ghost had given strength. And he, leaping, stood and walked. commandments unto the apostles whom he and entered with them into the temple. walking and leaping, and praising God.'

Here Peter fastens his eyes upon him: and what Jesus did and taught while in the mortal thus a hypnotic power was imparted from body: now he is to tell what he did in connec- Peter's eyes. Then Peter did his work in the tion with the apostles after his exodus. He name and by the power or influence of Jesus continues the introduction partly quoted above | Christ, as mediums heal in the name of their by saying: "To whom also he showed himself spirit guides. Strength was imparted from alive after his passion (suffering-Greek) by Peter's hand: he received strength when he took him by the hand. When Peter saw the forty days, and speaking of the things pertain excitement of the people over the matter. he ing to the kingdom of God, and being assem- exclaimed that it was not of his power that bled together, commanded them that they this was done, but he, as a medium, did it by should not depart from Jerusalem, but wait the power he received from Jesus Christ. See

They afterward brought Peter to the rulers Here the evidence that Jesus was alive was to make an explanation of this cure: which, "Comforter" promised in John xiv., 16, and done to the impotent man, by what means he Their answer was: "Whether it be right in The manifestations of this book really begin | the sight of God to hearken unto you more with chapter ii., 1 to 4. The account reads than unto God, judge ve. for we cannot but as follows: "And when the day of Pentecost speak the things which we have seen and

> Verses 24 to 30 contain the prayer made nomena occurred. Verse 31 says: "And spake the word with boldness.

Chapter v., 1 to 10, gives an account of the 1st. The thing that came with a sound as death of Ananias and Sapphira. These two of a rushing mighty wind, was the holy ghost persons, if there is any truth in the story. were either killed by the spirit power or by Peter's hypnotic power: or they were thrown reters anyphotic power: or they were thrown into a trance and buried alive. The hurry among that people, in those days, to bury the dead, caused them, no doubt, to bury people will be shown in its proper place.

The hurry and passed on through one street; and forth mates and friends, was filled with the teachers and schoolmates who so loved her, save her dead, caused them, no doubt, to bury people will be shown in its proper place.

The hurry and passed on through one street; and forth mates and friends, was filled with the teachers and schoolmates who so loved her, save her dead, caused them, no doubt, to bury people will be shown in its proper place.

The hurry and school mates and friends, was filled with the teachers and schoolmates who so loved her, save her dead, caused them, no doubt, to bury people will be shown in its proper place.

The hurry and school mates and friends, was filled with the teachers and schoolmates who so loved her, save her family, consisting of four persons.

The class of teachers and forth mates and friends, was filled with the teachers and schoolmates who so loved her, save her family, consisting of four persons.

The class of teachers and forth mates and friends, was filled with the teachers and schoolmates who so loved her, save her family, consisting of four persons.

The class of teachers and forth mates and friends, was filled with the teachers and schoolmates who so loved her, save her country and school mates and friends, was filled with the teachers and passed on through one street; and forth mates and friends, was filled with the teachers and passed on through one street; and forth mates and friends, was filled with the teachers and passed on through one street; and forth. 3rd. Spirits spoke, or they spoke as the among that people, in those days, to bury the sometimes who were not dead. A postmor tem on their bodies would at least have killed them before they buried them, as it did Bishop,

wonders were wrought among the peolows: "They brought forth the sick into the streets, and laid them on beds and couches. about Jerusalem, bringing sick folks, and them which were vexed with unclean spirits:

Probably no one believes there was any virtance from their bodies that their shadows contagion of health.

The next phenomenon is related as follows: "And laid their hands on the apostles, and put them in the common prison. But the Peter declares this to be a fulfillment of angel of the Lord by night opened the prison that prediction, and argues that Jesus was doors, and brought them forth and said: (10. the controlling influence. He commences in stand and speak in the temple to the people

> This was a powerful physical manifestation. why could they not take Luke P. Rand out they did in 1855? In both instances the offi-

we found no man within." Verses 22, 23. Chapter 6, in speaking of Stephen's mediumship says: "He was full of faith and of this spiritual mediumship." the manifestations and Peter's arguments and the holy ghost." That is, spirit power. See cried: "What shall we do?" Many think they vi., 5. Again, verse 8, says: "And Stephen, asked: "What shall we do to be saved?" but full of faith and power, did great wonders and miracles among the people."

In verse 10, "They were not able to resist the wisdom and the spirit with which he spake."

Stephen was sometimes transfigured. Verse 15 says: "And all that sat in the counit had been the face of an angel."

. In chapter vii., Peter preaches the wonderwhich Peter referred was that found in Joel ful discourse for which they put him to death. them all out of the house before he attempted for a season. And immediately there fell ii., 28, of the pouring out of the spirit. It In verse 2, he says "the God of glory ap- this great manifestation? Such critical cases on him a mist and a darkness, and he went will be seen here that baptism was, as in other peared unto our father Abraham;" thus prove of healing require very subtle conditions; the about seeking some one to lead him by the places, for spiritual development. The prom. ing that Abraham was a medium. This "God best way to get them is to be entirely alone hand." ise was, if they would be baptized for the re- of glory" I have before proved to be the spirit with the patient.

of a dead man. Verses 30 to 34 throw more when forty years were expired, there appeared to him in the wilderness of Mount Sinai an angel of the Lord in a flame of fire in a bush. When Moses saw it he wondered at the sight, and as he drew near to behold it, the voice of Peter, who would come and tell him what he They say: "But God raised him from the the Lord came to him, saying, I am the God ought to do. Verses 3 to 7. of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. Then Moses there he fell into a trance, as thousands of salem, and who are his witnesses unto the peotrembled and durst not behold. Then said other mediums have done since. A spirit ple." the Lord unto him, put off thy shoes from thy came to him, who claims to be the same angel feet, for the place whereon thou standest is who appeared in the vision to Cornelius.

In xiv., 8 to 11, the writer says: "And Service, an Careful Comparison of Biblical and there sat a certain man at Lystra, impotent who appeared in the vision to Cornelius. The writer says: "And Service, an Careful Comparison of Biblical and there sat a certain man at Lystra, impotent who appeared in the vision to Cornelius. The writer says: "And Service, and Careful Comparison of Biblical and the vision of the place whereon the efficiency of the contents of each chapter."

In xiv., 8 to 11, the writer says: "And Service, and Careful Comparison of Biblical and the vision to Cornelius."

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preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with a loud voice, came out of many that were possessed with them, and many taken with palsies, and that were lame, were healed." If there were no spirits, or no mediums, or if spirits payer get, possession of the same hour."

Came out the same hour."

In chapter xii., Peter was put in prison; but prayer was made the same hour."

In this instance Paul was evidently the same to the steamboat. Objections to the Elegraph. Objections to the Steamboat. Objections to In this instance Paul was peaken of Ignorance. A British Lord and the Steam of Ignorance. A British Lord and the S could they be cast out?

the sorcerer. He saw that mediums were de- raised him up, saying, arise up quickly. And angel said unto him, gird thyself, and bind veloped in the same way. He thought as many do, that anybody could be developed; and so he did. And he but Peter was more honest than many medium are to-day, who take money from anybody and for any purpose. Some try to make anyone believe that he or she will make a good medium: all they have to do is to pay them for development. Peter simply said: "Thy money perish with thee; because thou hast the gift of God may be anyone and second; and they went out the gift of God may be anyone and that the gift of God may be anyone and the same way. He thought he said unto him, gird thyself, and bind on thy sandals. And so he did. And he many do, that anybody could be developed; said unto him, gird thyself, and bind on thy sandals. And so he did. And he bodies that they leave an impress of a short life that cannot be effaced. Such was the life of Daisy May Peele, who passed away at Indicate the purpose and that they leave an impress of a short life that cannot be effaced. Such was the life t will be shown in its proper place. know of a surety that the Lord hath sent his of girls with whom she would have graduated

sent him out to preach. On his way he saw of Herod, and from all the expectation of the all save the parents, in the room, heard for the a gentleman riding in a carriage, and a spirit people of the Jews." spoke to him and told him to 'go now, and Fermit me, before quoting more, to offer a were filled with members of the Society and the man's baptism. It is recorded in verses this? I will enumerate a few of the points: 39, 40, as follows: "And when they were 1. Peter was in prison, chained with two and asked me to read two of them at the servcome up out of the water, the spirit of the chains and guarded by soldiers. Lord caught away Philip, that the eunuch saw 2. These manifestations occurred in the send you, and, "Do They Ever Think of Me." him no more. But Philip was found at Azo night, with no light only what the angel She has left enough poems for a good-sized tus." This was rather a wonderful manifesta. brought. tion. If Philip was caught away from Gaza, or from between Jerusalem and Gaza, to Azo- light-shining about him. tus, he could not have been carried less than thirty miles, as the reader can satisfy himself ropes or chains ever fell off the Davenports. by examining a map of that country.

In ix., 3 to 17, is the history of the conversion of Saul of Tarsus, afterward the apostle was Dr. Luke P. Rand let out of the Oswego, ing cruehed out." That night when the phy-Paul. The record is too lengthy to reproduce N. Y. jail, in 1855. here. Suffice it to say: 1st. As they fourwould reach. Peter carried in his body the neyed, a light shone from heaven—a spirit this was done, as modern mediums generally away and said: "A light gone out." But one light which all could and did see.

2d. A voice, a spirit voice, spoke to Saul: and all heard the voice. See verse 7.

none of his companions saw him. See verses and hath delivered me out of the hand of thing of the past. CARRIE E. S. TWING. 7, 17, and 26. This proves that Jesus was Herod, and from all the expectation of not there in his physical body: had he been the Jews." The expression, "was come there in just such a body as Paul and his come to himself," is a very common one among panions had: all could have seen him. This Spiritualists. wonderful manifestation made a convert of him to preach immortality to the people.

4th. Saul was, as a result of this manifestblindness. Verse 8.

5th. A medium in Damascus had a vision ghost, he has shed forth this which ye now follows: "The prison truly found we shut informing him of Saul and his condition, and see and hear." He argues that Jesus did this, with all safety, and the keepers standing with. Saul at the same time had a vision of Ananias coming to him. Verses 10 to 12.

6th. Ananias, by putting his hands on Saul, caused him to receive the holy ghost: or dained, or developed by the laying on of the

had been sick eight years. The most marvel- follows: "But Elymas, the sorcerer (for so is ous manifestation is found in verses 36 to 40. his name by interpretation) withstood them, It is the supposed raising of Tabitha, or Dor- seeking to turn away the deputy from the cas, from death. They supposed she was dead: faith. Then Saul (who is also called Paul), perhaps Peter's clairvoyance told him that she filled with the holy ghost, set his eyes on him, them all forth, and kneeled down and prayed: chief, thou child of the devil, thou enemy and turning him to the body said, Tabitha, of all righteousness, wilt thou not cease to cil looking steadfastly at him, saw his face as arise. And she opened her eyes: and when pervert the right ways of the Lord? And now, she saw Peter she sat up."

Does the reader notice that here Peter put and thou shalt be blind, not seeing the sun

light on the subject. They read thus: "And quoted, but I will only give a synopsis of its Whether it was done by Paul's power or by contents:

2d. Peter goes up on the housetop to pray:

before a committee of his brethren for introup steadfastly into heaven; and saw the glory
of God, and Jesus standing on the right hand
of God, and said: Behold, I see the heavens
opened, and the Son of man standing on the
right hand of God." Verses 55, 56.

As Spiritualists invite spirits to be present
when they pass away, so the record says:
"And they stoned Stephen, calling upon God,
and saying, Lord Jesus, receive my spirit."
Verse 59. The word God in this text is not
in the Greek text, but is supplied by the translators to destroy the meaning of the text.

In the being full of the holy ghost, looked
due gentles.
In verse of Jesus.
In verse of Jesus.
In verse of Jesus.
In verse of Jesus as visions appeared to him—a man
saying and said: Behold, I see the heavens
opened, and the Son of man standing on the
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In verses 16 to 19 is an astounding manifestation—it will bear quoting: "And it came
to pass as we went to prayer, a certain damsel
possessed with a spirit of divination met us,
which brought her masters much gain by
soothsaying; the same followed Paul and us,
and cried, spirit.—Are We polyded? A Contract They
as visions appeared to hen."

In xvi. 9, 10 a vision appeared to Paul,
as visions appeared to him—a man
flatth of the fighth the of the Spirit.—All Subjects
as visions appeared to him—a man
from Macedonia—and help us."

In verses 16 to 19 is an astounding manifestation—it will bear quoting: "And it came
to pass as we went to prayer, a certain damsel
possessed with a spirit of divination met us,
which brought her masters much gain by
soothsaying; the same followed Paul and us,
and continue."

In verses 16 to 19 is an astounding manifestation—it will b

In the Greek text, but is supplied by the translators to destroy the meaning of the text.

The fact is it was Jesus that Stephen was calling upon, as is evidenced by the words.

"Lord, Jesus, receive my spirit."

The record says: "Then Philip went down to the city of Samaria and prophesied, as followed Paul and us, and cried, saying, these men are the servants of the most high God, which show unto us the way of salvation, and this did she many days.

But Paul being grieved, turned and said to the spirit of the spirit is command thee in the name of plantation. Spiritualism and Elevien is the opposition (?). Spiritualism will not "down." "Old came out the same hour."

The charter is the same followed Paul and us, in the Church?

Chapter VII—Are We Deluded? A Common Cry. Contradictory Positions. Order of Batteries. They way of salvation, and this did she many days.

But Paul being grieved, turned and said to the spirit is command thee in the name of plantation. Spiritualism and Elevien and cried, saying, these men are the servants of the most high God, which show unto us the way of salvation, and this did she many days.

But Paul being grieved, turned and said to the spirit is command thee in the name of plantation. Spiritualism and Elevien is the Church?

Cuapter VII—Are We Deluded? A Common Cry. Contradictory Positions. The Contradictory Position is and cried, saying, these men are the servants of the most high God, which show unto us the way of salvation, and this did she many days.

But Paul being grieved, turned and said to the spirit is command thee in the name of plantation. Spiritualism and Elevien is common than the Court. The command the prophetic is and cried, saying, these men are the servants of the most high God, which show unto us the way of salvation, and this did she many days.

But Paul being grieved, turned and said to do the most high God and Mediums deceiving the way of salvation, and this clauring the court. The court is command the position of the most high God and Mediums deceiving the way

came upon him, and a light shone in prison: Paul In verses 15 to 20, is the history of Simon and he smote Peter on the side [a touch] and veloped by the laying on of the apostles' his chains fell off from his hands. And the In verse 25, an angel came to Philip, and angel, and hath delivered me out of the hand in February bore her body to the grave, and

join thyself to the chariot." Philip got into a few brief comments on this. Was there ever friends of the family. When I reached the conversation with the man, which resulted in anything more like modern Spiritualism than

3. The angel came in with a light-spirit

4. Peter's chains fell off as quick as the

5. The prison doors were opened and Pe- you feeling, Daisy?" "Better in my body, ter was let out. In exactly the same manner Doctor, but I feel as though my soul was be-

6. Peter must have been entranced when last struggle, he sighed as he turned are when such wonderful phenomena occur, who knows better says a light rekindled on The writer says in verse 11: "And when Pe- the heavenly hills, to shine brighter and ter was come to himself, he said: Now I know brighter; a light that will never fade, because 3d. Saul, afterward Paul, saw Jesus, but of a surety that the Lord hath sent his angel all clouds and hindrances to true growth are a

Verses 12 to 18, tell of Peter's going to Saul to the belief in immortality, and fitted Mary's house and knocking at the gate for admittance. When Rhoda, Mary's daughter, went to the door she saw Peter, and said so; but they said: "The damsel is mad," and as an explanation of the raps at the door, they said: "It is his angel." Did they believe that his spirit or his angel had left the form, and was there rapping? or did they believe it was his guardian angel? No matter, in any case they believed in spirit raps.

In xii., 2, 8, Paul and Barnabas were orapostles' hands. In verse 8 Paul begins his In verses 33, 34, Peter heals a man who work as a medium. Verses 8 to 12, read as was not. Verse 40 says: But Peter put and said: O, full of all subtlety and all misbehold, the hand of the Lord is upon thee,

Here Paul set his eyes on him. The result 50 cents; cloth, \$1.

All of the tenth chapter of Acts should be was a psychologic or hypnotic blindness. the power of his guides, I cannot say.

1st. When Cornelius was at prayer an anogenees 30, 31 contain proof that Jesus was gel came to him and told him to send men to only seen by clairvoyants after his resurrec Biblical and Modern Spirit-Jopps, to the house of one Simony a tanner, for tion out of the dead, as spirits are seen to-day. dead; and he was seen many days of them which came up with him from Galilee to Jeru-

who appeared in the vision to Cornelius by ground. I have seen the affliction of my people which is in Egypt, and I have beard their groaning, and am come down to deliver them, and now come and I will send thee spirit informs Peter that they are there, and now come and I will send thee will be the spirit informs Peter that they are there, and now come and I will send thee will be the spirit informs Peter that they are there, and now come and I will send thee will be the spirit informs Peter that they are there, and now come and I will send thee will be the spirit informs Peter that they are there, and now come and I will send the spirit informs Peter that they are there, and have a spirit send the spirit informs Peter that they are there, and have a spirit send the spirit informs Peter that they are there, and have a spirit send the spirit informs Peter that they are there, and now come and I will send the spirit informs Peter that they are there, and now come and I will send the spirit informs Peter that they are there, and now come and I will send the spirit informs Peter that they are there, and now come and I will send the spirit informs Peter that they are there, and now come and I will send the spirit informs Peter that they are there, and now come and I will send the spirit informs Peter that they are there, and now come and I will send the spirit informs Peter that they are there, and now come and I will send the spirit informs Peter that they are there, and now come and I will send the spirit informs Peter that they are there, and now come and I will send the spirit informs Peter that they are there, and now come and I will send the spirit informs Peter that they are there, and now come and I will send the spirit informs Peter that they are there, and now come and I will send the spirit informs Peter that they are there, and now come and I will send the spirit informs Peter that they are there, and peter knows them by inspiration. Verse 3 the spirit informs Peter that they are there and peter knows the

diums, or if spirits never get possession of and the keepers before the door kept the 14. How many good mediums have been mediums, how in the name of common sense prison. And behold the angel of the Lord stopped in their work by just such men as

Passing Away.

There are souls so matured even in young B_{a}^{Y} Lois WAISBROOKER. THIS IS first time a Spiritual service. The other rooms One Vol. 12mo, 407 Pages, Cloth, \$1.50. house the father han led in a thick package of paper containing the poems Daisy had written, ice, which I did. "Passing Away," which I volume, and not only wrote poetry but prose; having already received pay for sketches she had written for the Inter Ocean of Chicago. The day previous to her passing out in the night, her physician said to her, "How are sician stood beside the bed and noted nature's

PASSING AWAY.

