

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

VOL. 8.



RELIGION! RELIGION The Humanitarian Element than the line from Terence which I re-quested the Knights of Pythias to en-

In It.

An Address Delivered BY M. W. CHUNN, Ph.D.,

Pastor of Unity Churches, Laverne

era. Where, then, is the proud claim that Jesus of Nazareth taught the world Minn., and Rock Rapids, Iowa. One number of the christian era there was acted fore the Christian era there was acted on the Roman stage the play entitled "The Self-Tormentor." This play was composed by Terence, the famous comic poet, or rather, we should say the play was an adaptation of one composed by the Christian set up no other kingdom the Greek poet Menander, the father of within the kingdom of humanity. It is is the Jewish tent. Each of these sects the Athenian new comedy, who flour-ished about a century and a half before ished about a century and a half before ished about a century and a half before ished about a century and a half before is a Constitution that the allegiance of of these sects shuts out more truth than Terence. In the prologue to the "Self all citizens to the national government it shuts in. I shall seek refuge in none Tormentor" Terence tells his audience takes precedence of their allegiance to of these sectarian tents. I prefer to Tormentor" Terence tells his audience from what source the play was derived. The play opens with a scene between Chremes and Menedemus. The son of father in anger had driven his son from home. Menedemus afterwards relented because of this harsh treatment toward because of this harsh treatme his son of which he had been guilty. In hearken for a moment to any gospel these friends of old am I not an infidel? order to punish himself for his harsh-mess toward his son he labors in the field the world than the noble sentiment of nied the Lord who bought him? Am I ness toward his son he labors in the none setument of need the hone setument of need the Lord who bought him. And the ground, her day after day, from early morning till Terence. We cannot pledge our loyalty not in their eyes a sheep that has wan-late evening. In this opening scene of to any church that is not designed to be dered from the fold and is in danger of the proud city became a thing of works and been baptized with thy bershing in the mountains? Well, it meant death for me to remain within the bast. The student of history could spirit, I shall never preach a narrower political creed than "The world is my country." I shall never preach a less stant and useless toil. Menedemus is keep its gates open day and night for- the Christian tent. It meant death from annoyed on account of this meddling of ever and forever so that all mankind suffocution. It meant deall from burn-bostling the askes "I'm a start of the second of the se affairs, that you can attend to those of tian scholar who has recently passed I could stand the torture no longer. If affairs, that you can attend to those of others—those which do not concern you? The answer of Chremes to Menedemus' impatient query is the grandest passage in the writings of Terence, if not in the writings of chremes is: "I am a man, and nothing the concerns markind do I deem a matter of indifference the concerns marking do I deem a matter of indifference the concerns marking do I deem a matter of indifference the concerns marking do I deem a matter of indifference the concerns marking do I deem a matter of indifference the concerns marking do I deem a matter of indifference the concerns marking do I deem a matter of indifference the concerns marking do I deem a matter of indifference the concerns marking do I deem a matter of indifference the concerns marking do I deem a matter of indifference the concerns marking do I deem a matter of indifference the concerns marking do I deem a matter of indifference the concerns marking do I deem a matter of indifference the concerns marking do I deem a matter of indifference the concerns marking do I deem a matter of indifference the concerns marking do I deem a matter of indifference the concerns marking do I deem a matter of indifference the concerns marking do I deem a matter of indifference the anergore marking do I deem a matter of indifference the anergore marking do I deem a matter of indifference the anergore marking do I deem a marking in the pure atmosphere of the anergore marking do I deem a marking do I deem a do the other at the profile deadher."

CHICAGO APRIL 28 1894.

place of a statesman who hated every-

nations their inheritance, when He ligions might lay aside their dogmas separated the children of men, He set and their spirit of intolerance, and unite the bounds of the people according to form the one great church of all man-the number of the children of Israel." kind. The day that shall mark the or-In such language does Moses proclaim to the Israelites that they are the mark the dawning of the millennium. Chosen people of God. The founder of Christianity is reported as saying to the all the nations of the world under one Syrophœnician woman who requested great government. What attitude ought one nation of the earth to take ter: "Let the children first be nieu, towards the other for it is not meet to take the children's Shall it take the attitude of friendsnip, bread and cast it to the dogs." In the eyes of Jesus the Jews are the children, of brother, or the attitude of stranger? while the Centiles are the dogs. It is Shall each nation regard itself as the of the Gentile woman, but not until she tions ought to revolve, or shall each na-

"Yea, of the land at my beck and call, I could numiliates herself to the dust. have found a more appropriate passage Lord, even the dogs under the table eat of the children's crumbs," is the acknowledgment the Syrophœnician woman has to make before her request wrong answer to these important quesgrave on the tablets of their hearts. tions. And let us remember that this senti-ment of universal brotherhood was ut-Ancient Rome not only had the honor

Why should I wish to adorn myself Why should I wish to adorn myself with the name of a sect that, by its claim to have in its inspired bible the tered by a pagan author, and applauded by a pagan audience more than a contury and a half before the Christian revealed will of God, and in its founder the only genuine Son of God, virtually declares that all other of the world's reanything new with his gospel of the ligions are false, or at least are of hu-

that concerns mankind do I deem a man and Christianity for mankind. His me die with my vision bounded by noth-good to youthful listeners. They sow the narrow-minded. The earth itself is adaptation runs: "I am a Christian, and ing save by the horizon beyond me and nothing that concerns Christianity do I the stars above me. I beseech you, dear on the Roman stage the audience which deem a matter of indifference to my- friends of olden days, not to send out Fourth of July as the anniversary of the filled the theater broke forth in loud self." Prof. Schaff has stripped the line your shepherd to search for me and take birth of a nation that was founded upon applause. Every person in that vast andience felt the truth of the beautiful sentiment: "One touch of nature makes." "One touch of n the whole world kin." The famous line of Terence won the admiration of philanthropists in ancient with all grades of humanity, from the set. The old Roman theater, filled with all grades of humanity, from the cold and human the distant of the base of the bas and in modern times. Cicero in the first book of his "Offices" refers to this passage in Terence in the following when the actor exclaimed: "I am a man, be left sleeping in its grave, is a day unis Christianity's loss is humanity's gain. be left sleeping in its grave, is a day un and nothing that concerns mankind do I My nature is fuller of the milk of hu-worthy of honor and observance in deem a matter of indifference to my- man kindness than it ever was before. America. There is not a vestige of self." What audience, collected from There is more of the sunshine of true hatred in my heart towards the England heaven in my heart, than ever before. of the nineteenth century, because of I know as well as I know that I breathe, the wrongs England's king and people break forth with applause on hearing that if there is a life beyond the grave, in the eighteenth century did to Amerthe sentiment that Prof. Schaff expresses on the title-page of his Church heaven will be my portion there-not ica. I still love and honor England as History?" The actor in this latter role the heaven that is won for us by the our mother, although she has at times

my loyalty to the Stars and Stripes. brother. We do need to whisper Why should I not love America, the land message of sympathy into the ear message of sympathy into the ear of in which I was born and educated; the the degraded sister. We do need to and in which my paternal and maternal rend from our eyes the veil of pride and ancestors for more than a century and a selfishness which prevents us from behalf have lived and died? Why should holding in the fallen brother the possi-I not be loyal to the stars and stripes, bilities of regenerated manhood, and in the flag that in 1776 waved over a land the degraded sister the possibilities of that declared itself free from the a regenerated womanhood. The noble tyranny of an English king; the flag sentiment of Terence, "I am a man and that for more than a quarter of a cen-tury has been waving over a race of freedmen whose wrongs the lovers of self," is applicable to mankind in all that flag marched into the very jaws of grades and conditions of life. It is ap-death in order to right; the flag which plicable to mankind on native or on before another quarter of a century foreign shores; to mankind in a state of elevation, or in a state of degradapasses by, I trust shall wave over a land tion regard itself as only a part of the great whole of humanity? The nations of the earth have too often given the wrong answer to these important ques-stars and stripes, I do not regard Amer-manitarianism. Shall we be found slothful in practicing the gospel of humanitarianism? ica as the center round which all the other nations of the world must revolve.

of being the birthplace of a poet who America is great, but the world is greater than America. In larger letters nevolence in the noble passage already quoted several times in this address, but she had the dishonor of being the birth-nevolence in the noble passage already write the word "America" A young German sails from hi proclaimed the gospel of universal be-

A young German sails from his fatherland to make his home with us.