Darkness has come, for the moon has set, And the twinkling stars are dim above: The world without seems so dark and cold As dark as life without one to love.

And lying on a couch of pain While the weary watchers fall asleep, Old things come to my mind again-

That shone in the eyes of those I love. Darkness has fallen, for the moon is set. The flowers have gone in the autumn blast; So my life seems gone, and my cheeks are wet With tender tears for the vanished past.

So lying in the darkness all alone, Breasting the waves of an unknown sea, I think of how the loved have flown, And death is sweeter than life to me. Darkness has gone, for the sun has risen, Giving its splendor to land and sea-

Or, is it the open gates of heaven.
With loved ones waiting there for me? DAISY MAY PEELE.

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Sad memories that make me weep.

Full well remembered are sunny days,
Not sad and dark like these lonely hours,
When my heart was astray in the leafy ways
With the sweet bird-song, and the scent of flowers.

Sweet memories of such starry nights,
With the fair young moon in the heavens above;
But sweeter than all are the laughing lights
That shone in the eyes of those I love.

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BATURDAY, APRIL 14 1894

Ruinous to Religion.

Under the above headline the Chicago versity of Chicago, at the Kent Laborawanders closely by the lines all heretics have trod. He tells the truth-something not common to the average sectarian preacher. This article was preits earlier appearance. But hear the Doctor, as the Record told it:

"The prophets, under the old dispensation, did not mean to tell future happenings in the way which it is generally believed, but they could tell from the way people lived how things should different causes of materials from which the accounts had been taken, he gave the several theories connected with the story, 'The Sons of God,' and 'The Daughters of Men.' He advanced the principal arguments for the reconciliaand then attempted to overthrow them one by one.

Now, there is practical common sense. Judging from the past, the prophets could guess at the future. To have been strictly accurate the Doctor should have said: The prophecies were written long after the events occurred, and the sixteenth chapter, he must have stated that it was made up from Assyrian story, by some one who had access to Assur-ban-i-pal's library; that the residue of Genesis and all of Exodus were adaptations from Egyptian story; that Judges, Samuel, and Kings were made up from the story of Phœnicia, whose people were captured and removed to Babylon, to which Ezra had access when making ancient history for the colonists sent to Jerusalem, to repeople that region after its desolation But Dr. Harper did not rest after making such truthful utterances in regard to prophecy. Let the Record continue.

Having given his reasons for not believing any of them [the arguments] he came to the radical part of his address. Pausing a moment, he leaned over the "If this story of the Sons of God and

Daughters of Man be true historically, it would prove ruinous to religion and play havoc with our belief.
"Is this account history? No! Is it

scientific? No. It is simply a story and nothing more. "In explaining the stand he took he

said the writer of the story most likely lived in an age of superstition, and among superstitious people, and if his the Swedish language, is entirely descriptions, and we can send you the preaching should have any weight with the people, he did not wish to change the superstitious belief in this particular-a myth handed down from father to son for ages."

The position of Dr. Harper is substantially the same as that occupied a member of the First Society of Spiritfrom time to time in these columns, and ualists in Chicago. "Svenska Spiritualist he one the thinking world is uniformly adopting. All historians are derson, who has been an editor for prophets in the same sense the Jewish about eighteen years, partly in his prophets were, with the exception, we mother-country, Sweden, and partly trust, that they have not stolen so largely from others as these sacred plagiar- vanced thinker and fearless reformer,

Church Attendance.

cent of legal voters attend any sort of who have some Swedish neighbors or religious services. And yet with this friends to make this paper known disparity in numbers the preachers are amongst that people. The price of the organizing holy alliances with the ex- "Svenska Spiritualisten," to be paid in press purpose of combining the church advance, is 50 cents for this year; single yote of all denominations to force parties to labor and to legislate in their in-Chicago, Ill. terests. The 92 to 95 per cent of independent suffragists may be driven to Memory sometimes acts like an old the wall, and instead of voting to make fint gun; it hangs fire, yet ends by laws in the interest of superstition, going off.—Charles Reade. possibly they may influence legislation in the opposite direction.

It is not from nature, but from education and habits, that our wants are dear; heaven were not heaven if w chiefly derived .- Fielding.

Tax the Churches.

Is it not a burlesque on common sense, in view of daily observation, to leges because of alleged moral influence lesting, as showing, the status of our in the interests of the State? If the cause, church exerts such wondrous allurements in behalf of public virtue, why does it not show itself in the statistics of crime? Why do church members, and persons educated in Sunday-schools, constitute a majority of criminals? And why does the gallows yield such bitter to inquire of the masters in charge, both fruit? Hart, executed on the 16th ult. at Rockford, for the murder of his two condition of the armies of the great Higgins, executed in this city on the seeming? It is universally conceded by tude of the members of that church to-hall or temple especially devoted to wards the great body of the American ghostly ministrations and had said some all who know, that there never was a record of the Monthows States. clared himself a good Catholic soon time when the truths of Spiritualism South accept in the site and the clared himself a good Catholic soon time when the truths of Spiritualism South accept in the site and the clarest in the clared himself a good Catholic soon time when the truths of Spiritualism South, except in the cities of Baltimore, after his assassination of Mayor Har- were more vigorously pressed and Louisville, St. Louis and New Orleans, rison. Not all murderers are Catholics, pushed upon the thoughts of men than there are very few Roman Catholics.

by the churches. Instead of extending loved, who have passed beyond the veil and machinery whenever it can, and that as it may, the same words spoken to them special privileges, it would al- called death. most seem they ought to be placed on

prefers to applaud rather than condemn. Within the last few days information comes that a young clergyman, of rare only the alternative we have stated. Record gave awhile ago the synopsis of literary attainments, declines to introa lecture by the President of the Uni-duce prayer into his pulpit service. If he takes Jesus for his examplar he could tory, on "The Deluge." Dr. Harper not pray in public. If guided by good, has never been accused of heresy, but he practical common sense, as all who know

A test case was on a funeral occasion. pared several weeks ago, but the crowd- One of the young preacher's most deed state of our columns has prevented voted parishioners had lost a loved child, and it was hoped he would depart from his custom on that occasion. But he was inexorable. He did not lack reverence for that inscrutable power which clothes with life, and folds in copy his example.

Did Not Win.

Thomas Bonacum, a Catholic Bishop of the diocese of Omaha, was lately on tion of all conflicting interpretations trial for criminal libel. His counsel had the impudence to set up a want of jurisdiction in the civil courts, because the defendant was only subject to the laws of his church, and could only be tried by that church. The court quickly overruled the objection, and directed

the State to proceed with its trial. It has long been the position of the was the manner of writing history in Catholic Church that its officials were GRESSIVE THINKER, like an unknown pretation, and only those they designate None but our spirit friends even dreamed and a few are Prohibitionists, although as heretics have the temerity to call their authority in question.

Squelched Again.

The final act in the interest of religious demagogues has just closed in favor of humanity. The House committee to whom was referred the Godin-the-Constitution amendment, decided IVE THINKER has done a work which no to lay the subject on the table and report adversely to the prayer of the religious schemers.

We own to a feeling of mortification to see the name of Rev. Dr. Miner, a Universalist clergyman of Boston, itators will "bob up serenely," a year or two later, to be again squelched, as they have been every few years since the Constitution was first formed.

Svenska Spiritualisten

of a monthly paper, of which the first way, they lack the fiat that makes them number was issued here in Chicago last exchangeable. month. The paper, which is printed in voted to the spreading of the knowledge the oldest, purest and most beneficent of Spiritualism and its beautiful philosophy amongst the Swedes. Dr. A. A. and the one one-dollar paper that has Alexanderson, himself an inspired not been built up on the fraudulent speaker and spiritual healer, is the publisher and editor of this paper. He is also ing bonds with no adequate security. and his paper, which is very interesting and instructive, should therefore be circulated amongst the Swedes all over Church Attendance. this country as much as possible; and statistics show that only 5 to 8 per we think that it would be a very good cent of legal voters attend any sort of missionary work for all of our readers

High stations tumult, not bliss, create. None think the great unhappy but the great.-Young.

Tis expectation makes a blessing knew what it were. -Suckling.

All anniversary reports and items will exempt church property from taxation, be combined in one paper, and will aporto extend to its owners special privipear next week. It will be highly inter-

Spiritual Progress. . As the time has come and passed for anniversary of the advent of spiritual manifestation upon the earth, it is perhaps pertinent to take account of stock; visible and invisible, concerning the but nearly all are orthodox in religious now, both on the silent planes and in while in the Northern cities and towns faith. And so, too, as we have repeat the matter of argument and demonstrathere are six or seven millions. edly shown from statistics, is the case tion. Not only is this true among those with an overwhelming multitude of who are neither afraid nor ashamed to Catholics among the A. P. A. people is any individual whom it suspects has a

All students of Christian science, Menthe restrictive list with intoxicants, and tal science, Theosophy and Occultism if not suppressed, made to share in the are seeking to know of the things of the and indeed they would be indignant at church have secured the great bulk of itself is deepened by the source and such a charge but that leaves them the important offices of all the cities and place.

What would the opponents of Spicitphenomena, in manifestation. However strange this may appear, it is a fact. The ranks of our materialistic philoso-

constant desertions from their ranks. can candidates, if they happen not to be and now that the people have begun to "Reaching the sun, he is divested of While these changes of heart, may not members of the Catholic Church. They see the light, these cowardly sycophants all material substance, all carnal alloy. While these changes of heart, may not, death, but he entertained no faith that for the present, increase the active words of his would change immutable fighters and workers in the spiritual words of his would change immutable fighters and workers in the spiritual such an intolerant, proscriptive and vantage of their prestige and position to Law, so he showed consistency by si- ranks, it decreases the numbers and clannish manner. The Republican get the credit of bringing in the new turn out in future time and prophesied lence. We honor him for his brave breaks the force of the opposition's accordingly. Having touched upon the action and wish other thinkers would be action. tivity, and thus brings Spiritualism and its friends aid and encouragement.

As we look over the field, broad as to see the widening of the great rising wave of spirit power, moving forward

While these things, as mentioned, are too patent to be denied by any intelli their acts in question. The dupes of and maligned by traitors, in what should some Irish Catholic Republicans—good these priests have acted upon this inter- have been "the house of its friends."

of its wonderfully successful career. thinker on the earth. THE PROGRESSother paper could do, from the first mo- solidly with the Democratic party. ment of its first issue, as is fully conwords and most active support of all jury of our readers decide this matter? We get bushels of kind and encouraging compliments; but while it is pleas-(The Swedish Spiritualist) is the name ceries, paper nor ink with them; some-

> Send us subscribers, and cash for subphilosophy the world has ever known,

Criminal and Pauper Immigra-

tion. The recent publication of the census priminal statistics makes the awful disclosure that of whites, confined in the prisons of the United States in 1890, there were 28,440 and of these, 14,715 were natives of foreign foreign countries. Terrible as is this revela-51 per cent of the inmates of our poormust be done to arrest this tide of pauper and criminal emigration, and the sooner the better.

This is what the Daily News of April appeared as mysteriously as a summer's preeze. Miles was securely locked in a to flock into the A. P. A. for self-pronew cell. Capt. Campbell says that at 3 clock this morning his man was sound sleep. Just before 6 o'clock the doorman made another tour of the cells and found nothing more than a bad odor in the place which three hours before had contained the Spiritualist from the Bowery.

CALM WORDS.

Catholic Church.

Its Position in Politics.

Bishop Ireland-The A. P. A. Peoolics—Democrats Changing Into in which she says: A. P. A.'s-How to Dissolve the A. P. A.'s.

Taking into further consideration the a lecture on "The City of God," by Dr. ecent excellent address of Archbishop Tucker, president of Dartmouth Colrecent excellent address of Archbishop

These being facts which no well-in- churches are honeycombed with those entire membership of the Roman Cath- told that Professor Totten, of Yale Colnominates as many members of this by "Sludge, the medium," or by a dischurch for office as it can force that tinguished clergyman and scholar, would party to concede. In many cities, like produce very different effects. And so, Chicago, New York, Brooklyn, Boston, when a man like Dr. Tucker rises on Albany, Troy, Buffalo, Detroit, Fort such a platform as that of the Lowell pointive-especially those that have far future after death, but that it is our towns where they are relatively strong in that party.
This is the undeniable fact and record.

ualism have said twenty years ago, if it And it is growing steadily more and had been known that an ordinary more into a monopoly of office control only now are rendered bold enough by clergyman, president of one of the by one religious organization. It is the change in public sentiment to speak him very improper to tease God for teacher from the far East. As we have active A. P. A,'s and are causing such favors in his own special interest, or in said, he is, by so doing, studying the disgust and profound dissatisfaction lon as their former cowardly holding the interest of his friends. laws which govern and control spiritual among Democrats who are not members back the same truth until it became of the Catholic Church.

Of course Republicans do not like to see the membership of this strong and rapidly growing church voting almost phers are growing less and less, by the solidly at all elections against Republinaturally dislike to see nearly all the are stealing our thunder and taking ad- He is a flame, a breath; he is all intellimembers of a great church acting in ment of liberty in all matters pertaining to religious conscience and sectarian creed; and its ranks are made up of por-

the world, we are more than gratified non-members of any church, together effects of the ignorance and superstition the rays transmitted by the sun to the in its irresistible might, to gather to it- But if that fraction of Republicans were and should any of these turn to the self, at no distant day, all nations, and ten times as numerous as they are, they light, we shall not object, but will rethat come to us, and to dwellers in the would still be a handful as compared light, we shall not object, but will reother planets, under the visible form of the North.

active, sound ones, and some of them are Populists, and others Georgeites, 95 or more per cent always support the As men read it, and their hearts thrill Democratic candidates and measures, at the sturdiness of its utterances, including low wage free trade. But of they say: "If that be Spiritualism, then the other nationalities they are solidly I that be spiritualism, then members of one political party. Thus I am a Spiritualist." It is Spiritualism in all Catholic Poles support the Demothe broadest, highest sense, of perfect lib- cratic party, almost all Catholic Boheerty of thought and expression, to every mians, all Catholic Huns, nearly all Catholic French, German Catholics with a few rare exceptions, and all Italian, Austrian, and Swiss Catholics act

Why? Is it because that party is for ceded by all who know aught of its free trade and low wages, and generally work. It certainly deserves the best for a cheap, debased currency? Or is the reason something else?

among those who favored this silly Spiritualists, for thus they support and lution of this mystery and never reproposition to enthrone God. The ag- defend themselves. How will the grand coived a satisfactory explanation. On the other hand, the votes of Canadian, English, Scotch, Irish, German, Danish Norwegian, Swedish, Hollandish, Bohe ant to know that our work is appreciated divided among all the parties. The it should not escape the notice of our same is true of the membership of all friends that we cannot buy bread, gro-the American Protestant sects and of the non-church votes. Part of them are Democrats, part Republicans, part Populists, part Prohibitionists, while some are single-tax cranks.

Nothing would so quickly or so deisively disband and dissolve the rapidly growing and spreading A. P. A. or ganization as to have the Roman Catholic voters become Americanized politically and divide themselves politically among the other parties, as all other re igionists do—each man to vote with the party which most nearly represents his sentiments on the tariff, currency, pure elections, law and order, national sovereignty, State supremacy, anti or pro election frauds, prohibition, local option, free liquor selling, and other pub-lic questions. If each Catholic would separate his politics from his creed and act upon his political convictions as all other classes of religionists do, the tion, the same census reports show that A. P. A. movement would soon die out and there would be no more jears in the houses are importations. Something American mind of Romanist attacks on the American non-sectarian public school system, and no more jealousies or animosities created in American minds at what looks to them like a Catholic political organization dominating the 5th says: "Police Captain Campbell of Democratic party for the purpose of the Adams street station, New York, ruling this country and clutching almost a monopoly of its offices and politisays that yesterday afternoon a prisoner, most a monopoly of its offices and politi-Harry W. Miles, a Spiritualist of 59 Bowery, escaped from his cell and dismany thousand of American Democrats

> tection against what they consider foreign ecclesiastical political domination. The above from the Chicago Tribune contains some truths that it would be well for everybody to consider. It shows conclusively why so many non-Catholio Democrats are uniting with the A. P. A.

Observations on Very Serious Events.

Apropos of the late deliverances of Showing the Trend of the Prof. Harper on the mystical and allegorical nature of the Bible which produces such a sensation amongst the orthodox, we clip the following paragraph from the Boston letter to the ple-Cities Grabbed by the Cath-on Easter services and entertainments, Chicago Inter Ocean, by Lillian Whiting,

And-not to dwell on entertainments

Ireland, in which he inveighed against lege, before the Lowell Institute last of the things that Dr. Tucker said, all in sympathy with that trend of thought would have been delighted, but if reported to a conservative public it would have made little impression. Mrs. Dr. Holmes says it is cranks that turn the It is quite certain that the principal handle of the universe, but the polite cause for the distrust and dislike of world, as a rule, has little regard for

> This shows the trend of thought among thinking scholars. No doubt they knew these things many years ago, and respectable.

Spiritualists have suffered persecution and ostracism for promulgating the same truth when it was unpopular;

is concerned, its sole object is to help for these quintessential beings. tions of all the Protestant sects, and redeem the world from the direful olics of the Archbishop Ireland sort. by Catholics and orthodox Protestants; these souls? that these are the emissions would still be a handful as compared light, we shan not object, with the almost solid mass which acts joice that our end has been so soon and rays?"

This scientific surmise may explain to become every sign of spiritual progress. Any-

ists and must act accordingly. Nevertheless, we most strenuously insist that the dogma of vicarious atonement be not quietly dropped, as some liberal Christians do, but that it shall be vigorously denounced as a pernicious error, dangerous alike to present progress and future happiness, and has deceived millions of people into a false hope of heaven without working out their own salvation, or unfolding, as is necessary, the inner soul-life.

A Sad, Sad Picture.

Ever since our exposure of the questionable methods of what we saw fit to designate as the Cincinnati Gang in its there has been a storm-cloud gathering, until at last it has burst. The carelessness of investigators, the dread of honest Spiritualists to question in the least the abused and maligned as a fraud-hunter, has afforded the trickster a rich harvest. Clifton, the fraud, it is claimed, iting his "mop-board" spirits. The immunity from criticism that Spiritualists ods, has flooded the country with villain- has burst open one of the boxes, and in ous pretenders and mountebanks, whose methods are almost beyond finding out. a flood of light upon a hungering world in explaining "The Secret Doctrine of The fact that many here have recog- the Brahmins." Let us gather some of and sister, by the appearance of one flowing fountain, wherein we may wash confederate, who came nightly through a trap arrangement, illustrates what a still of the belief that "Cleanliness is difficult task it will be to so educate the next akin to godliness," not having atmasses that they cannot be deceived, tained the power to free ourselves from Other prominent mediums connected the dirt of earthly environment by son street; Dr. J. C. Phillips, of this with Clifton here as well as elsewhere, moving into our astral forms at will.

transactions of life, the ranks will be they want no one exposed or criticised, which once existed in a very concenwho perpetrates a fraud, there can be sailttle hope of cleaning our ranks of ordine and criminals. There has been omissient, but which deliberately fruition of life's blessings and happiness.

La harvest of fraud in this city, but the parted with its consciousness (as an indicate of the program of the parted with its consciousness (as an indicate of the parted with its consciousness). exposure has come at last.

EUREKA! EUREKA!

Something About the Existence of God.

LOUIS FIGUEIR-HIS VIEWS ON THE TREASURES" IN THE EAST-THE SE-CRET DOOTINE-BRAHMA

For years there has been wrangling among Spiritualists (so-called) in relation to the existence of God; the very expression of the term, as used by those who cannot conceive of the existence of at Rockford, for the murder of his two sisters, surrounded by circumstances so foul that much of the evidence was suppressed on the trial in the interest of public decency, was a Catholic. Thomas

The armies of the great treating, in which he inverged against legs, before the Lowell Institute last who cannot conceive of the existence of law without intelligence, being to the causes of the current A. P. A. hostility to Roman Catholics, there is a trance medium, a "mind-curer," and which is limited nowhere; to ask the sentinels on the public decency, was a Catholic. Thomas

The armies of the existence of law without intelligence, being to the causes of the current A. P. A. hostility to Roman Catholics, there is a trance medium, a "mind-curer," and which is limited now one of the question which hostility to Roman Catholics, there is a trance medium, a "mind-curer," and which is limited now one of the question which hostility to Roman Catholics, there is a trance medium, a "mind-curer," and which is limited now one of the question which hostility to Roman Catholics, there is a trance medium, a "mind-curer," and which is limited now of the question which hostility to Roman Catholics, there is a trance medium, a "mind-curer," and which is limited now of the question which hostility to Roman Catholics, there is a trance medium, a "mind-curer," and which is limited now of the causes of the current A. P. A. a treating of the consider of the causes of the current A. P. A. a treating of the current A. P. A. a treating of the causes of the current A. P. A. a treating of the causes of the current A. P. A. a treating of the causes of the current A. P. A. a treating of the causes of the current A. P. A. a treating of the causes of the current A. P. A. a treating of the causes of the current A. P. A. a treating of the causes of the current A. P. A. a treating of the causes of the current A. P. A. a treating of the causes of the current A. P. A. a treating of the causes of the current A. P. A. a treating of the causes of the ca the part of those who believe in the existence of a "Divinity that shapes our ends."

These two elements are ever at loggerheads; the first earnestly asking: "Where and what is God?" and the second, with an air of superior wisdom, asserting, "There is no God; such a be-lief is the offspring of weak minds im-bued with superstition." It is a common saying, with many who have no belief offenders covering every grade of orime. be called Spiritualists, but even the to be found in the fact that nearly the leaning toward this character. I am in an overruling power of wisdom and love, that "a man's God is no larger than himself," and this is considered as a These being facts which no well-inthe formed person dare gainsay, then the
interest of good morals is not subserved
i cates shallow reasoning powers, for all earnest thinkers have conceptions far beyond their powers of expression, pointing to possibilities beyond their present power of comprehension. There expenses of government, which their pernicious dogmas increase.

Worthy of Imitation.

Albany, Troy, Buffalo, Detroit, Fort when they wayne, Dubuque, Milwaukee, St. Paul, Institute, of Boston, and announces that through is much that through is much that of the Lowell is much that through intuitional teaching, which deny, the fact remains; either they are seeking demonstration on the physical or the spiritual plane, for there is pointive—especially those that have Many of those who demand a scientific THE PROGRESSIVE THINKER delights asking about the visible and material, to note progress in the pulpit. It always asking about the visible and material, asking asking about the visible and material, asking a spirituality; they go to the extreme of setting up science as a fetich—a God as insensate as any the Chinese burn punk before in their Joss houses.

The followers of Kardec may be inter-

ested in the conclusions of one of the scientific astronomers of France, Louis Figueir, who presents his views of the largest universities of the country, was really these manifestations of politico-their minds: and their tardy acknowlinal destiny of mortals, and theories in taking lessons in Occult science from a coccessation domination which are edgment of the truth may be as much him say he is, then it must appear to taking lessons in Occult science from a changing non-Catholic Democrats into in the nature of catering to public opintranslator's introduction applauds the 'purely scientific methods with which it (the subject) is treated." After explaining, p. 162, how the human being is purified through successive deaths and resurrections, and becomes fitted for a higher state of existence, a la Kardee, the author informs us that:

"Reaching the sun, he is divested of vantage of their prestige and position to gence, sentiment, and thought; no impurity mingles with his perfect essence. He is an absolute soul, a soul without a body. The gaseous, blazing mass that As far as THE PROGRESSIVE THINKER | constitutes the sun is therefore set apart

throne of fire must be the throne of souls. Why may we not declare that of pure spirits living in the radiant star, that come to us, and to dwellers in the

enemies of the cause which we have why mortals are more liable to become gent, well-informed mind, it is a singular fact that the renewed activity on all lines has developed since The Profrom the arisen "spirit of the just made father proposes to make of himself. are not the worst offenders in this re- we shall willingly give what space we perfect." The story of the soldier reancient times. If the Doctor was correct in his account of the materials used in writing everything in Genesis up to the sixteenth chapter, he must have natives of Africa that hell was frozen over, fearing they would strive to go thing else would not be spiritual; and there if the climate was genial, for always remember that we are Spiritual- aught we know may have been a pupil with M. Figueir. Let us not condemn the soldier and missionary for their untruthfulness until their statements are

scientifically investigated. In the epilogue to his book M. Figueir elates a grave conversation with his friend Theophilus, who has censured him for not locating God. The situation is quite dramatic, but space forbids any extracts not strictly scientific: "The Author. You wish to know, my dear Theophelus, where I locate God? I locate Him in the center of the Universe, or, in better phrase, at the central focus, which must exist somewhere of all the stars that make the universe, and which, borne onward in a common movement, gravitate around this focus. Remember only, to begin with, that I locate God at the common focus of the stars of the whole universe. But where repudiation of stock and in the sale of is the common focus? .To know that we

the whole order of its movements. may postpone our arriving at a definite and the unpardonable gullibility of the Prof. Chakravaru gave us at hope at the Theosophical Congress at Chicago average incessant phenomena-seeker, by the assurance that, "The East contook in while here over \$2,000 in exhib. and the West with new energy and youthful vigor succeeds in breaking the locks and opening the boxes and rescuing the treasures.

mand rigid honesty in their papers, in cal formations, secret doctrines, etc. their mediums, and in fact in all the Dr. Hensoldt says:

vidual) by distributing itself throughout by Prof. W. M. Lockwood.

space, or what we are accustomed to call space. When Brahma is omniscient, or possessed of the most exalted self-consciousness, all the particles of matter which are now distributed throughout the immensity of space, are together once more or united in a single mathematical point. Now it will be readily understood that if each particle is a par-LOCATION OF GOD-"SPIRITUAL gether again of all the particles of Brahma must result in the attainment of the highest degree of divine wisdom-Pralayor—This absolute unity (Brahma) can have no properties or qualities of any sort." Here we have reached the borderland of the knowable, the outermost limit of the scientific daring of the nineteenth century's closing years. And it is just at this very point that the wisdom of the Brahmins—even five thou-sands years ago—has raised a veil, has solved a riddle, has disclosed a face, which, like that of Sais, in Egypt, may well startle the boldest by its awful grandeur; but then comes the shout of last!" The writer, quoting from as

Burmese philosopher, says: "In Mir-han-oya all things are united, even as in a single grain of sand; therefore Mir-hanoya is consciousness, or recognition of self. There is, perhaps, more philosophy in this than in all the libraries of our western civilization. There is no desire in Mir-han-oya. The writer has thought a great deal over this passage thought a great deal over this passage, and has come to the conclusion that Varasi is right. There can be no desire for anything, consequently no gratification of desire, and therefore no happiness, in our sense, in Mir-han-oya. All is united and complete within itself; nothing is external. It would be absurd to attribute a will, such as we possess to this unity-call it Noumenon or Brahma. Brahma cannot want any thing, because he is everything. The presence of wants would denote imperlection. Moreover, it would be a mistake to attribute thought or reason to a perfect being. Where no want exists enjoyment is utterly impossible. A perfect being (Brahma) can have no wants, because want implies imperfection; therefore Brahma is obliged to distribute himself, viz., render himself less perfect in order to enjoy." To use a favorite method of our old

friend Denton, to illustrate an absurdity, I will conclude this article by saying that "the secret doctrines of the Brah. mins" seem to be resolved into the doctrine that everything-God, planetary system, humanity, not excluding Figu-eires' sun angels—is eventually to be simmered down to a point which can be covered by a fly-speck. But we are not left without hope, that is, as the frivo-lous-minded who say: "Be good and you'll be happy; but you will have no fun;" for even the concentration called Brahma, notwithstanding it has no desires, in some inexplicable way will find a way out of limbo, and in future zeons we may hope for a little happiness.

Verily, with his little geological ham. mer, Dr. Hensoldt has broken open one of the "boxes grown rusty with age," and exposed some of the spiritual treasures found therein, to our enraptured gaze. We can only stare in our Western stuwith a small sprinkling of liberal mind- which has been more cultivated than earth and the other planets are nothing ed, intelligent, and Americanized Cath- cured by the churches, especially more or less than the emanations of son, "Prodigious!" ALBERT MORTON.

Summerland, Cal.

What Ails Father Lambert?

The press dispatches state that Father Lambert, a noted Catholic priest, has withdrawn from the church. No reason III is given for his action, neither is the reader informed of the disposition the

This is not the Father Lambert who distinguished himself by his "Tactics of Infidels," and his "Notes on Ingersoll."
The last we heard of the latter father was several years ago, when his Buffalo publisher procured a copy of Brown's "Researches in Oriental His tory," for review. The doctor expected to be unmercifully slaughtered by the polemical priest, who, instead of reading the book, should have entered it in the Index Expurgatorius.

It is possible the critical father's namesake read the book and found such an array of facts marshalled against his church system, and such an exposure of its crimes, that he retired from the pulpit on their account in disgust. Whatever the reason, we still have copies of the book which are mailed to any address for \$1.50. The demand for the book has greatly increased during tho last few weeks.

Milton T. Peters.

Passed to Spirit-life, at 49 Ashland avenue, Chicago, Ill., Milton, T. Peters. at the age of 71 years. In 1845 Mr. Peters went from Ohio to Iowa, where mian, and other foreign Protestants are bonds. etc., without adequate security, must first understand the universe, and he taught school and was admitted to the bar. From Iowa he came to Our want of the proper understanding Illinois and located at Princeton, where he. followed his profession as a conclusion as to location, if we wait to understand. Perhaps some of the Theolawyer. In 1849 he made the journey pretenses of anyone claiming to give sophical friends, who have soared to across the plains to California. Returnspirit manifestations, for fear of being the heights of Himalay, may be able to ing he engaged again in the practice of give us more light on the subject, for law at Princeton, for a time; then came to Chicago, where he followed the same profession for ten years, winning golden tains spiritual treasures locked up in opinions, and then returned to Princeboxes that have grown rusty with age, ton, but discontinued his law practice. He was a man of superior abilities, and was very successful in his profession. He became convinced of the truth of as a rule, wish to extend to mediums and Since the meeting of that congress we Spiritualism, and was not afraid to avow mediumistic tricksters, not allowing free, are delighted to learn that Dr. Heinrich his candid convictions. For some years frank and open discussion of their meth- Hensoldt, Ph. D., with youthful vigor his health had been failing, and the end came not entirely unexpected; nor was the March number of the Arena pours his peaceful passing away unwelcome to himself. His only surviving child is George D. Peters, of Forest City, Iowa. nized their wife, husband, mother, aunt the spiritual treasures near to the sweet His devoted wife survives him. The remains were taken to Spirit Lake, Iowa, for interment.

Married.

Married, April 6th, at 471 West Madiwith Clifton here as well as elsewhere, had better be careful—they are known. For further particulars, read communications on sixth and eighth pages.

Just so long as Spiritualists do not demand rigid honesty in their papers, in moving into our astrait forms at will. City, and Miss Stella M. Dayton, or Fredricksburg, Iowa. Miss Dayton is a lady of graceful demeanor, and pleasant as given by Dr. Hensoldt, who passed ten years in India, studying its geological formations, secret doctrines, etc. Phillips is widely known as a magnetic "We are all particles of Brahma, par healer and psychometrist of superior ooded with imposture. Just so long as ticles of the universal consciousness, ability, and he has a host of friends not

TALMAGE SLUSH!

THE RESURRECTED LOCUSTS—THE RES-URRECTION DAY-CEMETERIES-JE-SUS AND THE DOOR-KNOB.

The Tabernacle acrobat, on Easter day, poured forth a stream of words that would be the glory of a negro minstrel, and quite as amusing as the jokes of an the countless tombs, and when the "end man." Why the press publish his signal is given, to awaken the sleepers! How rapidly the "dust" must come to ies past rational explanation. He has gether of those who have been dead, involved his congregation in hopeless say, 500 or 1,000 years, and left no trace porance. He is rabid in his attack on desert winds or dissolved in the waters Spiritualism, and this is what he has to of the sea! And the wings, pinfeatherhis Easter sermon:

the second finger of my right hand there are scars. I made them at twelve years num's, "the biggest show on earth."

And ssuch is the eloquence of the a half dozen times, but those scars prove and makes them dance fantastically identity. If God can and does some- the dreariest kind of "rot." time; rebuild a man five, six, ten times in this world, is it mysterious that he can rebuild him once more, and that in the resurrection? If He can do it ten times, I think He can do it eleven times. Then look at the seventeen-year locust. For seventeen years gone, at the end of bandmen and vine dressers tremble as devastation. Resurrection every seventeen years, a wonderful fact?"
Talmage may be a great preacher,

but as a scientist he is a dismal failure. Just how the seventeen-year locust proves the resurrection of the body is not plain. The picture of the poor granger trembling with fright when the seventeen-year locust mounts the top rail of the fence and rubs his hind legs against his wing, before taking up "the march of devastation," is amusing, inasmuch as these locusts do no harm by devouring the herbage, and are no more held to appear at seventeenyear intervals than they are at seven. No doubt, if God made Adam out of nothing, he can make him over again, and when he comes to Talmage he will restore his warts. If he becomes disgusted with them, he will have to go here he can get a "red hot iron" and burn them out. If he had the same exactly that which he does not intend. Then he burst forth:

"Well, then," you say, "how can you make out that the resurrection day will Note from Hon. A. B. Richmond. beautify the cemeteries? Will it not leave them a plowed-up ground? On that day there will be an earthquake, and will not this split the polished Aberdeen granite, as well as the plain slab that can afford but two words, 'Our Mary,' or 'Our Charley?' Well, I will tell you how resurrection day will beautify all the cemeteries. It will be by bringing up the faces that were to us once-and in our memories are to us now -more beautiful than any calla lily, and the forms that are to us more graceful than any willow by the waters. Can you think of anything more beautiful

Yes, we can think of something more beautiful than being shut up in the grave indefinitely, and then have all the atoms of this physical body called together by Jesus. The escape of the immortal spirit at death from the wreck and ruin of the mortal body, is to us infinitely more beautiful. The greetings are true, but the time is not postponed: we shall meet at the very moment of death, in the glad surprise of recognition.

There probably was never written or

ing:
"The idea of resurrection gets easier
"The idea of resurrection gets easier year ago, just before our friends' decease. but is now departed. If a man can do ber, that, cannot Almighty God, without half trying, return the voice of your departed. And if he can return the voice, gested the words? And if the brain, which are less ingenious? And if the resurrection."

Of course God can make all the parts harp, he can make a hand to play on the jewsharp, and if he can make the man who owns the hand that plays on the jewsharp; and if he can do all that, he jewsharp; and if he can do all that, he jewsharp; and if he can do all that, he jewsharp; and if he can do all that, he jewsharp; and if he can do all that, he jewsharp; and if he can do all that, he jewsharp; and if he can do all that, he jewsharp; and if he can do all that, he jewsharp; and if he can do all that, he jewsharp; and if he can do all that, he jewsharp; and if he can do all that, he jewsharp; and if he can do all that, he jewsharp; and if he can do all that, he jewsharp; and if he can do all that, he jewsharp; and if he can do all that, he jewsharp; and if he can do all that, he jewsharp; and if he can do all that, he jewsharp; and if he can make the man why so?

Rome—Rome—the Roman Catholic and a machine—with a forehead that sloped things—civil, social, political, educations to us as an idiot? But you now see that would only have meant that the man who would not would only have meant that the man who would not would only have meant that the man who would not would iewsharp to gold and make it breathe has this end in view! glory to God in the highest—hallelujah -amen. And if a week or a month trust these 'Greeks bearing gifts' of to go through life without sight. But wearies the harpist, God can endow him fine phrases of love for country and that does not mean that Cyrus Hackett with such qualities that he will be fresh freedom. Read history—past and presafter a thousand years' playing without after a thousand years paying a son his pause. And God can put wings on his ism will be judged as of little value.