The Conductor's Little Deadthing not labeled "Roman." On the We welcome him as a brother, as we shores of Africa, a few days' sail from ought to do. This young German leaves Rome was Carthage, the only formida, a natural brother in the fatherland. head Passenger Found Her Mother.

One cold, dreary morning, says the Texas Siftings, there was a keen norther blowing as the north-bound train pulled out of the San Antonio, Texas, depot. rival that stood just across the Mediter-ranean Sea. Proud Carthage must be brother as the German who sails across As the train sped on its way the con-ductor made his usual tour to collect leveled with the dust, and then Cato the Atlantic to our shores? Is the Atfares. There were not many passengers ge in none could die in peace. And so on what lantic so cold and deep and cruel that it prefer to ever subject Cato spoke in the Roman buries brotherly love beneath its waves? on board, and in the last car there was but one. A thinly-clad, ragged little girl, with a pinched, white face, occu-pied one of the seats. She was so busy talking to a rag baby that she was obing whom the saints of the church con-sider it a service to their god to lie, ivious to the kindly-faced conductor, who looked at her with surprise and to Rome gave the Romans the pretext thou whom the evangelical church has amusement. they desired for declaring war against cursed and reviled above all other men, "Where are your folks, sissy? Who their hated rival. In the year 146 B. C., but three years after the death of Cato, ame with you to the train?" "Dolly came with me," she replied in "The world is my country, to do good is my matter-of-fact manner, holding the Carthage was burned to the ground, her doll at arm's length and critically exam-

ining her toilet. "What is your name?"

"My name is Fanny, but mamma al-ways called me 'Little Pet.'"

"When did your mamma go away?"

"Where is your mamma-in San An

citizens sold into slavery, and the grand-eur of the proud city became a thing of the past. The student of history could spirit, I shall never preach a narrower amples of nations taking the attitude of country;" I shall never preach a less hostility towards other nations when noble gospel than "To do good is my they should have taken the attitude of religion." I will quote here two other

noble sentiments expressed by Thomas Paine. The first of these quotations is sentiment of Terence a nation produces, it produces its statesman with the senti-

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SOLDIERS DRILL And That, Too, in the Public

Schools.

THE WAR SPIRIT-TRAINED FOR WAR-SPIRIT OF MURDER, WAR SPIRIT OF THE PAST-THE RUFFIAN AND BEAST -RINGING WORDS FROM HUDSON TUTTLE.

Says a New York journal: "The cadets drill every Friday evening for one hour. They go through all the movements with the precision of veterans. On Wednesday evening there are squad drills for those lately re-cruited. For the last month the

crates. For the last month the cadets have been drilling in battalion, and are making great progress in that line. A great many of the cadets, on attaining the age limit, enter the companies of the regiment."

SWEET AND SERIOUS. Who are these cadets who drill so admirably and are held up as patterns for emulation? Schoolboys in the Had schools! Why do they put on uniforms with all the gaud of gilt buttons and braid, and by practice learn to become machines, moving at the word of command!

> That they may catch the war spirit and when men grown become soldiers. Why do they practice with guns, words and bayonets?

That they may learn how best to use them in killing those who oppose them They are trained for war, which is another name for murder. Their training engenders the spirit of murder. Constant exercise with weapons of destruction fosters the desire to use them, and thus the war spirit grows strong.

The introduction of military drill into the schools is a relic of barbarism. This nation has no need of trained soldiers. We have no fear of barbarian invasion. If just, we need have no fear of war with other nations. Trained soldiers are a menace to our liberties; we have no use for them except as we contend among ourselves.

tonio?" "I don't know where she is, but me The war spirit is of the past, and and Dolly are going to find her. Mamma should be frowned upon whenever and wherever it intrudes. So far from train-"A long, long time ago. They put mamma in a long box when she was ought to teach them that war is a crime asleep and she went away on the cars, against humanity and the glamor and

matter of indifference to myself." It is said that when these words were spoken on the Roman stage the audience which Every person in that vast applause.

language: "To concern ourselves in other people's affairs is a delicate matter. Yet Chremes, a character in self." What audience, collected from Terence, thinks that there is nothing the rabble and from the nobility, would which has a relation to mankind in which he has not a concern."

Augustin, bishop of Hippo, had the grand thought of Terence in mind when he wrote: "Every man is most closely "Every man is most closely might lay his hand upon his heart, raise merits of another, but the heaven that acted the part of an unnatural mother. connected with his every fellowman, nor enter into consideration where there is a Christian, and nothing that concerns his brother man. a common nature." And finally, it was Christianity do I deem a matter of indifinspired these lines in Cowper's "Task;"

"I think, articulate, I laugh and weep, And exercise all functions of a man, How, then, should I and any man that lives

Be strangers to each other?"

I quoted this noble line of Terence. making a slightly different translation: "I am a man, and nothing that concerns mankind do I consider foreign to mythe printed address to an evangelical friend of mine in Minnesota. You who it was ethical from beginning to end, grounds. But this friend of mine having been baptized in infancy with water and with that perverse spirit of evangelicalism which blinds one's eyes from beholding good in anything not labeled indifference to myself." "evangelical," did take serious exception to the Knights of Pythias address. Among other admonitions, this friend appropriate as this line from a heathen poet, to leave with the Knights of Pythias. The lady did not object to the of humanitarianism." sentiment in the line from Terence; she objected rather to the pedigree of the It is of heathen, and not of Jewish or Christian origin. Evangelicalism has less, but something more than Chrisalways been the faithful friend of aristocracy. It is considered to-day a serious breach of etiquette for an evangel moral precepts Christianity sets forth I ical minister to take a text from any gladly accept and endeavor to practice. book save the Bible. Now, I wish to say I will make the same acknowledgment ject, "The Humanitarian Element in ready to fly at each other's throats and to acknowledge his kinship with his that I challenge this friend of mine, or regarding every other so-called revealed Religion," from the political standpoint. fight until the bitter end. In every dumb brothers, also makes him loth to Concordance, a passage in the Bible, from not believe that if I had searched until

his eyes to heaven and exclaim, with all is won by every man who lives in obedishould any distance of relationship the power of natural eloquence: "I am ence to the moral law and at peace with served in honor of those brave and loyal We are told that Christianity was field and within prison walls in order to the beautiful thought in Terence that ference to myself." But his words first offered to the Jews; but they re- preserve the American Union one and would have no power to thrill the hearts fused to accept it, and so as a last resort inseparable, is a day that will always be

of his listeners and move them to ap-plause. The sentiment of Terence is as gives us several intimations to this ef-it was offered to the Gentiles. Paul kept green in the memory of every cit-izen of our land. But if Memorial Day broad as humanity, and when uttered by fect. In the thirteenth chapter of Acts shall ever be diverted from its proper the most commonplace speaker, it Paul is made to say to the Jews: "It use, and made a day on which shall be thrills the hearts of men. The senti- was necessary that the word of God fought with the weapons of shallow and