The enemy of free secular public public enemy of free secular public. and robes and golden crowns with diaacle of godliness, take the conceit out of liberty. And that the priestly slaves of Rome are laboring assiduously to undergree of common room. age degree of common sense. One more school system is proven by their actions quotation, as perhaps the most perfect wherever they get the power. illustration of the execrable stuff which passes as eloquence. "There will be no door-knob on the in-

side of our family sepulcher, for we candoor-knob on the outside, and that Jesus He will be pleased to correspond what shall lay hold of, and, opening, will say: societies in the vicinity for engage-food morning? You have slept long ments. Will also answer calls for fuvisible as this mortal form to you and spirit return, etc. We also express enough! Arise! Arise! And then what nerals or marriages. Address him at me. Now you know that everything gratification that he is to return to us wears out. Even this planet will wear in March, 1895."

dled eyes, and what gladsome rushing across the family lot, with cries of Father, is that you? Mother, is that you?' 'My darling, is that you?' 'How you all have changed! The cough It is of the Ridiculous Kind. gone, the croup gone, the consumption gone, the paralysis gone, the weariness Come, let us ascend together! The older ones first, the younger ones next! Quick, now, get into line! The skyward procession has already started! steer now by that embankment of cloud

for the nearest gate!" What a task Jesus has before him, to stand with hand on the "door-knob" of FRANKLIN'S LETTER A TEXT—THE debt, which no amount of praying relin the cemetery; some of whose dust On Tuesday morning, March 20, when they grass of the field; is in the Cyrus Hackett, of San Leandro, Cal., ments is only equaled by his crass ig-bodies of fish, fowl and beast; blown by

Just fancy the Brooklyn Tabernacle "Will it be the same body that in the congregation all resurrected, with last day shall be reanimated? Yes, but infinitely improved. Our bodies change Talmage ahead, and Jesus Christ next, every seven years, and yet in one sense all starting "skyward," past a cloud-emit is the same body. On my wrist and bankment for the "nearest gate!"

of two warts, I took a red hot from and burned them out. his theatrical devices he infuses the So the friends here present will expect Since then my body has changed at least semblance of life into the dead dogmas. it is the same body. We never lose our Yet, in the language of the theater, it is

HUDSON TUTTLE.

Farmer J. W. Riley.

TO THE EDITOR:-The Spiritualists in and around Marcellus, Mich., are talking of building a \$3,500 temple in the village of Marcellus. We have plenty seventeen years they appear, and by of earnest, wide-awake Spiritualists in rubbing the hind leg against the wing, this vicinity, and when the time comes we will astonish the Gentiles by buildlage. My home is thronged all the is to enter into real life. This is rather an embryo state—preparation for living.

'If man die, shall he live again?" Here is a message received by a lady in our village. The spirit Nannie is a new child is born among the immor-well-known to many here. It was given tals—a new member added to their on a slate, March 18, 1894, at my seance. Marcellus, Mich. J. W. RILEY.

SPIRIT MESSAGE.

My DEAR EDIE:-Again I am permitted to write you and tell you of some of my mission work. As I was traveling with my guide he took me to where the low and vile, the licentious are located low and vile, the licentious are located of the interviews for which the licentious are located low and vile, the licentious are located low and repersists like the licentious are located low and repersists like lowing located low and repersists like low and r in Spirit-life.

"Oh, my God!" I cried, "is it possible we can see and know the sufferings of these unhappy ones?" I saw one very unhappy woman. I went to her and is that way. asked her how long she had been so cases prudently miserable, and the cause. She replied: "Twenty years." She said that while in earth-life she destroyed the happiness body, as he claims, why did not the of many homes, by enticing the men freely, since the pain goes with it; and truth about the future life; and further, warts come back? Poor Talmage proves from their wives and children.

SPIRIT NANNIE.

lecture on ''The Gods.''

clated in your paper show that the grieved at this, since we are soon to questions discussed are by no means conclusively settled; and an open and free discussion of them cannot but have a beneficial result. I will claim the for the present occasion. privilege, then, of publishing in your standing now by a form that is not now paper a criticism of the theories of my and never was our brother. From the several critics in the near future.

derstand or think that I acquiesce in any or all of the objections that have been made to the theories that I advocated in my essay on Ingersoll. These public discussions, when con-

ducted in a kindly manner, avoiding personalities, cannot but be productive f good. Respectfully yours, Meadville, Pa. A. B. RICHMOND.

"Greeks Bearing Gifts." It is all very well for Archbishop Irespoken a more amusing jumble, pro-fessedly explanatory, than the follow-land to talk in laudation of patriotism; there are some easy-going, sleepy Prot- the rate of sixty-nine beats per minute, estants that will take his words at their which is 100,000 times in each day. At to understand as I hear the phonograph most apparent value as the expression every beat it has sent six ounces of unroll some voices that talked into it a of the sentiments of a sincere and true blood over nine feet, or more than 800 of the sentiments of a sincere and true You touch the lever, and then come patriot, and so will be lulled to deeper forth the very tones, the very song of sleep by his sweet lullaby, designed to 120 tons a foot high from the ground the person that breathed into it once, please the ear and soothe to quiet slum-every day of this man's life. But it was

For the sake of a point, we will allow that this Romish ecclesiastic is sincere why not the lips, and the tongue, and in his patriotic utterances; but—and it the machine besides. Suppose you had "enthused" over the lectures and medithe throat that fashioned the voice? is a big BUT—the question is not so asked him to do his own breathing by umistic powers of Dr. A. A. Waite and And if the lips, and the tongue, and the much what is the attitude of certain his own will-power, just breathing as his son Harry. "I have been in Utah throat, why not the brain that sug- individuals—prelates or others—of the Romish communion, but: What is the an hour he would have fainted with the why not the nerves, of which the brain attitude of the Roman Catholic church? exertion. Well, this was the house in here. I am assured by my many friends is the headquarters? And if he can re- And this question must be answered, turn the nerves, why not the muscles, not by the mere published or spoken sayings of pope or prelate, but by the eighteen hours out of the twenty-four muscles, why not the bones, they are light of history and by the acts of the

United States toward our public schools? How, under the inspiration of body. It was just a machine partly used this world would have." of the body, if he can make the whole. Jesuits and priests, do Roman Catholics If God Almighty can make the jews- manifest their proclivities in politics?

can, without half trying, place that man aim, the object of every move made. by the great white throne and turn his Even Archbishop Ireland's patriotism

Friends of liberty will do well not to ent-and the smooth talk of oily Jesuit

schools is the enemy of our country and Rome are laboring assiduously to under. him. You see that the true man lived He came here a stranger, and takes mine and destroy our free secular public outside his body all the time, and did away the warm regard of all. At the

Rev. A. B. Coonley, trance and in-spirational lecturer, of San Diego, Cal., not come out of ourselves; but there is a is visiting his old home in Chenca, Ill door-knob on the outside, and that Jesus He will be pleased to correspond with spirit, which is opened for many mortals of the past month, and to his spirit

HE IS NOT DEAD.

Death and the Future Life,

TRUTHS OF SCIENCE-THE HUMAN HEART-THE NEW WORLD OF CYRUS HACKETT.

On Tuesday morning, March 20, when was dying, he made a special request Charles Dawbarn, was invited to make an address, which was deemed so interesting by many who were present that a synopsis is given below. Said Prof. Dawbarn:

"Our brother, Cyrus Hackett, was not orthodox in his belief, and he made it his special request that no orthodox that what is about to be said will be in accordance with the belief of our brother rather than with that of his relatives, one or more of whom is a member of a Christian church in this

oity.
"You all know that Benjamin Franklin stands in the foremost rank of America's favorite sons, So I will commence by reading a short letter written to his

niece when his brother died.
"'I condole with you. We have lost
a most dear and valuable relation. But it is the will of God and nature that these bodies be laid aside when the soul A man is not completely born until he is dead. Why, then, should we grieve that whose members believe that a great a new child is born among the immorjudgment day is yet before them. happy society? We are spirits. That bodies should be lent us while they can afford us pleasure—assist us in acquiring lent act of God. When they become it is liable to, or capable of making him for him by the theologian."

To the Editor:—I have been surprised and pleased with the criticisms abroad on a party of pleasure, which is breathless interest, by reading a beautiful prised and pleased with the criticisms.

To the Editor:—I have been surprised and pleased with the criticisms abroad on a party of pleasure, which is breathless interest, by reading a beautiful poem entitled "There is no death." called out by my essay on Ingersoll's first, and he has gone before us. We could not all conveniently start to-The various opinions so ably enun- gether; and why should you and I be follow, and know where to find him?

B. FRANKLIN.' Adieu, "I deem that a most appropriate text . We are beginning of history man has stood asyou think of anything more beautiful than the reappearance of those from whom we have been parted?"

I am now engaged in the courts, but tonished as his loved ones have left him one by one. The form by which he has him whom we have been parted?"

I am now engaged in the courts, but tonished as his loved ones have left him one by one. The form by which he has known them remained in all its comin order that your readers may not un- pleteness, yet something had vanished. ncient mai that this change was the end of all. Science is telling us to-day that ancient man was right. Let me give you a word or two of the truth that science has to give you to-day. You have been brought up to believe that a belief in immortality must rest upon faith. Here is the form that our brother has used for sixty-four years of mortal experience. Let me prove to you that it was never the man. In this form there is to-day a heart that probably has never weighed twelve ounces. That heart has beat back and forth all these years at miles in every year. It has used a force so tremendous that it would have lifted every day of this man's life. But it was a force at work with which this man had nothing to do. All over his body were little nerves that combined to do this mighty work, and run all the rest of which the man lived. But if he attempted to use this house more than the machine would soon have to stop see the man himself was never this by him. He had to use it as it came to him from his parents. Suppose he had

chine was imperfect. Mr. Hackett had a machine that by sickness lost the nerves of the eye. So of course he had to go through life without sight. But was blind. The true man could always see just as well as you and I see. And all through his organism it was shaped and moulded by his ancestors and their

to him from heaven or anywhere else, visible to mortal eye. To the eye of the

as Viewed by Modern more. He was outside, and as we are still inside, we don't see the old manifestation any more. But he was more Charles Dawbarn Gives Forth
Sparks of Divine Wisdom.

Sparks of Divine Wisdom. many details, I will tell you, in as few words as possible, where Cyrus Hackett words as possible, where Cyrus Hackett has gone, and what he may find in his surroundings. He has found a world as Cooley with us. She has heen here over natural as this, inhabited by men and two months, and has awakened a good women who once lived here. And in deal of interest, She gives a lecture the process of the change we call death every Sunday evening, and then follows that no orthodox service should be held unly very much. But there is nobody to ognized. We think she is improving offer in place of that beautiful philosohas over his remains. At the funeral on take him by the collar and march him rapidly in her lecturing, and also her
has over his remains. At the funeral on take him by the collar and march him rapidly in her lecturing, and also her
has over his remains. At the funeral on take him by the collar and march him rapidly in her lecturing, and also her
has been the funeral on the funeral on take him by the collar and march him rapidly in her lecturing, and also her
has been the funeral on the funeral on take him by the collar and march him rapidly in her lecturing about her lecturing Wednesday, therefore, his friend, Prof. either into heaven or hell. Those places tests. One good thing about her lec-Charles Dawbarn, was invited to make are inside a man, and not the man tures, she never says a harsh word inside the place, as the churches teach. And if the man has lived to grab and tion. Her lectures are of a high, moral keep all he could while in this life; if tone, recognizing good, from whatever he has spent his time in fencing off the source, and commending everything ground into feet and acres branded with that makes people better. This is the and sat upon the pile to hatch himself Kindness towards those who differ with into a big man, then his hell is right us is the winning card in the future. here. His soul is just that size, and he But oh, how is it with some of the future he discovers how small he is, and church, is preaching here now, and I goes to work to grow a little bigger, have never before heard any one slan-But the one who has lived as near as he could to his own conception of right, has a beautiful life of the spirit opening he claims. He denounces Spiritualists as to him. He finds a world as natural as free lovers, and most everything that is this, with yet greater variety in its immoral and bad; denounces Moses Hull scenery and surroundings. He finds and other lecturers and speakers as rotthat man has moulded and shaped his ten to the core. I hope that where world for himself, as he does here. He Rev. Martin is best known, his record is has cities, towns, villages, and rural homes to satisfy every taste. Colleges, schools of art, and even the theater, which is here the horror of the theologian, is there a means of innocent enjoyment. And amidst it all are the same differences of taste and of belief as in earth-life. So churches abound.

> "And there is death there, too, for knowledge, or in doing good to our a yet more beautiful life. And for all me a copy?" fellow-creatures, is a kind and benevo- we know, the great father of all may Frank T. we know, the great father of all may have designed that such growth and change shall continue through eternity.
>
> Frank T. Ripley, of Boston, lecturer and test medium, is open for engagements for June. He can be addressed none of the intentions for which they were given—it is equally kind and benevolent that a way is provided by which we may get rid of them. Death is that way. We ourselves in some cases prudently choose a partial death.
>
> A mangled nainful limb which cases the case of the A mangled, painful limb which cannot reason Cyrus Hackett did not want an be restored, we willingly cut off. He orthodox funeral was because he who plucks out a tooth parts with it thought the churches did not tell the he who quits the whole body parts at once with all pains and diseases which

Professor Dawbarn concluded his re-"'Our friend and we were invited marks, which were listened to with



Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are do-ing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the giorious work being done.

Annie Slawson writes that after a long, busy and successful season in Ogden, Utah, she returned to Salt Lake City. At present the whole city is his son Harry. "I have been in Utah first platform test mediums to come that, through my guides, many have been led to investigate—which means conversion to Spiritualism." C. F. Smith writes: "I visit our home

less wonderful? And if the voice, and the brain, and the muscles, and the bones, why not the entire body? If man can do the phonograph, God can do the phonograph, God can do the results of the Roman Catholic church here in the time, or there would be trouble. You were like Mr. Riley, honest and true, results of the role of the r how much more happiness and truth

Titus Merritt informs us that the fuall been paid.

W. A. Mansfield, the noted slate-Camp, Mich. Permanent address, Willoughby, Ohio.

L. O. Robertson writes from New York City: "Edgar W. Emerson has just closed a very successful engagement surroundings, so that he appeared to you and me just what that shape made with the First Society of Spiritualists. not need any immortality to be brought close of the exercises on Sunday evening, March 25, a resolution was unanbecause he was never a mortal in any imously adopted that the thanks of the sense. He had a body all the time that members of the First Society of Spiritwas very much like this, but was comusalists of New York City and of the posed of finer matter, so that it was in audience be tendered to Edgar W. Emerson for his beautiful and helpful work

out one day, so no wonder that the body | S. E. Anderson writes that Rev. Mrs. olis, St. Paul, Chicago and Boston.

H. M. F. writes that the Progressive Spiritual Society, which meets at 3120 talked to me all about it. For many as a medium is unsurpassed, and the years I have made it a study, too. And fine hall is well filled with listeners to while time won't permit me to go into her discourses. Bishop A. Beals will serve the society during May.

about any other church or denominahis name; if he has piled up the dollars coming and winning course to pursue. remains here till some time in the clergy? Rev. Martin, of the Christian der and traduce Spiritualism as he does. He is an evangelist from Missouri, so he claims. He denounces Spiritualists as pure, and that he has never been guilty of any immoralities. But the fact that he denounces the Spiritualists so fearfully would lead one to think: maybe he is not a saint himself. Who knows? He says that Clark Braden will be here soon, and that he has a record of the spiritualistic and infidel lecturers, and convincing tests that we have had upon just look out-there won't be one of these scoundrels that can be found around then.' If I remember, a man by presently the new body grows old, as the name of L. L. Loose wrote a pamphthis has done, till by a pleasant process let entitled 'Braden Unmasked.' Where it is discarded, and the soul escapes into can one be had? Cannot some one send

in care of this office.

C. E. Winans has an engagement at Milwaukee, Wis., to hold several seances. He can be addressed at 210 Mason street, for engagements. When he returns to this city he will hold one or more seances. For particulars address Dr. Phillips, 471 West Madison street, this city.

Dr. J. M. Temple, platform test medium, has just closed a successful engagement with the First Society of Spiritualists of San Jose, Cal., and will eave for the East April 1, visiting St. man, of Grand Rapids. She is a fine Louis, Cincinnati, and other places. Societies wishing his services may address him at 503 Turk street, San Francisco, Cal., as a permanent address.

J. L. Reed writes: "The Spiritualistic dressed a very attentive audience Sunay, April 1, afternoon and evening, following with many remarkable tests, concerning the life and character of the school. tor will speak for this society through industrious worker. the present month."

Frove avenue, flat B, where he can be

land, N. Y.: "We have a thriving under spirit influence."
O. U. A. M. organization here; also G. W. Kates and wife about a hundred A. P. A., all united in the field of active platform labor next the cause of downing the Roman Catho- fall, and desire to hear from societies lic power in this country."

P. J. S. writes that Wm. Pope, accompanied by Dr. Weeks and Mr. Latterelt, Pittsburg, Pa., society. Address Manivisited Lake City, Ark., and a seance tou, Colo.
was held, with the result that several Mrs. W. W. Wheeler, secretary. forms materialized: one, Dr. A. J. writes from Meriden, Conn.: "About Nelson, came out in full view, and shook two months ago a few Spiritualists of hands with Dr. Weeks. Later, at a this place formed the 'Psychical and dark circle, lights were seen, and sev- Liberal Association' of Meriden, Conn. eral were touched; several messages Since that time the society has grown

four or five men, who escaped. On the platform. Mrs. Ada Foye lectured for tombstone of the murdered ones have us March 2nd, and has engaged to come appeared marks which have kept on detection to us again for one week in April. She

A good, genuine materializing and slate-writing medium is wanted at Cotneral expenses of the Fox sisters have tonwood Falls, Kansas. Write to Mrs. I. E. Watson, Box 174.

writing, light scance and trumpet writing, light scance and trumpet City has been the stamping ground for tense interest upon the subject is manimally medium, is now on his annual summany mediumistic tramps the past three fested." mer tour. He has been enlivening our years, while it has been blessed by a far cause at Zanesville, Painesville and less number of good mediums. Among Willoughby, Ohio. Mr. Mansfield's the latter he names Prof. Lockwood, camp engagements are as follows: For July, Northwestern Camp, Minn.; for most of scholarly and scientific expoless number of good mediums. Among first two weeks of August, Haslett Park | nents of our cause now in the field, and | pleased with her so far. one every way above reproach; also Mrs. Edith E. R. Nickless, who will meet the wants of earnest inquirers in any community. Salt Lake City carries very munity. Sait Lake City carries very peculiar and hard conditions to be overcome; yet there is a strong spiritual element that, awakened by just the fitting instrument, would give grand results. He thinks Mrs. Jennie HaganJackson is one who would meet the requirements, and asks: "Why cannot Minn, desires all the fourierements, and asks: "Why cannot Michigan get along without her for a few months, while she labors in this wild, but beautiful West?"

J. L. writes that Mrs. M. A. Jefferys was at Dubuque, Ia., April 1st, and her speaking and tests were highly satisfactions of the human soul after death, and its reincarnation in a chain of new beings, whose successive links are unrolled in the bosom of otherial space. "Bryond the human soul after death, and it reincarnation in a chain of new beings, whose successive links are unrolled in the bosom of otherial space. "Bryond the human soul after death, and it reincarnation in a chain of new beings, whose successive links are unrolled in the bosom of otherial space. "Bryond the human soul after death, and it reincarnation in a chain of new beings, whose successive links are unrolled in the bosom of otherial space. "Bryond the human soul after death, and it reincarnation in a chain of new beings, whose successive links are unrolled in the bosom of otherial space. "Bryond the human soul after death, and it reincarnation in a chain of new beings, whose successive links are unrolled in the bosom of otherial space. "Bryond the human soul after death, and it reincarnation in a chain of new beings, whose successive links are unrolled in the bosom of otherial space. "Bryond the human soul after death, and it is eveloned to the principle of the perinanence of the human soul after death, and it is eveloned to the principle of the perinanence of the human soul after death, and it wellows to the violation. The Themone is eveloped to the perinanence of the human soul after death, and it is the busines, and wellows the human soul after death, and it is the busines, and wel peculiar and hard conditions to be over-

speaking and tests were highly satisfac-

N. L., Vineland, N. J., has our thanks for a large club of subscribers.

Friends of Bro. W. A. King, of 233 in his seventy-fifth year.

Mrs. Virginie Barrett would like en- 7:30. gagements for camp-meetings, to serve as speaker and psychometrist. Easy terms. Will go to any part of the country, or to Europe, if desired. She has had experience abroad. Address her at layer's hall, corner of Peoria and West

There is only one Moses Hull on earth. Church-or whether Catholics are al-

lowed to join the Freemasons? Freemasonry has been under the ban of the Catholic Church from the time of Pope Clement V., in the thirteenth century. The present pope—as well as his predecessors—has anathematized Freemasonry as of the devil, and as one of the most reprehensible of institutions And yet there are some Catholics who have joined the Freemasons. Whether it has been by special dispensation of the church—so that she might have her spies and informers there, for a purpose-as is probable; or whether some simple-minded son of the church joined them in ignorance of his church's posi-

tion in the matter, we cannot say. C. O. Smith writes from Ashtabula, O.: "Mrs. H. S. Lake, of Cleveland, O., lectured here March 27th and 29th. She is a grand speaker, and it is astonishing how the people are getting interested. The Spiritualists here are going to arrange to have Mrs. Lake come once a month." B. B. Pegram writes from New Or-

eans: "We have been favored for the month of March with Mr. F. Corden White, of Chicago, who has given the cause of Spiritualism some of the most the rostrum. On Wednesday evening, March 28th, was his closing meeting; six Seed Collections sent the hall was well filled and his guides SPECIAL OFFER! spoke for twenty minutes, and then for one hour and a half gave positive proof of spirit return. Some received as high as fifteen full names, and 170 full names were given during the evening, and all but two were recognized. The Association gave Brother White and wife a vote of thanks for their untiring efforts in the cause which they represent. Brother Calvin, a converted Baptist preacher, will fill the rostrum for the month of April."

from catarrh in the worst form, with deafness, and she has been cured by spirit power, and her begins and the begins and the begins and the begins and the begins are the spirit power. spirit power, and her hearing restored.

Mrs. Laura Granger writes that the people of Mendon, Mich., were recently favored with a visit by Mrs. W. C. Coffpsychometric reader and test medium; her impromptu poems are finely ren dered. She takes subjects from the audience, and has set many to thinking C. J. Barnes left Dayton, O., April

Society of Hastings, Mich., continues to attract large audiences at our meetings, did remarkable work. His public test and much interest is manifest. Dr. F. work was a signal success. On Sunday, Schermerhorn, of Grand Rapids, ad- April 1st, Mr. Barnes gave the children of the lyceum, connected with the Mys tic Circle Association of Spiritualists, light seance which proved a success and giving names in full, and many details of great value to the children of the The money taken in was do one described, nearly every one being nated to the Lyceum treasury by Mr. fully and readily recognized. The Doc-Barnes. Conductor W. E. E. Kate is an

Mrs. Emma M. Nutt, trance speaker F. Corden White, platform test me-and medium, is open for engagements. She will answer calls for funerals. Ad-

G. W. Kates and wife will re-enter desiring their services for lectures and tests. October is engaged with the

were written on a slate without pencil. wonderfully, and now numbers over George L. Will writes from Holstein, eighty members. Meetings have been lower, that last fall a farmer and his wife held weekly, and some of the best were robbed and murdered by a party of speakers in the field have been on our veloping until at the present time there had a crowded house, over four hun are several distinct faces to be seen on dred people being in the hall, and she held their closest attention for upwards of two hours. Mrs. Tillie Reynolds, of Troy, N. Y., has been with us through this month, and by her earnest words and work has done much to help build up the society. Spiritualism is taking H. L. R. Jones writes that Salt Lake hold upon the people here, and an in

Mr. C. H. Hinckley, of Grand Rapids, Mich., writes: Mrs. Reynolds who is speaker for the Spiritual Association his month, is A. No. 1. We are highly

R. Bartlett writes: "We are going to have a grand meeting at Orion, Mich. this year, for with such speakers as Mrs. Robinson, Mrs. Baade, G. H. Brooks

'hearing and seeing' are wonderful-she alone will hold any audience spellbound." Such is the report we receive from Seattle

Frank T. Ripley, the excellent test before us could at last no longer remain as a working machine. It just stopped work. That was all. Just what has been speaking for the society at been happening all along the ages. And then Cyrus Hackett could not use it any more. He was outside and as we are the formula of the country of his complete recovery. Mr. King is months of April and May; also every more. He was outside and as we are the formula of his swants of the sacroty of his swants of the sacroty of his swants of his swants of the swants of his swant Sunday afternoon and evening at 2:30 and

Prof. A. J. Swarts is now on his way to Los Angeles,, Cal., where he can be addressed for engagements.

Prof. Lockwood's lecture at Brickonce, 158 E. St. Jo street, Indianapolis, Indianapolis, Ind.

Dr. A. B. Dobson, of San Jose, Cal., the Central Station Connecting Mental writes: Mattie and Moses Hull are with Spheres of Existence." Lecture illusus. Moses spoke Sunday evening. The trated. At 7:30 P. M. the subject will hall was packed from the door to the pulpit. Ten cents admission was taken. States," illustrated by flash-light There is only one Moses Hull on earth.

A friend asks the question: "Whether of incalculable value to those who de-Freemasons are allowed in the Catholic sire to understand the basic principles of mediumship, All should hear him. He is intensely interesting.

C. E. Howell writes that Charles Barnes is doing an excellent work at Muncie, Ind. He gave tests Sunday morning at the Spiritualist hall.

Bernard Holton can be addressed at Box 391, Ogden, Utah, until April 20.



ANOTHER GREAT OFFER! Ave

The Rationale of Mesmerism BY A. P. SINNETT.

This excellent work treats of the following subjects: I. Old and New Theories.

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IX. Mesmeric Practice. The price of this admirable work is \$1,25. All books advertised in The Proquessive Thinkes are

For sale at this office.

Grove avenue, flat B, where he can be addressed.

The Milwaukee Spiritual Fraternity meets every Sunday at 2:45 and 7:45 P. M.; also every Thursday at 7:45 P. M., at Knights of Honor hall, No. 1 Grand avenue. Mrs. Emma M. Nutt will conduct the services during the months of April and May. Admission free.

C. J. McCan writes of attending a meeting at the home of Mr. and Mrs.

J. E. Leonard, Fremont, Wash. Many were present from Seattle, There were splendid materializations of forms, and music was played on top of the cabinet.

Dr. S. C. Markley writes from Cortland, N. Y.: "We have a thriving state of the cabinet."

She will answer calls for funerals. Address. Milwaukee, Milwaukee, Wils.

She will answer calls for funerals. Address. Milwaukee, Wils.

Scient, Milwaukee, Spiritual Fraternity Mrs. Carpenter in the Dr. Andrus is engaged for the Flint (Mich.) Society, in April, except the 8th, when Dr. Johnson, of Battle Creek, will address them.

Dr. W. H. Scott writes: Giles B. Stebbins spoke at Fraternity Hall, Grand Blanc, Mich. It certainly was the most interesting sermon I ever heard. He told all about the Fox family. In the objection from "scientific," clerker." "The Proof Palaphle of Inch Depart of Science," "The Proof Palaphle of Inch Dr. Andrus is engaged for the Flint (Mich.) agreed the Dr. Andrus is engaged for the Flint (Mich.) Society, in April, except the 8th, when Dr. Andrus is engaged for the Flint (Mich.) agreed and the whole containing agreed amount of mitters of \$2 pages, with the Dress Sargent, author of "Planchette, or the Depart of Science," "The Proof Palaphle of Inch Dr. Andrus is engaged for the Flint (Mich.) In the Dr. Andrus is engaged for the Flint (Mich.) In the Broad and Inch Dr. Andrus is engaged for the Flint (Mich.) In the Dr. Andrus is engaged for the Flint (Mich.) In the Dr. Andrus is engaged for the Flint (Mich.) In the Dr. Andrus is engage

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JOYS Beyond the Threshold. A Sequel to TO-MORROW OF DEATH. By LOUIS FIGUIER.

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WHY SHE BECAME A SPIRITUAL. This book should be read by every Spiritualist. Price

A VILE FRAUD.

At 282 W. Madison street, this city, for the past six months, three nights in every week, there has been what purported to be the materialization of disembodied spirits. These seances were largely attended, very popular, cordially recognized by leading Spiritualists, and highly recommended by platform speakers. They were conducted by one Harry Clifton, whom residents of San Francisco will remember as one of a gang which was exposed some years ago for fraudulent spiritual manifes- a seance-room for just such occasions. Let itualistic platform should be free to discuss tations. Notwithstanding the popularity of these seances, and the exceedingly profitable results to the supposed medium, they have tion of paraphernalia by a confederate into claim the right of putting the questions of finbeen abruptly terminated. Why? The answer is easily given, and I think in the interest of pure Spiritualism it should be given.

Clifton rented the front and back parlors at the above number. These rooms were connected by sliding doors. He then removed the base or mop-boards between one side of the doors and the side wall of the building, thereby obtaining an opening from one room to another, about three feet long, and some ten or twelve inches high. The base boards were then replaced in such a manner as to be easily, quickly and noiselessly removed, and yet to appear on ordinary inspection as perfectly sound and fast in their proper places.

In the front room, which was invariably used as a seance-room, the cabinet was placed in that corner in which the prepared baseboard was, and covered it; and when not in use for seances that corner was utilized to

In the rear room, in the corner which corresponded to the corner in the front room in which the cabinet stood, was placed a large other fact given in this article. trunk or chest, which covered and protected the base-board behind it from observation.

On seance nights a cursory examination revealed nothing wrong, apparently. The baseboards were so arranged that when the sliding door was pushed open, it held the base-board with a rope, firmly in its place. With these arrangements there, it was easy to introduce one or more confederates into the cabinet, without the audience having any knowledge of it; and in fact that is just what was done.

stay. He would "make-up" by the use of grease, paint, and such other means as are vocate a muzzle for anyone. known to the actors' profession, and, clothed Every action of any human being should Spiritualism should not be dragged down in in the proper paraphernalia, make his appear- have an object in view-the accomplishment of the arena and mire of politics, but, whether ance as the materialized spirit friend or rela-something. We live in a natural world, and right or wrong, quite a respectable number of tive of some one in the audience, and be rec- under natural and limited conditions. We the best Spiritualists think that is what is beognized as such by the person called to the are subject to environments beyond which we ing done now by the reform element within its cabinet. Sometimes he was a grandfather, a cannot go. It would be impossible to over- ranks. Let Spiritualism stand on its own grandmother, a mother, sister or brother; and come the law of gravitation. No one could merits, and not be a tail to the reform kite. sometimes a guiding control or guide, a Ger- build a house and suspend the same in the air. man, an Indian, etc. Mr. Edber did not al- No one could build a house and commence doways appear as the spirit, as Clifton had aning this by shingling. So in human society. other confederate whose name is unknown to In trying to do some things which seem right

cabinet was placed an ordinary pine box, quite enough to accept them.

high on the wall, which contained the lamp Now, if I understand the object for which that gave the dim, religious (?) light during Spiritualism is working, it is to spread the the seance, and was supposed to be raised or knowledge which some of us have regarding lowered by spirit power, as desirable. This the future life. We are trying to spread the box had a curtain of some light material hang- knowledge which we, as Spiritualists, possess, ing before it. In the center of the room was that there is a continuity of life: that we know suspended a hanging lamp, which was extinthat departed decarnated human beings can guished when the seance began. Before the come back from the land from whose bourne sliding doors, which were always tied together no traveler was ever supposed to return; and at the beginning of the seance, was placed a that these returning excarnated human beings square piano. The cabinet itself was of cur- are trying to tell us of the conditions which tain material, and had no top. Ranged they met, and which we shall have to meet around the front and opposite side of the when we get on that side of life, I think room from the cabinet, were the seats for the these are the fundamental principles on which

called, of the dead, Clifton gave what pur- Spiritualist who has experienced the benefit ported to be spirit pictures, which were sup- and satisfaction of it, is anxious that every posed to be made by the materialized spirit other human being should know the fact. We of Mrs. Scott-Siddons, on the spot, but meet together in order to get these experiences which spirit was none but Clifton himself. for ourselves; to exchange experiences, and The audience was shown one tablet, and the to impart our knowledge to as many of pictures were taken from another prepared the human race as we can induce to beforehand, and introduced into the cabinet listen to us. No one who has written and by a confederate. If any one will cut out talked against me will deny these statements. an outline of a head in profile, then rub a The first and main object of Spiritualistic meetlead pencil over one side of it, lay the outline ings ought to be to make Spiritualists; to imon a piece of clean paper, leaded side up, and part our knowledge to others, and to induce rub the finger over the outline so that it comes | these to experiment for themselves. in contact with the clean paper, they will have a so-called spirit-picture.

ing through a trumpet or fish-horn which lay erned by these voters. There are two strong in full view of the audience, and which was political parties, another somewhat weaker, accomplished by talking through a piece of and a few who amount to nothing numerically. rubber tubing, one end of which was at The exceptions are so few, that practically it tached to the mouthpiece of the trumpet. In can be said that every citizen has a political talking through the tube and trumpet the brand upon him, belonging to one or the other voice was effectually disguised, and the trick party. (This does not fit the writer however.) deceived many, and they verily believed they We all know that the partisan is a bundle of were listening to the spirit of "Aunt Jane" (whoever she may be). It was always while those of the other parties. Partisanship is "Aunt Jane" was talking that the confederate running riot in this party-and-politician ridleft the cabinet.

tricks was the materialization of flowers, present poverty is caused by the dishonest powhich he apparently plucked from the vacant litical methods, but the ignorant and dishonair, but in reality took from the hands of a est partisan voter is the cause of it. Every confederate in the cabinet. Such was the reader of this paper must know how prejumaterializing of Percy H., or as he is better diced partisans are; how they look at every known here, Harry Clifton.

simply statements of fact, pure and simple, and written with the desire that Spiritualists with politics. Nothing is too sacred to be the paper on account of price. They can now may know the facts as they are, and be placed on their guard against such frauds in the future. Spiritualism has much to contend against when it recognizes and endures such frauds as this Clifton. Can not some steps disinterested actions are misrepresented by Heights, Ohio.

| THE QUESTION SETTLED. A the paper on account of price. They can now and growth. They can now and growth. Silver may be mailed at touched by its poisonous breath. Put the best please themselves. Silver may be mailed at does not have the privileges that many do them, as he is in a creed-bound vicinity and touched by its poisonous breath. Put the best please themselves. Silver may be mailed at does not have the privileges that many do them, as he is in a creed-bound vicinity and does not have the privileges that many do them, as he is in a creed-bound vicinity and does not have the privileges that many do them, as he is in a creed-bound vicinity and does not have the privileges that many do them, as he is in a creed-bound vicinity and does not have the privileges that many do them, as he is in a creed-bound vicinity and does not have the privileges that many do them, as he is in a creed-bound vicinity and does not have the privileges that many do them, as he is in a creed-bound vicinity and does not have the privileges that many do them, as he is in a creed-bound vicinity and growth.

| THE QUESTION SETTLED. A contain them, as he is in a creed-bound vicinity and does not have the privileges that many do them, as he is in a creed-bound vicinity and does not have the privileges that many do them, as he is in a creed-bound vicinity and does not have the privileges that many do them. The privileges that many do them, as he is in a creed-bound vicinity and them. The privileges that many do them, as he is in a creed-bound vicinity and them. The privileges that many do them

be taken by honest Spiritualists to protect political prejudice. Now, what is it that the their cherished faith and belief from the im. mistaken friends of Spiritualism are doing? position of such frauds in the future?

nernetrated

store the chairs used, which served to prevent the board being tampered with by anyone.

The platform of Bricklayers' hall. parties? You will do this as sure as you persist. Every one of them was pre-arranged, and People go to Spiritualistic meetings and camps that can be substantiated as well as any politics. When any party projects its party

A. NEMESIS. Chicago, Ill.

Present.