ment of Prof. Schaff is as nervow as sectarianism, and when uttered even by the most gifted orator, it fails to stir selves unworthy of eternal life, lo, we ago, with shot and shell, then every men's blood. We could make any num-ber of adaptations of the beautiful lines tiles were honored with a second-hand fully aside from the observance of mankind do I consider foreign to my-self," at the very close of my address to the Knights of Pythias, that was de-livered here last June. I sent a copy of am a Mohammedan, and nothing that does on Lows while the more all of the memory of one of America's the sent a copy of the second here and the memory of the second here and the memory of one of America's the second here as the second he am a Mohammedan, and nothing that dogs, as Jesus calls them—have received greatest military commanders, General concerns Mohammedanism do I deem a if the Jews—the children—had seen fit Grant, who, when the cause had been friend of mine in Minnesota. You who heard that address will remember that it was ethical from beginning to end, and contained nothing to which a person grounds. But this friend of mine having tion of the mutch shues with this adaptation of the line. tion of the much-abused line: "I am from childhood. I do not propose to get come once more to dwell within the one of the elect, and nothing that con- down on my hands and knees like a dog land. The book that did more than any cerns the elect do I deem a matter of and eat the crumbs that fall from any other volume ever written to bring the

man's table. Neither do I propose to nations of the world to their senses re-I am sometimes asked if I am a Chriseat the food that is thrown to me as to garding their obligations to one another was Adam Smith's "Wealth of Nations," published in 1776. In "Wealth of Nations" tian. My answer to such a question is: a dog after the children of the house-"No! I am not a Christian. I used to hold have refused to touch it. I believe tions." wrote that I could have selected a be a Christian, but a year or two ago I the humblest Gentile in the world is as of Nations" Adam Smith passage from the "inspired Bible" as experienced a change of heart, and now much a child of God as the haughtiest demonstrated that the prosperity of one I am a man. I stripped off the straight Jew. I do not propose to wear the badge nation does not depend upon the lack of jacket of sectarianism in order to of a sect whose founder first offered the prosperity of other nations. Nations, prosperity of other nations. Nations, instead of being the jealous rivals and clothe myself in the more becoming robe | gift of salvation to the Jewish children, and then, for fear the gift, on account of enemies of one another, ought to be the sympathizers and friends of one the refusal of the Jewish children to ac-And, my friends, I wish to say here

to-day that my religion is not something less. but something more than Christian Chris The leaven that Adam Smith cast

tianity or any other revealed and ex-clusive code of dogma. Whatever of Judaism, or of Mohammedism, or of Christianity. It remains for us to consider our sub- leavened. France and Germany are the past which, having made man loth

inst i changing this friend of mine, of regarding every other so-cance revealed intergon, from the period standpoint, ingrt until the bitter end. In every dumb brothers, also makes him loth to any other admirer of the Bible, to find, religion. Morality is the common Just as the world religiously considered quarter of the globe we hear of wars, or come into contact with his unfortunate with or without the aid of Cruden's property of all religions. Christianity, is divided into sects, so it is, politically rumors of wars. The boundaries of and degraded human brothers. We do rumors of wars. The boundaries of and degraded human brothers. We do rdance, a passage in the Bible, can make no exclusive claim to the considered, divided into nations. The nations are still made the boundaries of not need to wallow in the gutter in Genesis to Revelations, that moral code. Both Judaism, the reputed religious divisions of the world might be human brotherhoods. Each nation of order to litt up a brother man who has breathes as much of the spirit of uni- mother of Christianity, and Chris- done away with, but the political divis- the world in its own eyes is still the fallen into the gutter. We do not need

the family of the noble-hearted.' the seeds of hatred and hostility in the It is easier to preach than it is to minds of the American youth. The practice the gospel of humanitarianism. We walk along the street and we pass one of those degraded creatures concerning whom the author of Proverbs says:

"Her feet go down to death; Her steps take hold on Sheol!"

Instinctively we draw as far away as possible lest the hem of her garments hould brush against us as we are passing by. We see a saloon and we hurry past lest some drunken wretch should stagger against us with his filthy clothing and foul breath. Virtue shrinks from contact with vice. But the woman from whose touch we recoil is a sister; a degraded sister? Yes, but still a sister. The man from whose presence we would flee is a brother; a lost brother! Yes, but still a brother. The circum-Memorial day, as an anniversary, obstances under which he was born and has lived were less favorable to the demen who gave their lives on the battlevelopment of temperance and sobririety than the circumstances under which we were born and have lived. We have a duty to perform towards the lost and degraded classes of humanity. Our duty is not to sink ourselves to the level of these lost and degraded classes, but lift these lost and degraded classes to our level. As a society and as individuals are we earnestly striving to do our duty in this regard? Some months ago I gave an address on the subject: Another Kind of Brotherhood. which I endeavored to show that there is kinship between us and the lower animals. the .ex, the sheep and the rest are our younger brothers; they are simply lower, down on the road of de velopment than we. Some members of the congregation took offence at this address. They would acknowledge no kinship with the dumb animals. Their kinship was with the gods; not with face of one person in the audience! In imagination I can still see that look; that person I have never seen since in my audience. She probably went home and told her parents that "that infidel preacher" said that a man was no better han a monkey. Did I dream this, or

the passengers got dinner. The conductor hurried to the dining-room, and the beasts of the field. On another oc-casion, I remarked in an address: "The offee and some delicaties for his little casion, I remarked in an address: "The belief that man is a fallen god fills our friend. Just as he was entering the souls with despair for the future of the car he was hailed by the conductor of race. The belief, that man is a risen ape the south-bound train, who held a telethe race." And what a look of pain and gram in his hand. surprise and contempt came over the train deadheading her way gruff reply.

did the circumstance really occur into the lump of humanity has been You must find out for yourselves. It is working for more than a century, but that haughty nature of man, that "I am

the lump has not yet been entirely holier than thou" spirit inherited from

Wheeling, W. Va., is called the nail city, on account of the prominence of the nail manufactures.

The purest treasure mortal times afversal benevelence and disregard of self that it is barter dir chastity in order to help s ford is spotless reputation; that away, as this noble line from Terence. I do arrogance go much farther than this: tians, Mohammedans, Buildhists and of the world ought to revolve. I yield sister who is unchaste; but we do need men are but gilded form of painted in the advocates of the other historic re- to no one in my love for America, and in to lend. a helping hand to the fallen clay.—Shakspeare.

renown of the warrior least desirable. Parents give their children toy pistols, The conductor sat down on the seat opposite to his little deadhead pas-senger, and by further questions satis-fied himself that the child's mother had relish for rude things. The little fourdied and the remains had been taken to | year-old boy points his pistol and snaps some other town for interment. it at this one and that, and flourishes "But you don't know where your his sword as if cutting off arms and mamma went," he said. heads. When grown up the same "Me and Dolly will find mamma; she actions would send him to jail. The told me so last night." ruffian and beast is cultivated at the "But you told me just now that she expense of the gentleness of love, and went away a long time ago." "I know; but she came back last night. Mamma kissed me, just like sires of the savage, because it begins she did before she went away. She where the race began and develops looked so white, just like she did when into civilized estate. Hence it dewhere the race began and develops

they put her in the long box." The conductor took one of the child's lights in the trappings and follies of the savage age. To gratify it is to retard emaciated hands in his own. Her hand its progress, or possibly unchangingly was hot, and there was a feverish flush fix its desires in the savage plane. on her wan cheeks.

her wan cheeks. You are not well, sissy. I'll send you evolve the mind of the child to the back to San Antonio to your papa." moral and spiritual as rapidly as growth The next moment two thin arms went will allow. Hence objects of that around his neck, and the child was higher life should be given to attract

pleading and sobbing. "Don't send me back. Let me go with you and find my mamma. That of the past. These have one suggestion, woman will beat me again. Don't send and one only-to use, and their use means suffering. The child, aiming his toy gun at an imaginary bird, has its me back, and I'll give you my dolly." The The conductor understood it all little half-starved waif was running destruction in his thoughts. He lets away from some brutal woman, possibly | fly his tiny arrow at a fancied enemy, or a cruel stepmother. It was only after a twittering sparrow, to give them pain. he had promised not to send her back There is not a single retrieving feature, that she relaxed her hold on his neck. or gratification of other than of the The conductor fixed her up a nice bed brutal faculties.

with his overcoat and left her happy, It would be better if all toys of this chatting with dolly about "mamma, description were forbidden by law, if but two tears rolled down his cheeks as parents cannot be educated to the terrible wrong they inflict on their children by such gifts. Then have no more training soldiers in the public he left the car. Several times during the trip he looked into the car and saw The lower animals, the horse, bis little deadhead passenger sleeping peacefully, hugging dollie to her breast. schools, nor as private enterprises. Let At last the northbound train crossed children be trained to preserve life, not the long bridge over the Colorado river to take it: to administer to suffering, not to inflict it; to be spiritual, not brutal; civilized, not savage. H. T. and halted at the Austin depot. The south-bound train had already arrived, for here it was that the trains met and

Maj. Geo. Chorpenning.

Passed to a calm and peaceful rest and a happy home "on the other shore," from New York city, April 4, 1894, Maj. George Chorpenning, long a prominent and earnest advocate of the cause of Spiritualism in Washington, D. C., and "I say, Tom, is there a girl on your in this city. He was a firm believer in "Why do you want to know?" was the the glorious communion of spirit friends and the grand fact that there is no death, and thus were his last hours blessed with a peaceful departure and the glad assurance that he would be able to return and care for the dear ones left behind. The

funeral services were held at the residence of our kind and noble sister, Mrs. M. E. Williams, 232 West 46th street, and were conducted by Brother Wilson McDonald, assisted by Mrs. M. E. Williams and Mrs. M. L. Wallace, all paying loving and loyal tributes to the worth of our departed brother, who, "though lost to sight," seemed in "our very midst," and "to memory dear," 'as through the Spiritual vision of Mrs. Williams we were made aware of his spirit CORNIE H. SUTER. presence.

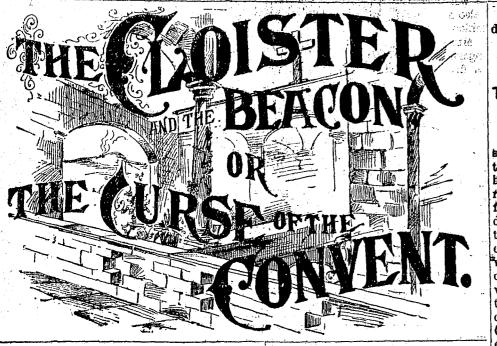
319 W, 54th street, New York, N. Y.

"Because I've got a telegram here from the girl's father, telling me to bring back a runaway child." They entered the car where the fugitive was still sleeping. coffee for you

"Wake up, little one. Here's some On the little pinched face was a tear

and a smile. "Little Pet" had found her mother.-ALEX. SWEET,

EROGRESSIVE THINKER THE



CHAPTER XII.

Isabel Returns to Kirton Manor. ["The Night the Light Went Out" was a most remarkable story, founded on absolute facts as testified to by a prominent centleman of this city. companion piece, the scenes being laid in Eng- spared her; in her hour of deliverance it was land. It is by Hammond Hills, of the Agnostic Journal, London. We are sure it will prove of great interest to our numerous readers. All new

England, regained his sight; and the craven king, who prayed and wept and vowed reformation in affliction, in health resumed his former tyranny, and proclaimed his will that he. sider, the Lady Margaret hath but short time with all his retinue, should straightway depart for Winchester.

Then sank the heart of Isabel within her. for she feared lest Cyvrangon had not read her erful as John from carrying out his expressed Abbot to depart. determination that she (Isabel) should accomor in what form, sorrow would fail?

mystery; yet not one of the courtiers who a holy fane; wilt thou resign her to the Primthronged the gates of Windleshore inquired ate of all England, who here makes known into the cause of his disappearance. They his wish?" And Alexander, the Abbot, predeemed his absence to be the consequence of sented to John, the King, the missive which their monarch's will, and prudently forbore Hubert Fitz-Walter had written.

who of all tyrants has inflicted most wrong- not have experienced a greater dread than "Enough," rejoined the Archrishop;

And indeed it was so. The king had refused to yield Isabel unto her father-had despised the dying request of the Lady Margaret de Clere, who fain would see her child. Little did our heroine dream that such had been the case, even in the sore straits to which hishop's palace, and demanded audience of the We commenced in No. 225 the publication of its she had been driven. That sorrow had been Primate, who had he knew, arrived a few

"Methinks," continued John, "thy brother yearly or trial subscribers will get "The Night the Light Went Out" free.]

sistently endeavored to change our avowed purpose. Best caution him, good father, that short time Cyvrangon the Bard, Cyvrangon Three days passed ere John, monarch of the royal clemency will not brook his too im- the Druid. Cyvrangon the Astrologer, Proportunate demands."

"Sire, not the Lord of Kirton, but heaven's humble servant, importunes thee now. Conto live, and grant, I pray thee, that her daughter may quit the Court.'

"It cannot be," replied the king, decisively. Thou hast our answer, Abbot; the Lady Isadestiny aright. Nothing, at such late mo- bel must to Winchester with our train." And, ment, she argued, could prevent one so pow- haughtily waving his hand, John motioned the its past mystic rites, except a few stones com-

"Yet one moment, sire," returned the priest had told her, too, a new trial awaited but its from his breast. "Thou hast refused to dehour to strike, and who should say how soon, liver Isabel de Clere unto her father, the Lord of Kirton; thou hast refused to vield De Brabancon's fate was still wrapt in her unto me, her uncle, the humble Abbot of

remark. Had he not forfeited all, claim to The monarch was for a moment speechless their regard in that he had displeased his with rage. In such unsettled times, when he thou shouldst constitute thyself her defender?" king? Thus argued such as bestowed a had embarked in a quarrel with Pope Innocent, thought upon him; and he whom many present and had found cause to repent his rashness, he had been prond to call by the name of friend dared not refuse the Primate's demand: bemight, for all his comrades cared, languish in sides-and again superstition served to quell a prison cell even till death might release him his tyrannous nature--might not Hubert Fitzwithout one voice being exerted in his cause, Walter, invested as he was with more than a crown, my Lord. The golden scepter can without one hand being raised to succor him. usual power, through his (the king's) folly in repel all aid but thine, who only art beyond its

And this occurred in a Christian land, at a contending with the authority of the Pontiff, time when priests and prelates vaunted the might not Hubert Fitz-Walter, if he opposed glory of their Church, and boasted its power his will, go so far as to compass his excom- when I was helpless, the hospitality of his to save and protect. Vain glory and hypoc- munication? All this entered the mind of manor; and I would fain, now fate affords me risy! If it were asked which of all systems John as he perused the Archbishop's letter. opportunity, repay an act of kindness. My that have yet existed is responsible for most The probability of the last-mentioned circum. Lord, for the bonor of the Church which thou cruelty and injustice, it must be surely an- stance being effected decided him; for, had he upholdest, let me not plead in vain the cause swered: The Christian one. If it were asked been a firm upholder of the church, he could of injured innocence."