The Last Words of E. Bach.

pro and con which my correspondence brought would please your opponents better. The out in The Progressive Thinker and also in church has a despotic control of the masses, the way of private letters to me. It is some but she knows better than to adopt such a Mr. Clifton had in his employ one John what flattering that all the letters which came suicidal policy. Leading church members ad-Edber, whose duty it was on seance nights to to me spontaneously on this question were mit that if the church should try to suppress enter the cabinet by way of the prepared base- commendatory, except one. There was a good drunkenness to advocate the work towards proboard and personate the spirits of the dead; deal said about my trying to abridge free hibition, it would be possible to enforce that and this he did much of the time of Clifton's speech, etc., which nothing said in my articondition, but she dare not do it, because it cles will warrant. I am the last man to ad- would weaken her. A platform like the Spir-

and proper to us, we have to do them in a In the corner diagonally opposite from the manner in which society will listen to us

Spiritualism is based. This knowledge is so In addition to producing the spirits, so grand; its influence so far-reaching, that every

But what are we doing? We live in a country where everyone over twenty-one years of age Another of his despicable tricks was talk- is a voter. This suffering country is misgovprejudices, preconceptions, and hatred for den land. Politics are the bane of the couneft the cabinet. den land. Politics are the bane of the coun-Another of his miserable and fraudulent try; the canker which eats out our life. The question which comes up through their party-This Clifton left town just after the ap-colored glasses; that partisans do not think

Those who claim to be reformers? Those A Malignant Growth and Its If you will permit me the space, I would who claim that the Spiritualistic platform is like to state my views crude as they are, as the place to preach what they call reforms? to how this might be done. In the first place, Permit me to be plain. The truth should not establish a supervising board whose duty it hurt a Spiritualist. It is the hardest thing in would be to examine and endorse all reputable the world to so conduct a commercial club. or mediums, and let them be put under such a board of trade, or organizations of that kind. test conditions as will preclude all fraud, in the towns, without continually running For instance, if a medium claims to get full against politics. The Farmers' Alliance ended or part form materialization, let him give a in politics. The most disinterested actions seance before the above mentioned board, are continually out under the suspicion of be-Have that board make such conditions and ing put forth in order to help this or that examination of the medium, the rooms, cabi- party, even in such associations, and are frenet, etc., as will make it impossible for quently the causes of disagreements or dissofraud to be practiced. They might have lution. Our friends who claim that the Spirsome member or members of the board sit everything, are mostly populists. That party close to the cabinet and prevent the introduc- claims some sort of a patent on reforms. They the cabinet, when called to see a spirit-friend. ance; of labor; of transportation; of land laws. Above all, when Spiritualists find a fraud etc., freely on the Spiritualistic platform. The in their midst, by all means expose him and two other parties are opposed to some or to his methods, and show to the world that all of these so-called reforms. The two leading they will not countenance or uphold, or cover parties of this country have an overwhelming up or hush up, any fraud whatever on their majority of the people in their ranks, as the religion. If the faith of the Spiritualist is result of the vote shows. The Republican or worth having, it is certainly worth protecting. | the Democratic party have never (to my knowl-In conclusion, I would say that I have seen edge) made any effort to preach what they call John Edber give the same manifestations "their principles" on the Spiritualistic rosthat were given by Clifton, using the same trum, while the reform party claims the privcabinet, and rooms precisely like those used liege of using that platform (and abuse me for by Clifton, and located in the same building.
Mr. Edber is now engaged in exposing Cliffreely and fully. Now, friends, cannot you ton's methods, and after the seance (?) is see both the injustice and impracticability of closed, the lights are turned up, and he shows this action? The people who belong to the his audience just how the fraud has been present minority party may be able to control Spiritualism in this manner, but do you not One word as to Clifton's tests as given from see that by so doing you drive away those who the platform of the Ada street hall, and also belong to the other two great (numerically) none of them were genuine. This is a fact for the purpose of hearing Spiritualism, not

demands on the people at these places they create an antagonism which is death to Spiritualism, and right or wrong, the reforms The Discussion is Ended for the preached are looked upon as party measures. The result of the present methods will certainly be that the Spiritualistic platform will gather the reform element and exclude all others. Are you ready to do this? It is sheer I was somewhat surprised at the interest madness and you could not do anything which itualistic must be neutral or it will collapse.

Aberdeen, S. D. E. BACH.

An Invocation.

Fount of all life and being, Light of revolving orbs, Whose breath through space proceeding Each human soul absorbs.

God of the brook and ocean Lord of the star and bee, In humble, meek devotion, This boon I ask of Thee:

Oh! let new light and wisdom Fill all our hearts to-day, That, looking for thy kingdom, We may work as well as pray.

Let that divine compassion, Which deeds alone express, Give to each thought and passion A loving tenderness.

Help us to rise in feeling Above earth's cumbrous clod, Through faith in Thy revealing, Oh God, our father's God.

Help us to feel our weakness And Thy sustaining power, That we, in love and meekness, May praise Thee every hour.

We ask Thee not to alter One fraction of thy will, But when our footsteps falter. We crave Thy guidance still.

We ask Thee not to pardon The wrongs we may have done; For we know the sinful burdens Each one must bear alone.

But we pray for light to guide us Henceforth in wisdom's way. For pure desires to lead us, And love to bless each day.

And, oh! if there be any Who prove to be untrue, Father divine, forgive them, "They know not what they do."

Seeking no earthly treasure, We kiss the crown or rod, Work with us Thy loving pleasure, Oh God, our father's God.

BELLE BUSH. Belvidere Seminary, N. J.

A Rare Offer.—Secrets of the Convent of the Sacred Heart.

The remainder of the bound edition of the pearance of an article in the Chicago Dispatch that any action can be taken by any one which above book, to extend its circulation, will be scientific research, and many of the world's was answered between locked slates, and was in the issue of March 23d last, which ex- has not some political object underneath it. sent for 25 cents per copy; postage 5 cents, great and important discoveries have been answered right, too. Everything seemed obeposed him. That article was substantially Politics have entered our family life; put or four copies for \$1.00, postage paid. Many mighty and important factors in church diag. dient to his will. correct. The statements in this article are father against son; brother against brother; in ordering have expressed a desire for the nosis, and very much of the past is being simply statements of fact, pure and simple, neighbor against neighbor; society is rotten muslin binding, but contented themselves with eliminated as unhealthy to true soul-progress

WAYSIDE THOUGHTS.

Which Scintillate Like Diamonds.

Passing down Main street, a few nights since, a bright, intelligent boy of nine or ten years came out of one of the houses on the street and struck in with me as I was on the way to my office. I soon fell into conversation with him. As I remarked above, he was a bright bov-sometimes he says "cuss words"--yet in all my talk I didn't ask him if he 'loved Jesus," or if he went to "Sabbath school." I got at him in a different way, a way which interested him at once, and which he will remember full as long. Placing my hand we spent with the society in Muskegon. gently on the collar of his jacket, I said to found a very good society, under the leader-him: "A man is growing inside this little ship of Mr. I. Ransom Sanford, who was doing jacket and if you look shead four or five all in his power to build up a society. Mr. years in your imagination you can see this Moulton was with them for three months, and growing man. Now, you can make him do created a great deal of interest by his lectures. right or wrong, and every day in your life, if He was followed by Mrs. DeWolf, of Chicayou keep a close eye on him, noting every go. The meetings were held in Odd Fellows' action, he will thank you for it in the years to hall—a very good hall indeed; the greatest come. Should you discover him going drawback was, it was on the third floor, which 'crooked.' catch hold of his collar just so, made it hard for some people to attend, as it and shake all the crookedness out of him. was difficult for them to climb so many stairs. See?" The little lad looked up at me and So the society secured the Universalist church, laughed. "Yes," said he, "I see."

am watching the growing man."

the good side of a boy. I am inclined to tried hard to establish a lyceum, but it was think that many boys are driven away from not responded to as it should have been. So home, out into an immoral life, by constantly many of our people send their children to ordinging into their ears too much "good ad-thodox Sunday-schools, for their children to vice." It gets so it "sours on him." Get learn what it has taken the parents so many down into his soul depths, and the first thing years to unlearn; the end being, many of these stir up something practicable-something he children uniting themselves with the church, can grasp; something for the vital, living pres- and the enemies of Spiritualism. As long as ent, and he will pay attention.

hope, and if the right means are used it is but truth fail to fulfill its mission. I sometimes a short cut down into that garden of flowers; fear our people do not appreciate the truths and while you are there with him, you have they have bought so dearly; if they did they the flower in your hands to open up outgoing would make great efforts to do a better work. avenues of truthfulness which will bless all of Ere I left Muskegon, I went to Bowen's his after life. He won't open this soul gar- Mill (some ten or eleven miles from Wayland) den of his to everyone. No. He is shy. This is to lecture and organize a society. I found an his wonderland, his boy treasure-house; it is earnest people, who were anxious to organize sacred to him, but when the right one comes and advance the cause. The meetings were Sketch of the Life of A. B. French. along he unbolts all of his little soul doors held in the Union church, and in spite of the William Denton. and says: "Welcome!"

house of pearls-flowerland of goodness and there was organized a fine society, starting beauty, with mountain peaks penetrating the out with thirty members; and I have since Joseph Smith and the Book of crystalline light of heaven's eternal day! learned it has been increased to thirty-five. Throw loving arms about the boy. Approach Mr. A. Abbott, of Wayland, was elected Conflicts of Life. them on the soul side, and then it is just as president, Mrs. S. Pierson, vice-president; The Power and Permanency of easy to lead them into the everlasting king. Mr. Samuel Walbert, of Middleville, secredom of knowledge, into the Eternal City of tary. The other officers' names I have for-Usefulness-into the never-failing sunlight of gotten, but they are all efficient workers, and science, progress and truthfulness; and he all are determined to work. This society is Probability of a Future Life. who teaches a boy "smuttiness" only covers to become an auxiliary to the State society, Anniversary Address. the windows of that boy's soul with the black, and thus increase its influence. There is a The Egotism of Our Age. tarry paint of darkness, whose pitchy quality great awakening around that section of the What is Truth? sticks and sticks as the years go by, and the country, which, if rightly handled, will build Decoration Address. sweet child-flowers of his soul wither and die, up one of the strongest societies in the State. Be careful, then, what you say to a boy.

One of the leading Congregationalist ministers in Vermont, and who is pastor over a movement, and if all the societies in the State Woman, Church and State. large church, recently said to some members will join the State society, there will be such a who asked him if it would not be best to have power for good that many places that are dean Evangelist from abroad to come among nied the blessings of a society will be brought A Historical Account of the Status them and start a revival: "I would much into the work, and workers will be sent to rather see a survival." Yes, a grand survival them.

all over the world of what man knows to be good, noble and true, is much better than Bay City desired me to return to them again, every fall-when the time of year comes just which I did at the close of my work in Musright-to "get up a revival" of animal excite. kegon. We began our work with the society ment, which soon dies out until the next the first Sunday in March. We were warmly BY MATILDA JOSLYN GAGE.

"favorable" time appears. Only a gentle wayside flower By the roadside hidden, Yet it hath a wonderful uner power Springing forth unbidden; And its sweet perfume is a grander, teacher 'Than any speculative preacher.

The religion that gets a large share of its development at the bedside of the sick and dying, that goes down where want and degradation have their abiding places, is worth more to the world than all the so-called "articles of faith" that were ever written. It does not pay to play too near the vortexes of this life, where the swirling waters are rushing in mad fury; better be back a ways safely

cussion without a priest or a minister at their and put them together there.

fores? Yet when we compare the present with tion and sealed it in an envelope of my own,

A "Rights of Man," "Age of Reason." at a with the past we find the above. the past, we find the church is assuming higher grounds; that in going up higher they carry less "lumber" into the new spiritual chambers of their religious life. Education chambers of their religious life. Education, manner that I cannot explain, the question HISTORY OF ATHARAEL.

tal-every-day thinking in the direct truth means mind or soul enlargement.

A day, an age when thought clashes thought, When argument sharp, incisive, Meets argument, and conclusions decisive Before the world are brought.

An age when lines are sharply drawn, When truth, with double power invested. Says to the creeds: "Stand up," be tested Gold is gold under the light of heaven

All else must fall." Enosburg, Vt. G. S. GREEN, M. D.

The Cause in Michigan,

TO THE EDITOR:-The month of February

made some needed repairs, and the last Sun-Next day I met him on the street again, day I was there, they took possession of the He bowed pleasantly, as if to say: "I building. The society now is in better shape in the way of a building than many an older It is a great study to know how to approach society, as it has full control of the church. they do so, just so long will the work of the A boy's soul is full of sunshine, full of lyceum be hindered, and the cause of spiritual

weather and bad roads the house was full at Legends of the Buddha. Wonderful, wonderful soul-land! Treasure- each session. I lectured three nights, and Mohammed, or the Faith and The organization of the State society has One of the leading Congregationalist min- done much to give tone and strength to the

> welcomed back by the many friends, and it seemed good to be with them all once more. There has been a remarkably good attendance and much interest made manifest. The "Ladies' Aid" is to give a maple sugar party the 28th, and hold a fair. They have done a most excellent work this winter; also the lyceum, which was organized this past season; it is not large, yet it is doing a fine work. The district association meets with the Bay City society April 21 and 22. The society has rented the Odd Fellows' Temple, which, when completed, will be as fine an audience.
>
> The formation succinctly and clearly stated in this volume of 534 pages is amazing. The title, as above given, falls to convey an idea of the fulness and completeness with which the subjects are treated. The Matriarchate, or Mother-ruic, is the theme of the first convey in the subject. This is followed by chapters on Cellbacy. Canon Law, Marquette, Witch, Polygamy, Women and Work, The Church of To-day. Past, Present, Future; and quality of information, is not worth the full price of the volume. It is packed with knowledge well-send. No one can possibly regret buying it; it is a valuable addition to the library of any free and truth-loving mind. completed, will be as fine an audience chamber as there is in the city. We take office. possession the second Sunday in April. We are to celebrate the forty-sixth anniversary AN INVALUABLE WORK.

little reasoner, and as he goes away he has could interfere with them without my know. HOW TO MESMERIZE. one more incident with which he may point a moral as he comes in contact with his filled with flour, produced messages on the filled with flour, produced messages on the inside of the slates. I was simply struck with the filled with flour, produced messages on the inside of the slates. I was simply struck with the frue? By Prof. J. W. Cadwell. Ancient and modern unutterable awe, for I was watching this thing with befound highly interest. go every spiritualist could not explain why writing could appear to the waters of religious discussion without a priest or a minister at their and put them together there. one more incident with which he may point ing it; nevertheless, Mr. Pierce, with his hands

Another case was as follows: I had a piece LIFE OF THOMAS PAINE, Who can explain the whys and the where of paper-my own-on which I wrote a ques-

mediums he would like to correspond with

In the Early Days

of cod-liver oil its use was limited to easing

those far advanced in consumption. Science soon discovered in it the prevention and cure of consumption.

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of cod-liver oil with Hypophosphites of lime and soda has rendered the oil more effective, easy of digestion and pleasant to the taste. Prepared by Scott Bowne, N. Y. All druggists.

RUTTURE CURED FOR TWELVE DOLLARS. FOR TWELVE DOLLARS.

HIGAND, OBGODN, June 28, 1898,
DR. FIRICE & SON.—GENTLEMEN: I am happy to it form you that the Truss I bought of you hash April he complexed you will be suffered for over 18 years. I we rather socyaloal about your Truss when I bought it, as haddred everal no called Elast of Trusses without dering any benefit from them; but after using your Truss a short time I was convinced that it was the best lev had, as it was easy to wear, and seemed to stop the seve pains that often prostrated me while wearing the of Spring trusses; and now, in spite of my separations of the Prinsectly Cycles, and can work with the Truss off I for loo disposed, but it still wear it jossely as I is no inconvenient. You may add the above to your other testimonials. Gratefully yours, FRED, HANSEN.

OF The above cure was effected in less than Thurst MONTHERING, IT at 180 and 50 for free Painment, it could not seen the form of the prinsely of the course where the prinsely of the Prinsels of Secach. Established 1815. Call or send So for free Painment, No. 1. Address Mangnette Elastic Truss Company, N. W. corner Kearny and Sacramento streets, Sa., Pinneisco, Gal.

GLEANINUS FROM THE ROSTRUM.

BY A. B. FRENCH.

This work is one that every one should read. It beams throughout with rare gems of thought, practical as well as profound. There is sunshine and beauty in every sentence uttered. The work is dedicated to the author's favorite sister, barah French Farr, now passed to spirit-life. Hudson Tuttle, of Berlin Heights, Ohlo, gives an interesting sketch of the author's life.

CONTENTS:

Dedication.

Wars of Islam.

Price \$1, postpaid.

of Woman Through the Christian Ages, with Reminiscences of the Matriarchate.

THE AMOUNT OF VALUABLE IN-

Price, \$2.00. For sale at this

mad fury; better *be back a ways safely anchored to the firm rock Principle.

The world's greatest men and women are those who, independent of creed and formalisms, have hewn their way through rock difficulties which obstructed their way. They have acted from principle and what to them seemed right, no matter if all the world said they were wrong.

Sometimes children teach us many of life's grandest lessons. See the immortal Lincoln when in earth-life, listening, with all the attention his great soul could command, to the prattle of a boy by the wayside. That great man turns aside on purpose to talk with this little reasoner, and as he goes away he has

I IFE IN THE STONE AGE. THE dient to his will.

Mr. Pierce told me to tell Spiritualists and

Language Price 80 cents. For sale at the ffice.

THE HAUNTED HOUSE.

Interesting Particulars in Reference to It.

stranger on the street to give me the location bedroom appeared before the audience. A thereof; he shrugged his shoulders and advised with a grunt of surprise at my question: as a flagstaff. He had gray hair hanging alsition to sell out to the church in order to sell "Don't go near it; keep away; for the woman living there is a witch!"

After persistent inquiry and effort I at length found the place. A middle-aged lady, with an attractive appearance, answered the ring of the door-bell, and in response to my question confirmed her name and identity.

Question confirmed her name and identity. handsome witch!" A smile of welcome a few days previous to his execution," said adorned her kind and motherly face, her hair the Doctor. After this information, the imof ebony hue, thick and glossy, lent a charm port of the peculiar name "High-Low!" of beauty to her well-poised head. Added to

"She had winsome graces and a brilliant dark eye, With teeth white as sea foam, when the billow

I made arrangement for two days' board, and after a little tour of the village, called in while caressing her. candy, as a slight token of my good intena chair, then secured the only window at the three years ago, in the village hotel." to pleasant dreams.

to plan business for the coming day.

dle nor lamplight, nor by any exterior reflec- all Indian. tion from or through the curtained window. Whilst trying to solve the matter mentally, I saw a tall, dignified and venerable man standing at the bedside, and with a most gracious smile, looking serenely down upon me. Even then I did not think of the haunted house. nor conjecture that the old gentleman was a you belong?" spirit. I simply suspected him to be a boarder, nothing more nor less.

room?

"By the door," he answered,

"But it is locked and braced," I said. "Yet I came in by the door, and whether locked or braced, it is all the same to me," was the answer from the strange visitor.

"What is your name?" I queried.

"High-Low; sir!"

Next, I was startled to see a young lady like old Nick, the Jibenainosay! standing by the side of Mr. High-Low, I asked him: "Is this young lady your daugh- asked,

terest in, nevertheless." I was about to ask other questions. the life was nearly frightened out of me by you are a real live Indian," I suggested, the sudden appearance of a stalwart Indian,

wigwam. Me friend to white brave!"

The Indian planted a brawny hand on my left shoulder, and seized my right handwhich was out of the coverlet-with a strong and vise-like grip. My breath came thick and ladies to their feet, and urged them in headfast, and a hervous tremor now possessed me long flight to the floor below. As they scamall over. The Indian bent over my now pros- pered in haste, the ladies shouted, "For pity's trate form, and looking keenly into my eyes, sake, don't let him yell again!" The men got I began to experience a helpless and hypnotic nervous also, and admonished Long-bow not influence. I tried to shake off both the heavy to play any more such tricks. The frightened pressure of his hand and the hypnotic influ- ladies were assured that no more such pranks ence of those basilisk eyes. It seemed all in would be performed, and that the Indian had vain. The situation was dreadful—the spell gone. After their return the seance continmust be broken. I turned suddenly towards ued, with happy meetings and joyous greetthe right, which threw the Indian's hand from ings of the lost and loved of yore. The seance my breast, and the infernal gaze of those lasted for three hours, and the party of twenty strange eyes from my view. I raised myself which composed the circle went away fully on my elbow, and shouted: "Get away! get satisfied of the genuineness of the manifestaout of the room! For God's sake, don't come tious. As to myself, I am now so fully initihere any more to frighten folks to death!"