And the stricken malden awakened from her dream of glory to find it-a dream indeed!

CHAPTER XIII.

the British Faid.

Now that we have placed our heroine in safety; we will leave her for awhile, to inquire the cause which led the Primate to befriend her. Need we say it was the mysterious Cyvrangon who had conveyed to the Prelate in; formation of the sore straits in which Isabel de Clere languished? That it was not strange the Archbishop should 'exert himself in the cause of an unprotected maiden, especially when that maiden was a relative of the Abbot of St. Augustine, the reader will at once dl vine; but that he should do so at the instigation of Cyvrangon the Briton, a man who openly expressed his scorn of the tenets of the Christian Church, will appear somewhat singular. We will, therefore, in this chapter. endeavor to give some solution of the mys,

When last we saw the Druid he was on his way to Canterbury. Arrived there, be at an early hour presented himself at the Archhours before from a conference at Lambeth.

The noble demeanor of the Briton, commanding as it did the respect of the attendants, served to gain him speedy admission; and in phet, and Magician, stood face to face with Hubert Fitz-Walter, Primate of all England. With calm aspect, and eye that flinched not beneath the stern gaze of the Churchman, Cyvrangon stood the prouder of the twain.

A strange contrast they presented as they met together in the archiepiscopal abode: the representative of a priesthood whose power, long since departed, had left scarce a trace of memorating, like gigantic monuments, the temples raised in years so dong gone by that pany the Court to Winchester. The visionary calmly, at the same time drawing a packet the date of crection has defied tradition; and the Churchman, whose power at its height, reigned like a monarch onochis consecrated throne, and swayed all England with the symbols of his faith, the mitre, and the cross. The Druid broke the silence, and calmly and forcibly related unto his poble listener the story of Roland de Brabancon's arrest and Isabel's despair, at the same time entreating for them the Archbishop's protection.

"And what is Isabel de Clare to thee that asked the Prelate. "Methinks, and if the Lord of Kirton's daughter is in jeopardy, she hath still friends who hold both the power and the will to save her."

"Not when he that persecuteth her weareth power. In the Lady Isabel de Clere I see a maid oppressed, whose father rendered me,

FROM MATTIE ENHULL

Shé is at San Jose, California.

To THE EDITOR:-I was urged, when we left in this historical and unique city over the apour recent fields of labor, to report through parently miraculous cures of Pedrito Jara-The Primate of All England and the columns of your widely-circulated journal, millo, a so-called Mexican spint, whose wonas soon as we had reached the "Land of the derful healing power has created quite a stir

Setting Sun," and fairly launched into the among our citizens, and not only the Mexican work. I know how you are crowded for population, but many Americans of high space, and that more attractive pens than mine are necessarily confined to close quarters Pedro" and is probably between fifty-five and when making records for your wideawake sixty years of age. He was born in Guadala-"THINKER," and I will try to be modest in jara, Mexico, has resided in Star county a number of years and has been in the city of my demands, though much might be told. I desire to date my notes previous to the San Antonio for several weeks, His dwelling starting on our journey, which was in all is a small and very dilapidated hut located on respects, a most delightful one. I want to El Paso street, about one mile from the center say that the "good speeds," and dear words, of the city. The door is the only opening expressed over and over again, filled our souls and ropes are stretched from it making a paswith thankfulness and courage, when we left sage sixty or seventy feet long, through which the Hoosier State, where our labors were con- the afflicted pass. The street is crowded fined for so many weeks. Dear friends, many with vehicles, and a solid stream of hacks, times we have sent you our kindliest thought, wagons, carriages and pedestrians continually and would make you feel that your sympathy goes back and forth. There are from one and encouragement have been helps to us in hundred to two hundred always in the passage leading to the door. All kinds of ailments are more ways than we can express.

represented in the line, some blind, some crip-We reached our destination Sunday A. M., April 1st, and considering a that we had been pled, some crazy, and others afflicted with nearly five days on the train, we were in ex- chronic diseases, and the solemnity which cellent condition. We were met, on our ar- prevails shows that all are imbued with implirival, by Dr. Dobson and family. These cit faith in his power. Many not being able friends were on set co-workers with us in the to see him the first day remain in line all East, and we did not feel "like orphans night, sleeping on the cold ground. He adthousands of miles from home" (as we had on ministers to the Americans in the morning, some former occasions) when they extended and the Mexicans in the afternoon, and the hand of welcome, and made us feel we spends the night visiting those who are unable to come to him. He makes no charge were among old friends.

We had just time to wash, dress, and eat whatever, and attends to the poorest beggar our dinner, before it was time to go to meet even more promptly than the banker, and ining. I thought, as our Moses started out in dignantly refuses money when offered him. his work, in two hours from the time we He hardly takes time to eat or sleep, spending reached our field of labor, that the Christians about twenty hours out of the twenty-four in who had reported he had been "stricken by this grand, charitable work. He never gives death," would see a lively corpse, if they en- medicine, and does not often shake hands, tered the beautiful hall where the Spiritualists but tells you to do some simple thing, as eat three apples the three succeeding days, drink

A Wonderful Healer.

TO THE EDITOR;-There is great excitement

congregate from Sunday to Sunday. Much might be said concerning the work a glass of hot (or cold) water every day for here, the demands of the Spiritualists, etc., five days, a pecan each day of the week until but I will not encroach on your time or space. | a specified time, etc. He emphatically says, when asked about his power: "It is God's Suffice it to say that the work opens gloriously,

and we trust we may have a genuine revival work, not mine." during the two months of our stay in this beautiful city, by We were greeted by a fine cases among the best known citizens in San audience in the afternoon, and at night more Antonio, and is considered by all his patients were out than gould be comfortably seated in as a phenomenon. Within the last three days the hall. We were accorded a most cordial he has administered to 962 afflicted peoplereception, and we are sanguine of success, 409 Americans and 553 Mexicans-by actual as far as the meetings are concerned. We are the guests of the Dobson family

while here. Dr. Dobson is responsible for Hospital next week, and promises to restore our work in this city at the present time. He to health every afflicted person there. is called in your journal "a marvelous man,"

and if your readers were in his home twentyfour hours, they would think he was rightly person sending a self-addressed envelope, named. We knew him when he was in Iowa: he had an immense practice, but it has increased since he came to California, until, as way as by an interview.

his books show, he has thirty thousand patients, and every part of the world is repre- agination or spirit power, but they are wondersented on his list. There is not a harder ful indeed, and the highest reward must surely worker in our ranks than Dr. Dobson; he is be his in the world to come for his grand generous with his means; not only has he as. work. sisted in many ways those of his own faith, who needed help, but irrespective of creed and

belief, he has extended aid without stint to those who have been needy, and in many instances he has given to those who sought to

TO THE EDITOR :--- On the evening of April injure him. Through "good and evil report" 3rd, the controls of Prof. Charles W. Steward and wife tendered a seance for the benef

San Antonio, Texas.

count, and he averages about 300 per day.

He says he will make a tour of Santa Rosa

His home is at Paisano, Star county, Texas,

and he will prescribe free to every afflicted

symptoms to be written in Spanish, absolutely

free. He claims to heal as effectively this

The cures may be attributed to faith, im-

A Benefit Seance.

Prof. Steward will remember Johnny Cum-

mings and his method of conducting a circle:

R. S. TAYLOR.



Erysipelas in Face and Eyes Inflammation Subdued and Tor

tures Ended by Hood's. "I am so glad to be relleved of my tortures that I am willing to tell the benefits I have de-rived from Hood's Sarsaparilla. In April and May, I was afflicted with erysipelas in my face and eyes, which spread to my throat and neck. I tried divers ontiments and alteratives, but there was no permanent abatement of the burn-ing, torturing pain, peculiar to this complaint. I began to take Hood's Saraaparilla and

Felt Marked Relief before I had finished the first bottle. I continued to improve until, when I had taken few

HOOD'S Sarsaparilla CURES bottles. I was completely oured, and felt that al

sigus, marks and symptoms of that dire com-plaint had forever vanished." MRS. E. E. OTTAWA, Hillsboro, Wisconsin. Hood's Pills are prompt and efficient, yet



casy in action. Sold by all druggists. 2

that is pleasant and profitable send s your address a specified time, etc. He emphatically says, when asked about his power: "It is God's work, not mine." He has effected complete cures of very bad

E. C. ALLEN & CO.,



APRIL 28 1894

surely answered: The Christian priest! to Winchester should end. The Christian priesthood has corrupted a beautiful world by preaching its own false doctrines, rather from the throne than from the rostrum and the temple-that Christian to substitute its own, the laws devised by tyranny and wrong, framed to encompass its own ends, to gratify its own pride, and to ensure its own revenge!

Yet all are not wolves that guard the fold, and there are exceptions to the general ruleentitle them to an honorable place in the records of their country. And, in the cause of less than his abilities, rendered him an example for his brotherhood, was about to succor of Isabel and Roland de Brabancon.

to attend Queen Eleanor to her litter, when courtvard. Well she knew his errand was to solicit the king to yield her to his care, and again a ray of hope animated her bosom.

Upon Alexander making known his desire result of policy rather than forbearance.

now? Make known thy will, I pray thee; tears. albeit methinks the hour we have prepared to set out upon our journey is an ill time for do- dreams. She, who had imagined the Court to cloud which gathered on the monarch's brow.

her child ere heaven demand her soul."

hath he been refused."

most sullied human purity; whose hands are filled his soul at the thought of the "awful interest in the family of De Clere is great, and reddest with the blood of his fellowmen- curse of Rome." And so he consented to we will succor the maiden. The Abbot of St. blood poured forth at the altar's foot beneath | yield Isabel unto her uncle's care, on condition | Augustine shall at once set out for Windle the shadow of the mocking crozier---it must be that she should rejoin the Court when his visit shore, there to make known sinto the king our

priesthood has crushed out the laws of nature, time when His Majesty was on the point of ure of Holy Church, she yet will not dispute quitting the Castle.

Isabel, wavering between hope and fear, stood from the crowd aloof. She knew, her nity." heart told her, that her uncle's presence was connected in some way with his desire that men, even among the priesthood, whose merits she should leave the Court. Would she be suffered to do so? Surely, yes; for had not Cvvrangon the Draoi said it? But then Cyvranour heroine, one whose influence had ever been gon had bidden her prepare for a new sorrow: exerted on mercy's side, and whose virtues, no was this new sorrow connected with her home? It must be so, since she had had no opportunity of communicating with the Abbot. What the oppressed: for the sympathies of Hubert then, but some terrible misfortune at Kirton Fitz-Walter, Archbishop of Canterbury, had could have led him hither-sickness, perhaps been enlisted by an unknown friend in behalf death; and the maiden could scarce repress It was-more than a round decade ago! the sighs which arose in her tortured heart as But to return to Windleshore. Isabel, she mentally resolved that, should she reach well-nigh despairing, was making preparations once more her peaceful home, no earthly power should lure her to the Court again. Better, she beheld her uncle, the Abbot, enter the she meditated, better even the cloister than this terrible abode. "Oh! my sister," she! murmured low; "thine, not mine, was the In that fair country. We mortals miss better choice, and thine the purer hope!"

At that moment Alexander advanced, bearto hold converse with the king, an audience, ing the joyful news that the king had given even at the moment preceding John's depart- permission for her to quit the Court. Scarcely ure from Windleshore, was granted; for, realizing the meaning his words conveyed, and although he had no real veneration for the simost fainting from the reaction caused by Church, the King of England possessed, in the sudden news, Isabel de Clere was led by common with the times, a degree of superstil the Abbot from the courtvard. As one in a Glynn, dark and boyish, sir Emmet fair, tion which led him to assume an appearance dream she left it; but when she realized she of regard for men and things ecclesiastic --- a was indeed safe without the Castle walls, safe The other sister they have not seen, on her road to Kirton, the heart so over-

Thus faded Isabel de Ciere's ambitious ing so." And the Abbot might have augured, be the centralization of happiness, had found as prophesying failure for his enterprise, the only misery attending it. She, who once be But the thoughts about her of girl and boys lieved that only in the gay world could she "I would sire," said the priest, "that thou realize the light and joy of life, bailed gratepermit my niece, Isabel de Olere, to quit the fully the day which enabled her to renounce court, and depart with me for Kirton; the it; and she, who had set out with hope for her She keeps her winsomeness over there Lady Margaret is in extremis, and would bless | emblem, ambition for her guiding star, returned, ere one short year had passed away,

"Though, much it grieveth us to deny re- her childhood fled, the sunshine which should quest of thing yet still thou asketh what we have dawned upon her early womanhood all cannot grant," replied the king; "already hath clouded in night, her dream of love dashed trated, by Walson Heston. A series of amus the Lord of Kirton twice solicited that we ruthlessly from her, and the visions which her ing cartoons, illustrating the Bible texts, augurated at once, and entered into with an would send bis daughter thither, and twice soul had nursed of a land of light and hope Price in strong, board covers \$1. Cloth, enthusiasm leading to success. had faded for aye!

wish that he shall yield the Lady Isabel unto Meanwhile the king's retinue had stood her uncle's care. For the knight we must reapart, wondering what could be the urgent ject thy intercession; for anglit we know, he business that thus induced their monarch to may have transgressed the law, and, though grant so long an audience to the Abbot, at a our monarch may have incurred the displeasthe right he holds to rule his subjects, and to uphold his own as well as his: country's dig-

+ at div. (TO BE CONTINUED.)

The Invisible One,

EMMA ROOD TUTTLE.

"Three?" Four! but the eldest you have not seen

She left this country where we abide And the wild-flowers peeped from the south ourselves to the great work before us. hillside.

Why, yes! now I reckon it to a day, It is thirteen years, when hepoticos blow, Since the little maiden went away.

"Where?" Up to a safer land than this: There are wiser guides for their little souls 'Our aims so often-our' dream-built goals We think to reat them to demi-gods, And sweet Madonnas, like Mary's self, By some mischance we may make them clods; Or common dervers for earthly pelf.

"These three are comely?" Indeed they are As well-limbed children as oft are seen, And Madge, she is tallest, in between. So the face of the angel-child must be "What wouldest thou with us, holy father, charged with grief found relief in a flood of To their young fancies a heavenly queen Half veiled in a shining mystery.

> They see her chair and her old time toys: They know her earth name was Emma Clair,

Are vague as lily dust blown in air. Her liquid eyes and her flossy hair,-Her flower like fingers-ah! well-a day !-

day.