At this demonstration of will power on my part, the Indian calmly backed off, and standing at a respectful distance, with arms folded. in a soothing tone of voice, said: "Me come not to frighten white brother-me friend to

need rest and quiet. Get out, or I'll"—but before I finished the sentence, the peculiar but live of "The Fountain of Life, or the Three-fold Power of Sex:" "Get out, I say! I've had enough of you, I Illumination ceased, and the world was left once more to darkness and to me,

asked if I had a good night's rest.

of the room," I answered. Some little con- ing, but I cannot recommend it to anyone versation occurred, when she informed me that without bringing upon myself great and deon the following night there would be a seance served reproach because of the blemishes given in the big room on the second floor. I which disfigure it." was invited to attend.

Suffice it to say that mine host was the me first letter he says:

in the center of the circle, and four feet from sentment." the cabinet. One more explanation before I The full passage, of which he quotes not gether harmoniously for the benefit of the proceed. The medium shortly afterwards even to a comma, reads thus: married a most estimable gentlemen, and pos-

ship.

Mrs. - the medium, had every vestige most to his shoulders; his dress was black, I informed Dr. 8, on my right, in a whisper,

that the spirit was Mr. High-Low.

dawned on my mind. The next spirit appearance was the beautiful young lady who came into my bedroom. She Mich., in his Easter sermon Rev. R. E. Mac A Communication Purporting to glided towards me, and sat on my lap: her ap- duff, of Flint, made some statements that parent weight was sixty pounds.

for supper. Two small girls—the lady's children—approached and made themselves plied. Before I could ask further questions, lected his text, in that he did not believe that friendly toward me. To each I gave some she was called away by one of the ladies to heaven could be localized. His thought was kiss her. I asked Dr. 8. on my right, if he that heaven was here, there and everywhere. tions. In due season I was shown to my knew anything about the young spirit. He He realized the fact that this thought did not lodging room in the garret. I locked the replied: "She is known by the name of Liz-run parallel with orthodox lines, but then he

gable end, blew out the candle, and laid down Before Lizzie retired to the cabinet, there when a person was conscious that he had this was heard a great commotion therein, "What greatest gift of God to man, and loved purity Everything about the house as well as in is it?" was asked by several in the circle. for purity's sake, virtue for virtue's sake, and my bedroom was cosy and comfortable, and Lizzie rushed to its dark precincts, and had exercised his God-given strength in behalf of as I nestled deep in the soft feather couch I hardly done so, when the Indian stalked out, and out of love for that strength, he had forgot all about the haunted house and began Now that he had proper conditions, he pre. heaven here on earth, and was reasonably sure ster. He seems to address himself to you as sented a magnificent makeup. Everything of the spiritual heaven in the world, to come. he says: Suddenly I perceived the room was aglow as was there to declare his character and office. with a strange incandescence, neither by can. In face, dress and statue-like repose, he was

> I asked him if he ever saw me before. "Yes, me see you when you come in house. You give pappoose candy.'

"What is your name?"

"Long-bow."

"Me live here. Me belong to Seneca tribe. Me chief, and fight Long-knife General Sulli-I quietly asked: "How did you get into the van at battle of Horseheads, one hundred years ago. Me live and die an old man, and my bones are buried at the head of Lake Cavuga!"

After this statement, which was delivered in broken English and with great gravity of mien, he pointed his finger at me, and made fun of my alarm when he showed himself in the bedroom two nights previous. I retorted "That is a queer name," I ventured in re- by saying that he looked splendidly draped in holiday toggery, but in the bedroom he looked

"Long-bow, give us the warwhoop?" I

"Nay, the warwhoop will frighten white

"Do something, then, and let us see the

"Brave, me give the peace-whoop." who met my gaze and who rushed towards me Indian then gave utterance to a yell as earwith a suppressed guttural ejaculation: "Ugh! splitting as the whistle of a locomotive at ugh! Indian glad to see white brave come to close quarters. It was a long and sustained warwhoop of the most disbolic din:

"As if the flends from heaven that fell:

Had raised the battle cry of hell!" Its startling echoes lifted, so to speak, the ated that I feel ready to attempt at any time

the mysteries of any other haunted house. Charleston, S. C. JNO. OAKLEY.

"Warts, Wens, Lumps."

TO THE EDITOR:-Rev. Jesse H. Jones. editor of The Public, North Abington, Mass.,

"You ought to wish that there should not Life' any warts, wens, or unseemly lumps to At the breakfast table the lady of the house hinder its usefulness. The work contains profound and most important truth which I "Oh yes, after I got used to the magnetism | could wish to have known to every human be | The Spiritual, Educational and Pro-

Now what are those blemishes? Simply In relating the incidents of the seance, I those passages which reflect upon church for pear to give the name of one of the chief claims, and this "Rev." coolly suggests that I spirit actors, as well as that of the medium. take these passages out of the book. In his

dium. As regards the chief spirit actor in "But the manner in which you speak of this strange drama of spirit manifestation, he Christianity is untrue, wicked, and only hurtno doubt has passed through a purgatory of ful to your cause. When you say; 'the Chrismental disquietude for a certain great crime tian trinity is a piece of nonsense,' and that committed against the laws of God and man, progress is being made in spite of, not be-On the night of the seance my position was cause of Christianity, you awaken just rettil a plan of action could be determined upon

tinually verified in nature,"

few years ago, I was informed that a house son and properly secured to staples behind show that truth rests upon its own innate law sociation by joining the S. E. P. Union. was haunted. Curiosity led me towards it to her. As soon as the cabinet door was closed, and not upon any personal sutherity, even find out if the report was true. I asked a the mysterious and venerable visitor of my though it is claimed that it came from a God. of the State of New York, and will then be in buzz of admiration greeted him, especially decidedly that when my body is under the me to keep away from it. Still I went on in from the ladies. "What a handsome old gen-sod the church can neither claim me nor my board, and Mr. Willard J. Hull, of Buffalo, search of the strange domicile, and asked a tleman!" one of the ladies said. Thus he book. I look upon the suggestion of Mr. spond man to direct me to it. He replied, stood, fully six feet in height, and as straight Jones, that I erase such passages, as a proposition.

LOIS WAISBROOKER.

STARTLING UTTERANCE OF A FLINT RECTOR SAID HE DIDN'T CARE A' FIG FOR ORTHODOXY -- DOESN'T BELIEVE HEAVEN IS A PLACE.

According to the Evening News, of Detroit, shocked some of the orthodox Episcopalians in "Did you ever see me before?" I asked, his congregation. He said his idea of heaven differed from the common notion thereof. "Yes, upstairs in the bedroom," she re- based upon the chapter from which he had sedoor, and also braced it firmly with the aid of zie, and was brutally killed by a frantic lover did not care a fig for orthodoxy. What he a chair, then secured the only window at the three years ago, in the village hotel."

He said he could not accept the common noway of illustration, would entrance the tourist through said medium. However, the injury Tiquity Unvelled gives ample proof of the for a time, but the beauties of the place would is not as palpable to the spirit as to the me-"Where did you live, and to what tribe did from the conditions and companionships nec- or destroyed. essary to his happiness, he would long for a change. He drew from this lesson in nature ticular medium is suffering by having the the inference that if the common notion of proper conditions broken in upon twenty- Christianity was plagiarized from other reli-heaven held good, it would be little or nothing four hours ago, when Mrs. Post and her own gions which existed before its advent, but no short of hell to progressive spirits; and in concluding his discourse dwelt at some length from the medium elements that made them to thus deceive the world, by gathering the heaven as a place of perpetual idleness and sufficient for them to communicate to you happiness, to the utter exclusion of that spirit before said communications were given and

Mind and Mahatma.

WHAT THEOROPHY TEACHES-THE MAHATMA-WM. Q. JUDGE-MADAM BLAVATSKY.

TO THE EDITOR:-The following clipping appeared in the evening World of April 2nd, "No, sir: she is one whom I feel a deep in squaws and make them jump like antelope!" and I thought I would forward it to you for of the vital forces, when materialization is the learned men of their time, rulers, prophets seances.

> doesn't teach anything. It is no more a cult "The weakness and indisposition of this reading this work it is easy to understand why than it is a cucumher, and the men and women medium can hardly be called a parallel case, who believe in it and profess to know all but comes under the same law. about it are simply thinking creatures who "I think my explanation was needed and victions, but the result of their researches in are trying to find out what Theosophy is. is generally very little understood. You Biblical history, are drawing away from the

> and Pink Whiskers Blake, of the Bowery; or when controlling the seances with Mrs. Mar-thinker should read this work. In fact all Wm. Q. Judge, who wears a portion of the kee, not to have the current of magnetic should read it who are looking for truth upon mantle of the late all-around-Thaumaturgic forces disturbed by even a relaxation of the this most important question, viz: 1s Christi-Mme. Blavatsky, can possess his individual hand grasp. by precipitation or otherwise, with equal ease this medium to draw longer upon her nervous business and nobody need believe it. And a yet so little understood by mortals and spirits Theosophist who doesn't believe it is as good alike. I am your old and tried friend." a Theosophist as one who does.

A neat, agreeable and elastic philosophy, isn't it? Every man can do his own thinking in his own way and carry the best brand of Theosophy under his own hat, and there isn't a dogma or even a Marquis of Queensberry rule to control or bother him. Pink Whiskers Blake can sail into the Toil-Abolishers' Rest on Park Row and ask for a "hearse," adding the announcement that he has \$4 in his pocket which his Mahatma gave him up the street, but the bartender will not do damage to his be on so important a work as 'The Fountain of theosophical conscience by refusing to believe Pink Whiskers, and likewise refusing him beer. -New York World.

tective Union.

To THE EDITOR: - The many readers of your paper who are members of the above organiza tion, are no doubt desirous of knowing how the society is prospering. Owing to the fact that we were liable to conflict with the work of the National Spiritualist Association, and as the members of the board of trustees were desirous of doing everything in their power to assist and maintain that organization, it was decided at a meeting held in Chicago after the close of the National Convention, to hold in abeyance the work of the S. E. P. union, unby which the two associations could work tocause of Spiritualism.

The board of trustees recently met in Philsibly does not wish her name to appear in regarded as a compound personality; but, as a adelphia, Pa., at the residence of Mr. B. B.

print. She has retired from public medium principle, the threefold law of action is con- Hill, when it was decided to obtain a charter from the National Association and become Now, it seems to me that a man who can auxiliary thereto, and to continue efforts for of white underclothing taken from her by a choke over that sentence is very much in the securing individual members throughout the committee of ladies, preceding the seance background, even for a minister. The pas United States, so that Spiritualists anywhere background, even for a minister. The pas United States, so that Spiritualists anywhere yell She was next placed in a large sack, and car- sages which he would like to have me remove, in this country, whether there is an auxiliary In a certain village in central New York, a very very sare ago. I was informed that a house

We will soon be incorporated under the laws Second, I intended to express myself so good working order. Mrs. Henderson, of Erie, owing to ill health resigned from the N. Y., was appointed to fill the vacancy.

There were several sessions of the board the last meeting being held at the residence of Mr. and Mrs. H. Cadwallader, where the members were officially invited, when after a bountiful and excellent dinner, a very pleasant and profitable evening was passed, one that will be long remembered by those present. The visiting members owe to Mrs. Cadwallader and Mr. Hill, our efficient secretary and treasurer, many thanks for their numerous acts of the life and teachings of Apollonius of Tyana kindness and hospitality; also to the Spiritualkindness and hospitality; also to the Spiritualist societies of Philadelphia for courtesies FRANK WALKER, COP. Sec'y. Hamburg, N. Y.

Come from Daniel Webster.

At a sitting today, Amy Post, the "Mother of Modern Spiritualism," and who was for ten years, and up to the time of her transition, the oldest member of our circle, requested me to send to you a message given also today from Daniel Webster; as she and Christianity, and to this assumed character was we think it contains truths that ought to be better understood. The messages were given by control of the medium, Mrs. M. A. Van Auken, I acting as amanuensis.

WEBSTER'S COMMUNICATION.

Mrs. Van Auken said: There is an elderly, fine-looking man standing in front of me. He gives me the name Webster-Daniel Web-

"You, sir, by your experience with metion of heaven as a place, for the reason that diums, must know that harmonious conditions it permitted of no progress and development are most essential for the mediums through through the endless years of eternity. The whom communications are received, as well as most enchanting spot in the world he said, by for the spirit who is giving a communication soon begin to wane upon him, and, removed dium, by having proper conditions disturbed

"You can see as well as I, that this parupon the selfishness of the orthodox idea of visible to her clairvoyant sight, and was also

> more or less of the interchange of magnetic and spiritual elements between the medium and spiritual elements between the medium and spirits that are in rapport with the medium and spirits that are in rapport with the medium of the time but all come under the same law, whether for clairvoyant purposes, mental control, or that most difficult of all phases-materialization.

publication in THE PROGRESSIVE THINKER. produced, than in any other phase of medium. and historians. They step to the front in the The Theosophists around New York take ship; and a disturbance of these vital forces errors enacted by priesthood for selfish ends every opportunity to ridicule Spirituslism, and before they are fully re-established, after they In doing this they have fearlessly laid bare the they try to hinder the attendance at spiritual are withdrawn from the medium, is many vandalism which prompted the bigots to muti-A. S. COCHRANE. times very distressing to the medium and the literature of past centuries, and destroy spirit as well, as was most forcibly demon- This was done because they contained historical Mr. Ernest T. Hargrove, of London, who is strated in the case of the assault upon Mrs. truths that were inimical to the dogmatic relia way-up Theosophist, says that Theosophy Markee, that I think perhaps you remember. glous system that was to be established. In

There's no inner circle or outer fringe to it, have known something of my strict injunction times of absolution touching the pione documents and every

offspring of more ancient religions? Mahatma and get messages or beers from him "I feel that I shall be doing a wrong to and enthusiasm. All either of them has to do is forces to communicate with you, although it to think he has a Mahatma, and it is nobody's is a theme that is almost inexhaustive, and

Rochester, N. Y. A. E. TILDEN, M. D.

At the Beach.

Oh! come, let me live by the ocean; Let me sit by the shifting sand; Let me dream my fond dreams of emotion, Oh! pressure of unseen hands.

There's a voice in the rush of the ocean. A song in the surge of the sea; Oh! that I could tell the sweet story That something seems telling to me.

But that secret no tongue can disclose it; That language no mortal translate; That pathos, I would not oppose it-But hush, foolish heart, of thy prate.

What heart could grow cold on the billow. For the wild winds that play o'er the deep Would wake dying Love from her pillow And lull bitter hatred to sleep.

Then fly, ye proud gulls, o'er the ocean, And ride on the foam-crested sea; Thou surely hast felt the emotion That's swelling and throbbing in me. Yes, go! pretty bird; who would keep thee

Away from thy haven of rest? And oh! may life's billows pass by me As light as the foam on thy breast, IDA E. PRACOUK. 11.544

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TO THE EDITOR:-Knowing your paper is in the interest of honest Spiritual-posure himself, ask them to go and see ism, ever ready to assist our beloved for themselves. (Repeating his words cause, and therefore ready to expose used when he honestly but unfortuany fraud that may be fully substannately endorsed Mr. Clifton's seances.) tiated, I called upon you asking He said he would go and see it. We your co-operation in this effort to immediately went to see the editor of separate the true from the false. THE PROGRESSIVE THINKER, and his Press, is very significant; it was received and thus lift our cause to the honored immediate consent to do all in his from Beyroot, Syria. Every Spiritual-position it should and will occupy in the power, and to go with us to see the ist should read it, as it contains some

to believe and sore and heavy at heart ists have met our attempts to prevent a to learn.

lie from beginning to end, and in very selves, and assist in preventing a repetiearnest words defy them to prove their tion of the same.

The first name contains complete the

jurea party, and determined to do all introval few days, so that those whose congruence my power to vindicate him. With this fidence is not, or cannot otherwise be thought urging me to learn the falseness shaken in their belief in Mr. Clifton, of the article in the Dispatch, March will go and see—and every Spiritualist been a seeker after the truth. I have that has a doubt should go.

23rd, and that the signer could not substantiate his remarks, Mr. Geo.

The thoughts that crowd upon me at the moment are so numerous that I are wested by the missionesies and seemands. Willey and myself went to the rooms at the moment are so numerous that I are wested by the missionesies are remarks. jured party, and determined to do all in for a few days, so that those whose constantiate his remarks, Mr. Geo. The thoughts that crowd upon me at ment and of the missionaries here that Willey and myself went to the rooms at this moment are so numerous that I can was told by the missionaries here that The second paper (our Tract Edition) but without effect. Finally he grew so contains eight solid pages. It is a mine bad that we called an allopathic physical solid pages. and had received in return, unkind moment of a closer reunion on the other mission here, not because I think that Congress of Religions. words and treatment.

understand why, if it had been known, mediums or others whose hearts are lost it, but because the religion of my fait was not given out to protect others; and dead to every feeling of self-respect, there is loaded down with superstitions illustrated. and that even now, with full and com-plete proof, those that so readily paid and punished to the fullest extent of Our per out their dollars do not want to be con- the law. I hope this will be the means ious, are many of them very bad and death. vinced, and seem to oppose the effort of bringing into existence a society for have many bad practices. Now the mismade to place the truth before them, as the especial purpose of preventing these sionaries say if we will accept Christithe "Passage to Spirit-life Is Most Detheir feelings are similar to what our frauds being repeated.

own were. We try to be patient and prove Wishing for your papers. others were wrong.

Being referred to the young man that

had been known as Mr. Clifton's manager, we called on him. He seemed willing but afraid to speak, and until assured that we were only seeking the truth he did not tell us anything. He made an appointment with us for Friday morning, March 30, when in answer to the question, had I seen the spirit of my aunt, he told me the truth-that I had not; I had seen a man. My feelings I cannot describe, and for a moment that boy was in a dangerous position. Not even then fully believing him, I made another appointment for Saturday when he promised to produce some of the phenomena and make the pictures-hundreds of which are cherished so fondly the truth of Spiritualism and never hesby those that had received them from came, offering to do as he had promised. saying that he with another man could in the same place and room give the his earthly transaction was an honest exact reproduction of Mr. Clifton's man. His wife, who was also Spiritual seance, and under the same conditions: and after would show how it was accomplished; 8 o'clock Sunday morning was the time agreed upon. We went, and found the young men were refused the use of the room in which Mr. Clifton had worked, because the landlady required advance rent and the young men

did not have any money to pay her. The change of room would not have satisfied us had we the young men's unsupported word, but we had heard the same from the landlady, Mrs. Vogler, and had been permitted to see the room and found the conditions as the young men had stated. From the landlady we learned how she had caught them fixing the hole through which her husband and friends, with hundreds of other believers' loved ones, had appeared. Oh, what a fearful crime that man has to answer for! Mrs. Vogler says she was very angry with Mr. Scovell when he said that it was fraud, and would not accept his statements.