Old Testament Stories, commercially flus- which the sums received, and from whom, will street. \$1.50.

he has pursued the even tenor of his way, ap of Mrs. Mary E. Wilson, widow of E. V. parently caring as little for praise as censure. Wilson, well-known to all Spiritualists either Mrs. Dobson, whose name has frequently appeared in your journal, is a faithful worker in the capacity of a medium during his earthin the cause is the is a fine impressional me-life, or as a control or guide dium, and in a quiet way is doing a vast into the Spiritual existence. life, or as a control or guide since his advent

While the financial results are not as large amount of good. She will be heard from in as it was hoped they would be, the spiritual the future, in regard to a plan she is contemmanifestations were all and more than explating in connection with a mediums' home. pected, and all present were much pleased and I believe I have not seen a Spiritualist since benefited by the evening's entertainment. my arrival that has not made reference to the

Among the many spirit friends participat-THINKER. You must have an immense list of Californians among your subscribers. We ing in the demonstrations were E. V. Wilson, Robert Dale Owen, James A. Garfield and see its bright face wherever we go, and it al-Daniel Steward, father of the medium. This ways seems as though we had met an old last named spirit was during forty years of his

earth-life a shouting Methodist class-leader, I must draw to a close, but before I drop and having learned better, he is now doing my pen, I desire to thank our friends, wherever they are, for their messages (will answer all in his power to prevent others from followas I have time), and say we will serve the ing in his footsteps, and takes great delight in answering the questions of honest investigacause to the best of our ability. Mr. Hull tors. The comedy features of the entertainseems fully restored, and with renewed inter-One year when the willows were blushing green est, if possible, were consecrate and rededicate ment were supplied by Grey Eagle, who is about the wittiest Indian spirit that ever man-

ifested at a seance; and Pat, a galvanized Wishing you, Brother Francis, continual success, and that your readers may each and Irishman, the two last named being controls all, become progressive in their thinking, I of Mrs. Steward. Of course the entire seance was under the supervision of Johnny Cum-MATTIE E. HULL. am as ever mings, the principal control of Prof. Steward, 230 North Sixth street, San Jose, Cal. Anyone who has attended a seance given by

E. V. Wilson.

friend.

"No foolishness and no fortune-telling." To THE EDITOR:-The appeal made by Brother E. Wilsprague, of Jamestown, N. Y., in behalt of MERS: E. V. Wilson, should be met with a hearity response. I wrote Brother Sprägue to follow up his appeal with a request to our platform speakers to give a talk on the life and work of E. V. Wilson, the proceeds to go to Mrs. Wilson from such a benefit. An evening with E. V. Wilson would be spect most profitably in an intellectual way. Such a treat would net only be enjoyed by Spiritu-alitists but would 'prove educational to the in-vestigator. Such speakers as Willard J. Hull, Moses Hull, Lyman C. Howe and hosts of others throughout the country, besides our as Helen Stuart Richings, Dr. Ada Sheehan, m. Mrs. DeWolf, Mrs. Zadie Kates, Mrs. Lillie, Mrs. DeWolf, Mrs. Zadi To THE EDITOR .- The appeal made by The spirit friends of E. V. Wilson have

Mrs. DeWolf, Mrs. Zadie Kates, Mrs. Lillie, "The Spiritual Evangelist" Hymn Book. Mrs. Cora L. V. Richmond and others, to For Spiritualist meetings and circles, with volunteer their services for this grand undertaking, which should be encouraged by the introductory circular setting forth the basic Spiritualistic press. Mediums are not for principle of Spiritualism, by G. F. Perkins. Reduced from 15 to 10 cents each, or \$9 per And my four will meet, face to face, some gotten in this noble work; let those who can, hold a seance for this purpose and remit the hundred, to close the edition. Send at once amount to THE PROGRESSIVE THINKER, through to THE PROGRESSIVE THINKER, 40 Loomis

> be acknowledged. Let the movement be in-9.37 GRO. C. STOLL.

-freed from their seeds and skins, as fresh and sweet as when fresh plucked, are the grapes in



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SEERS OF THE AGES, OR SPIRITUALISM Pass and Present. By J. M. Peebles, M. D. A book of sta pares. Fit is an empropedies of facts; a mine of fare knowledge; a vork that abstrid be in the hands of wrery Spiritualist. Price stat.

Dayton, O.

APRIL 28 1894

I read last night of those who went

Up to the gate: and which was sent

And which had crown and harp of gold.

"Reverse the glass; now change the scene

And show what is not might have been."

Then darkness changed to glowing light,

She with pale cheek and snow-white hair;

He thought-1'm sure-to tell the truth-

As, hurrying onward through the crowd,

From the "weak woman" following there.

"Why don't the angels move that gate?

And, Susan Jane, you stand right there!"

And this strange vision met my sight:

To roast in fire, or freeze in cold,

And when I laid my puzzled head

Upon my pillow, something said:

There came another aged pair;

No fraud or humbug disguised her, But dyed his hair and whiskers were;

And there, as here, the man ahead,

With lordly air his good wife led;

Gabriel would like a dashing youth.

His voice was very harsh and loud,

In haste to gain the golden crown,

Behind her lord and master crept;

And not a whisper stirred the air

Not even when, with tone of pride,

He said-just pausing by its side:

When I am tired; give me a chair-

None offered him the seat desired;

Nor seemed to care if he was tired.

A space he paused: then tried again

He spoke once more, but not so loud-

The shining entrance to attain;

His manner was a bit less proud.

His lordliness seemed all in vain;

Then spoke he thus, in tone of pain:

With the redeemed on Jesus' breast.'

"What did you do? Now tell me straight.

"Pray let me pass-I long to rest

Before you pass this pearly gate,

What did you do?" St. Peter cries.

"Now, good St. Peter, let me in;

I led my family through the world

And with the holy brethren stayed:

And took the pastor home to dine;

I never missed one sermon time,

I stood a pillar in the church,

Even when Satan's darts were hurled,

I went to church, and sang, and prayed,

Nor soiled my soul with labor's smirch.

Who kept me? why, my worldly wife

And six good children; all my strife

And how their lives I might control;

Six hours, for them, I'd kneel and prav.

Was over means to save the soul,

Yes; once I asked my wife to go

With me to church, but it was so

That one of us at home must stay-

Was it not best that I should pray?

Women should silent be; St. Paul

Gave us that lesson once for all.

My family lacked not for food,

But oftentimes, for want of wood

My wife would go-'twas no expense-

And pull the bark from off the fence.

I'm sure it was no more than right

For her to keep my linen white.

I prayed for her at gospel feast,

And never missed the very least

Of all the church commands to do.

Now, good St. Peter, let me through-

And in my closet every day

While on the earth I did no sin;

The man looked up in great surprise,

You know I never like to wait

And with the ransomed sit him down.

His patient wife, with faltering step,

What I Saw "Over There."

THE PROGRESSIVE THINKER.

TIMELY SUGGESTIONS.

To Those American Citizens Who Think Wisely and Think Well.

There are many sides to cliques, clans and individual position. Intellectual liberty is always freighted with

universal love, as it is the highest gift from God bestowed on mortals, and, as our government is of the divine or diffusion spirit. so our religion and our politics should be based on a universal scale of administration, and as the offspring of mental freedom is the parent of this government, it is easy to discern why we read on so many standards that "Taxation without representation is tyranny," and "Opposition to tyranny is obedience to God."

Let us test the true metal of our citizens by the constitutional right to adjust the mistakes that are made and many suffer under, by allowing individual interests to destroy the perpetuation of equal taxation of all property in our country by corporations, either religious or otherwise.

We ask that equal taxation be levied on all property owned by any individual or corporation, and thereby greatly lessen the burdens of the individual, sharing equally in the bene. fits of taxation, and enable the government, by the surplus received on property not now

taxed, to increase our internal improvements by governmental work and to give employment to the populations that all governments are throwing upon us, and to help to save our cities from the flood-tide of idlers and criminals.