The young man—with the knowledge in his mind that Mr. Clifton had threatened his life if he exposed him-how others must feel towards him-he guilty of so basely deceiving them. Still, when free from the powerful influence of Mr. Clifton, and guided by his own I know the coffin was narrow and small; better nature, remembering many painful things which had occurred at the cabinet, one of which was a little child seeing her dear mother, he determined to give up forever the life he had been living, and confessed his desire to undo But I know that darling hopes were hid as far as possible what he had done, by Beneath that little coffin-lid. letting the world know how the wonderful phenomena were produced by Clifton and Taber. This was and is the young

man's claim. On Sunday morning, April 1, Mr. | 1 Know that Sulland did we see? A complete reproduction And I know her lips, and cheek, and of what had been given as genuine materialization, under the same conditions, even words and actions being used to I know that some things were hid awayassist the effect, as in Clifton's seance, in such a manner that the question: What is it? Where is the fraud? was ouly answered when the trap opened, and without the cabinet curtains to hide it from view, the same was performed. What is our duty? What shall we do? How punish? How approach the public 'Tis a little grave, but oh, beware! and put away this possibility of injuring | For world-wide hopes are buried there. Spiritualism, and robbing those who, desiring to hear from their loved ones, and knowing that there is truth and fact in materialization, become easy

victims to such frauds? As we reached the sidewalk, Bricklayers' Hall, where Clifton had been for three months, came to my mind, and the position that Mr. Gus. Jenifer as

indorsed Mr. Clifton; but especially hard was the position of the president of the society on whose rostrum the man had stood for such a long and successful

learned and what we had seen."

He asked what he should do. I offered the thought that his duty and the greatest good to our beloved cause would come from his stating that he had been deceived, with the rest, and, learning that fact by seeing the exproof, we are very thankful for, es-I will give my feelings and experiences pecially as we compare this with the as they led me to facts I was very slow manner in which prominent Spiritual-

Drawn to Bricklayers' hall, amongst Mr. Jenifen and Mr. Francis went, and remember when you were traveling in present them free to all new trial and hundreds of others who felt sorry at the both decided with us that this was an Syria last year, with another American new yearly subscribers sent in during the thought that it was the last night we opportunity that was surrounded by gentleman, of meeting me at the home would be able to hear Mr. Clifton in his such proofs that the pure Spiritualists of one of the American missionaries talented and beautiful answers to the and the world had a chance to see how it here, and of our pleasant conversation papers combined are as valuable as any numerous questions asked, I heard him could be defrauded, and that all who had about America and of your manners and two-dollar book now published in the state that some parties had published an assisted innocently in the work of this customs. I wish to state that I formed United States. In fact, they constitute a article in the newspapers which was a cruel fraud should now see for them- for you quite a friendship, because of mine of valuable information, that every

and brighter shore—has become the there is any difference in truth and love. The second page is devoted to the him worse. Husband himself, We were incredulous, and could not most lucrative employment for those of God as taught me and as they teach

own were. We try to be patient and prove to them that they can be convinced by seeing for themselves—for until we saw for ourselves we had some hope that the five years.

Wishing for your paper the success it refer us to ing general morality of you to them that they can be convinced by deserves, and thanking you, in the country and its people as tending to some valuable statistics on "Political after two months, he considers himself work you have done and are doing, we people. While still in a doubtful state Romanism." Every patriot should be well—better, in fact, than for twenty-five years. He has some hopes that work you nave done are yours fraternally, S. C. BURLAND,

Chicago, Ill. GEO. WILLEY.

Passed to Spirit-Life.

Passed to higher life, at his residence in New Philadelphia, Ohio, on the 3rd day of April, 1894, Mr. John I. Smith, aged 84 years and six months. Mr. Smith was born in Hagerstown, Maryland, and came to Ohio, when quite a young man and learned the trade of a saddler and harness-maker in Canton, Ohio. He afterwards engaged in the business of a miller and lately in the drug business. He was a steady, active, plodding business man. He early became aware of itated to speak of the interview that he the cabinet. He kept his word and had had relatives and friends who had gone before him. He was a member of the I. O. O. F. for 45 years; and in all ist, preceded him to the Summerland three years ago.

"There is no word in our cold, English Where hope and joy are kin alike to pain:

'Farewell,' we say, and the sad heart is wrung; Only farewell!—there is no "wieder-

cried;

go to come-he is not dead who dies: meet again."

C. H. MATHEWS. New Philadelphia, Ohio, April 4 1894.

Only a Little Grave.

"It's only a little grave," they said; "Only just a child that's dead;" And so they carelessly turned away From the mound the spade had made

that day.

Ah! they did not know how deep shade That little grave in our home had made.

One yard would have served for an am-

awav The rosebud-now a freight of clay.

day, With folded arms, by that form of clay. I know that burning tears were hid

brow.

Were almost as white as her baby's now. The crimson frock, and wrappings gay-The little sock, and the half-worn shoe-The cap with its plumes, and tassel blue— An empty crib, with its covers spread,

As white as the face of the sinless dead. And ye, perhaps, in coming years

May see, like her, through blinding tears. How much of light, how much of joy Is buried with an only boy.

CLARA BOSWORTH PETERSON.

Good Words from Ohio.

president had occupied during that To THE EDITOR:—I can say truthfully sionaries say it is due to our religion, time. He had been a frequent visitor that THE PROGRESSIVE THINKER grows and that the introduction of Christianity at the seance-room, and recognizing his more interesting with each succeeding will mend matters, but these are not as lost ones. MRS. E. A. PARKER, Secy. dear ones, he, meeting after meeting, issue. The Spiritualists in this city bad as alleged against your country. If endorsed the facts, as seen and believed have certainly been doing a good work. Christianity is responsible for this conby us and hundreds of others, and in the past winter, but we should have dition of affairs, or cannot mend it with his words he told the large congrega- more outside talent; by that I mean dif- you, but little would be gained to our tion:

"I have been there and seen my dear ones; but do not take my word for it; go nad see for yourselves."

I saw the painful position in which the true facts placed all those who had the formula of the facts placed all those who had the formula of the first placed all those who had the formula of the first placed all those who had the formula of the first placed all those who had the formula of the first placed all those who had the formula of the first placed all those who had the formula of the first placed all those who had the formula of the first placed all those who had the first placed to our eye as long as the beam is in your own eye, and that so large a beam as alleged by the author. I can honestly the first placed th the true facts placed all those who had Toledo, Ohio. C. S. RICHARDSON.

engagement. So, on our war to your Hestrikes Back with Vigor, they are not true, I anxiously await office we determined to call of Mr. Jenifer; and we told him what we had

Truths.

BURN NEGROES-YES--300 MEN LYNCHED -YES-KILLING UNBORN BABIES-YES-BRIBERY OF LEGISLATURES-YES-PROSTITUTION-YES, TRULY-TO THE HEATHEN CHARGES.

TO THE EDITOR: The following letter, which appeared in the Detroit Free very unpalatable truths: A. PAGAN.

Our people, although outwardly religanity all this will be changed, and they lightful." It is very valuable. Wishing for your paper the success it refer us to the general morality of your f mind, the more so because I wish to familiar with them. become a teacher of the people, if I become a convert, there was issued a pamphlet in Constantinople which has great scholar, M. M. Mangasarian, on your band of healers have accomplished As to the truth or falsehood of the state- should read it. Christianity, among others, as you will of Witnesses—the Truths of Spiritual the wealthy, and that the masses of people in your large cities never hear of Jesus and have no religion only on one during the months of March and April. day in the week, and on all other day in the ordinary business relations of life they steal from each other and lie and cheat, and that this is quite common among your best classes, who attend

"Your religious teachers have com-Not so, farewell, the German sailor fortable salaries and nice houses and only preach to people who come to the Not so, good-bye, sad sweetheart into churches, but never go out to the poor, the depraved and the miserable. Bribery of legislatures and judicial officers Good-bye, dear friend-but, till we by corporations and rich men is a uniat the same time these wrong-doers are often church members. Prostitution your large cities thrive and get rich from permitting and blackmailing the unfortunate women. Your people make religion subservient to the getting of wealth, and often join churches to have a social standing as an offset to their rascalities in daily life."

This pamphlet alleges that Christianno more like what Jesus of Nazareth taught than black is like white, and that ple pall;
One man, in his arms, could have borne your daily life he would disown you and forms of religion, had no religion in the heart.

Beneath that little coffin-lid.

I know that a mother had stood, that the World's Fars, as he relates, and saw all the wickedness in one great city. Chicago, and he says that "outside of a few women who went into saloons and preached outside of a church, nor did he ever see a missionary seeking out and preaching to these wicked masses in that great city." He also alleges that "there are localities in your great cities where every other house is either a place where intoxicating liquor is sold or a dance hall," and that into these places your missionaries seldom go. You know the Koran forbids the use of a vice that does not exist in my country spected by all who knew him. except where the native population has come in contact with the vices of Chris-

ity and daily life is better than yours, provided these allegations are true; but as I have they are misstatements. provided these allegations are true; but as I hope they are misstatements of the case on the part of the author, and that And Tells Many Unpalatable moral and religious condition for our Yours very truly, HASSAN BANARI.

THIS COUNTRY MUST PLEAD GUILTY Special Cifts to New Subscribers.

During March and April.

THE PROGRESSIVE THINKER is desirous of doing a philanthrophic work, hence it has had a special edition of the following numbers of THE PROGRESS-Beyroot, Syria, February 14, 1894. following numbers of THE PROGRESS-MY DEAR FRIEND:—You will perhaps IVE THINKER struck off in order to

The first paper contains, complete, the With nearly everyone in that crowded hall I felt that Mr. Clifton was the in
| Consented to give the young men therefore come to you for information, have consented to give the full exposure knowing that in the premises I can rely have consented to give the full exposure knowing that in the premises I can rely remarkable story (just finished) in the Light Went Out." All I was born a Mohammedan, with a the details of this thrilling story are acknowledgment to you of the benefit

Mr. and Mrs. Scovell, who told us they had known the truth of the newspaper sacred sanctuary of the true-hearted and prosperity of your country, which sarticle, and had been trying to let people know the facts for some before, to give some of them. The most try. They also told me of the wealth of valuable information. The first page sician, the best in town, who used his spiritualist—the actual contact and fact I also read in books. I am almost contains a lecture by Swami Vive—medical skill, but to no purpose, as he touch of his beloved ones awaiting the persuaded to become a convert of the kananda, on "Hinduism," before the solid pages. It is a mine bad that we called an allopathic physical structure of the solid pages. It is a mine bad that we called an allopathic physical structure of the solid pages. It is a mine bad that we called an allopathic physical structure of the bad that we called an allopathic physical structure of the solid pages. It is a mine bad that we called an allopathic physical structure of the solid pages. It is a mine bad that we called an allopathic physical structure of the solid pages. It is a mine bad that we called an allopathic physical structure of the solid pages. It is a mine bad that we called an allopathic physical structure of the solid pages. It is a mine bad that we called an allopathic physical structure of the solid pages. It is a mine bad that we called an allopathic physical structure of the solid pages. It is a mine bad that we called an allopathic physical structure of the solid pages. It is a mine bad that we called an allopathic physical structure of the solid pages. It is a mine bad that we called the solid pages. It is a mine bad that we called an allopathic physical structure of the solid pages. It is a mine bad that we called an allopathic physical structure of the solid pages. It is a mine bad that we called an allopathic physical structure of the solid pages. It is a mine bad that we call the solid pages. It is a mine bad that we called an allopathic physical

but we see now that without proof which decency or honesty; and their heinous, and to me nonsensical practices, and it The third and fourth pages are deould only be reached by united action, heartless crime against humanity and is not practiced as taught by our voted to the "Poets and Poetry of friend, would not give up yet. So upon and that even now, with full and complete against our cause should be exposed prophet. Spiritualism," showing that there is no his suggestion I wrote you. A perfect

The sixth page (illustrated) contains and his improvement is such that now,

ments therein made I wish you would The eighth page (illustrated) contains truthfully write me, for upon your an an article by one of the leading journalswer depends my future course. The pamphlet alleges many things against ists of Rochester, N. Y., on a "Cloud

see by the copy I send you, the follow- Phenomena Endorsed by Science."
ing: "That Christian people of the The third paper consists of facts con-United States burn negroes, after first necting the Romish Octopus with the having saturated their bodies with oil.

More than 300 men were lynched by mobs without trial during the last year. is intensely thrilling and contains some People should be taught what those mobs without trial during the last year. is intensely thrilling and contains some laws are and how they operate.

Little infants are cast into privy vaults appalling facts. This paper has been laws are and how they operate.

Truly,

F. E. P. M. and vacant lots by their mothers, often read undoubtedly by over ONE MILLwhile still alive. Your women, espe- ION of people. Our aim is to do a cially of the upper classes, make it a practice to kill unborn babes, and that in nearly all your cities certain dootors class of readers and get them interested

anity is only preached in churches to Bear in mind that this offer is Mrs. Malcolm.

Passed to Spirit-Life.

Passed to Spirit-life from her home in Grand Rapids, Mich., on the morning of March 26, after a brief but painful illness. Mrs. Dr. Hooker-Boozer, formerly Dr. L. A. Hooker, of Fond-du-Lac, Wis., at the ripe age of 70 years. Mrs. Boozer was a graduate from the Syracuse Med-Fond-du-Lac thirty-six years, where she versal practice in your country, and that was widely known and greatly esteemed for her many virtues and her brilliant mentality. About eighteen months ago she married Mr. H. W. Boozer and often church members. Prostitution and immorality exist in your country on every hand, and that the officials in came to Grand Rapids, where she has proven large eities their and get rich since made many warm friends. She cisco, Cal. Inclose three two-cent since made many warm friends. She cisco, Cal. Inclose three two-cent since made many warm friends. since made many warm friends. She cisco, was an active worker; identified with stamps. I will accept no case that I canall reforms; an earnest Spiritualist from not cure. the early days; possessed of marked mediumistic gifts; a writer and a seer; charitable and kind to the unfortunate: a buoyant and youthful spirit, defying the shafts of time, and peculiarly symity as preached by many of your sects is pathetic with the young. This irre parable loss falls most heavily on the husband and son bereft, as well as two sisters and a brother. Mr. L. Moulton officiated at her obsequies, and speak to you as he did to the Pharisees, and hope. The choir rendered appropriate forms of religion, had no religion in the prize and beautiful music, and thus, amid loving hearts and gentle hands, has passed from sight but not from memory one whom to know was surely to love and respect.

MRS. E. C. HINCKLEY.

Mrs. S. E. F. Lander passed to Spiritife August 6, 1893, after a brief illness, neuralgia of the heart. She was deeply interested in progressive ideas, was a woman of fine intellect, with a special genius for music and languages, and was quite mediumistic. E. M. FORMAN.

L. W. Sherwood, of Otsego, Mich. passed to Spirit-life Feb. 27, 1894, aged 69 years. He was one of the intoxicating liquor, and drunkenness is settlers in Otsego, and was much re

Mrs. Wm. Golden, a highly esteemed tian countries, and we naturally look Mrs. Wm. Golden, a highly esteemed upon this latter condition as a very bad lady, passed to the higher life March one and wonder if it is a natural adjunct 29th, from her home in Flint, Mich., of Christianity. There are many other leaving a husband and several grown-up allegations against your country, as you children to mourn her absence. She will see by reading the pamphlet. Now, was a firm believer inspirit communion. a great many vices and immoralities Dr. C. A. Andrus officiated at the fuexist in my own country, and the mis- neral, held on Sunday, and spoke such words of comfort as makes it almost impossible to mourn for our loved but not

> "Mrs. Winslow's Soothing Syrup for Children Teething" softens gums, reduces inflama tion, allays pain, cures wind colic, 25c a bettlo

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and Development of Zorossurianism and the Jeriyation of Christianity; to which is added; Whence Oue
Aryan Ancestors? By G. W. Brown, M. D. One of
the most valuable works ever published Price 31.8 say that our condition as regards moral-

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one eye must be removed, to save the other; etc., but his remedies only made "Arts of the Spirits," and is copiously and the doctor, all despaired of his life, as a steady decline at his age, sixty-nine years, terminates usually at diagnosis was given, remedies sent The fifth page (illustrated) shows that promptly, and treatment begun. had not been using your medicine and magnetized paper four days till a change for the better was manifested, sight may be in some degree restored to pamphlet in Constantinople which has great bondar, in. II. Hangastin, you great things for him, and we are truly been spread broadcast throughout Syria. the "Martyrs of Liberal Faith." You great things for him, and we are truly grateful. He might have been saved much suffering had we employed you

sooner. Blessings attend you. F. E. P. MALCOLM. N. MALCOLM. P. S .- My husband's recovery is a great surprise to his family and neighbors, and they cannot account for it; but to me, a Spiritualist, it is no mystery. You are doing a noble work. Continue

Glidden, Iowa.

NOTE.—Having carefully copied the thrive by performing upon women ope-rations to destroy infant life. Christi-hold good during March and April only. honesty and intelligence of Mr. and Moses Hull.

(See ad. in another column). Address all letters to San Jose, Cal.

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For the Home, the Lyceum and Societies.

A Manual of Physical, Intellectual and Spiritual Culture.

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A COLLECTION OF MUSIC AND

A Songs, Golden Chain Rectations, Memory Gems, Choral Responses, Funeral Services, Programs for sessions, Parliamentary Rules. Instructions for Organizing and conducting Lyceums, Instructions for Organizing and conducting Lyceums, Instructions for Organizing and conducting Lyceum, a Spiritual or Liberal Society may be organized and conducted without other assistance. It supplies the wank of Spiritual Societies for fresh Spiritual songs, with music free from the dismai tone of the old hymnology it furnishes a unique selection of choice readings and responses such as no other selection contains, It gives in structions how to make the badges and banners and instructs in marching. It shows how to establish Band of Mercy as auxiliary to the Lyceum, and has all the most beautiful songs which have been gathered up by that movement.

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The author and compiler of the sexual sexual sexual all the most beautiful songs which have been gathered up by the interest awakened in the sexual se

prepared for the task by years of devoted labor in the Lyceum. The book is the result of practical work and tested by the interest awakened in the actual session of the Lyceum.

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