As our religious teachers and political aspirants loudly proclaim their love to humanity, let us ask them to join in this universal movement. If they are sincere and really desire to benefit the universal condition of society, let them show their zeal by insisting that all property be taxed in unison with the spirit of this government, and that selfish individual interests shall cease to exist, for the time will soon come when individual interests must be turned into universal equality. We could but notice, in the recent growth of the city through annexation, the effort of some of our officers to divide our city into wards, the individual effort to monopolize and to hold certain portions of the city subject to corporations regardless of the interest and wishes of the masses of the people in such localities, and this, too, after the

all wrongs by the ballot. The intrigues of individual interest in the political parties must cease; they should have only the universal good of our people at heart, using their best judgment, free from political intrigue and individual aspirations, with the true spirit of '76 firmly imbedded in the men-

tality of every official servant who occupies a position where the interests of the people are involved. With these there should be but one interest made manifest, and that interest the universal interest of every citizen within our land, in the perpetuation of a purer administration, which shall stand above all-sordid clans, cliques, rings and creeds.

America, in its childhood, possessing the germs, when once executed in its fullness. will unfold the highest and best conditions for every individual who may be fortunate enough to become a citizen of these United States.

The Northwestern Spiritualists' As- them into mediums. Dr. Temple is well sociation at Twin City Park.

The camp grounds of the Northwestern Spiritualists' Association is situated near the State Fair Grounds adjoining Como Park, between the cities of St. Paul and Minneapolis.

Minn. It lies within one half mile of Lake creeds, but in our government there should be Como, and has a gently rolling surface covered but one side, and that should be the true spirit with beautiful shade trees, and is an inviting of universal manifestation without regard to spot to spend a month for pleasure and profit, The camp for 1894 will be in session the full month of July.

The talent engaged for this occasion stand chairman of the meeting and deliver an occa. father purchased the land from the Indians this kind usually come by a roundabout way sional address upon the higher teachings of and cleared it and built a log house, in which that makes it impossible to trace the evi-Spiritualism.

> agement. 7 ,61 ·

GEAND RAPIDS, Mich., April 5, 1894. I have set aside the entire month of July as saw his century close has left the wornout western Association; and I will make all necessary arrangements to be with you. I will, also, do all in my power to made the meeting that I believe contains the elements of a sav-

we avoid reverting badkward toward barbarism in the near future,

Very respectfully,

L. V. MOULTON. Mrs. R. S. Lillie, Willard J. Hull, Helen Stuart-Richings, J. Clegg Wright, Dr. Adah Sheehan and Oscar A. Edgerly are engaged as speakers.

Edgar W. Emerson, of Manchester, N. H. and F. Corden White, of Chicago, Ill., will occupy the platform as test mediums. Wil liam A. Mansfield, the gentleman, scholar and slate medium, will be with us the full month. Elsie Reynolds, of San Francisco, Cal., and Bessie Aspinwall, of Minneapolis, will be in attendance as materializing mediums.

Hugh R. Moore, possessed of rare gifts as a medium, is engaged for the month. A. Campbell, the medium through whose organism fine works of art are produced, in a letter says: "I am engaged at Cassadaga for the full time of will miss the dear great-grandfather who loved am engaged at Cassadaga for the full time of their camp, but as yours is earlier, I will try and anend the month with you." and spend the month with you."

Prof. A. B. Severance, of Milwaukee, who known, will be with us to interest the people lapse of years of teachings of the righting of in the line of progress as he represents it. We also announce Prof. W.º. M. Lockwood for a

course of scientific lectures. One prominent in the work says he is one of the ablest representatives and exponents of the highest phase of Spiritualism. Home talent from

mediumistic work.

for the month.

Let us move upon our political rights. Let us be above the individual power of those who interests of our country; that interest should be to remove intrigue in whatever place it thought, free speech and individual liberty. As citizens obeying and loving the beauties be-America and liberty forever. RUFUS H. BARTLETT, M. D.

liked here, as he is a good medium and also a man of good habits and, pleasant disposition.

They have a very fine society here. Mrs. Carrie Twing is filling this month's engagement with very good results. She is a fine speaker and a very good medium, and is very well liked here by the people and the Spiritualist Society of St. Louis.

C. H. JELLSETT.

A Ripe Life.

John Otis Bently of North Milton, Saratoga high as representatives of Liberalism and pure county, N. Y., passed to eternal youth and the principal actor. Spiritualism. The Hon. L. V. Moulton, of life on Sunday, April 8th, from his old home Grand Rapids, Mich., is engaged for the full on the farm where he was born ninety-nine debated as the possibility of a spirit's return month. He will officiate in the capacity of years, five months and eleven days ago. His

he lived, but which was torn down and a bet-Below is a copy of the letter accepting en. | ter house erected in which the son was born. This was in time deserted for a larger and fellow-priest, who is now living in a Virginia better one, and now the son who so nearly town.

engaged for the coming camp of the North- house of the body for one "eternal in the retired, when, possibly about 2 o'clock, there heavens." He had seen wonderful changes in the sur-

rounding country. Working at one time as a glanced at the doorstep below. There stood a success, and further the progress of a cause carpenter he helped to build the first hotel at two children-a boy of about 11 and a girl a Saratoga Springs: "Always ready to catch the few years younger. Both were thinly clad ing force in society, through which only can most advanced thought of the day, he became and their dress plainly showed that they beone of the earliest converts to modern Spirit- longed to parents who had small share of ualism, and for over forty years its light had this world's goods.

been in his path, brightening all his clouds of sorrow. His wife and seven daughters had his small visitors. gone before him to the Summerland, and but remains in the old home, made sacred by so show you the way. many memories.

had never grown old in spirit. He had the street where the two children were waiting. keenest interest in progressive ideas and all It was cold and the sharp wind seemed to affairs of the day. He voted at the last pres-idential election. He lived his Spiritualism out a word they set out, the priest following in a life peaceful, clean and true, and the closely behind. After a long walk through memory of it, left with those who knew him, | lonely streets and dreary alleys they turned is infinitely better than the costliest monu- up a lane and stopped before a tall, rickety ment that could be erected.

He will be greatly missed, for, with his activity and happy spirit, he was always wel-comed and welcoming. Even the children

as a psychometrist is so well and favorably all seemed so vivid to him. The funeral was promise made many years ago; but his life was better than sermon or poem can be.

The Arena.

The May Arena closes the ninth volume of both cities, which is varied, will assist in the this leader among the progressive and reformative reviews of the English-speaking world. A chorus of four voices, accompanied by in- The table of contents is very strong and instrumental music, will be furnished by the viting to those interested in live questions well and favorably known Professor Paul and advanced thought. Among the import-

and ably handled in a brave and fundamental In behalf of the committee and those chosen manner, characteristic of this review, are "The to superintend the management of the camp, First Steps in the Land Question," by Louis

a cordial invitation is extended to the midiums F. Post, the eminent Single-Tax leader; "The of the Northwest to meet with us and help to Philosophy of Mutualism," by Professor advance the cause of truth, for it is the uni- Frank Parsons, of the Boston University Law versal feeling from all interested that in each School; "Emergency Measures for Maintainand every case nothing will be left undone to ing Self-Respected Manhood," by the editor make this occasion one of importance to the of the Arena. "The Saloon Evil" is also discause of Spiritualism.

THE TWO CHILD SPIRITS.

They Brought Father Walters to the Bedside of a Dving Man.

The death this week of the Rev. Father Walters (says a Washington telegram to the Philadelphia Times), recalls not only his connection with the famous Surratt trial, but brings to mind the strange phenomenon of a visitation from a supernatural world, in which he was

Probably no point has ever been so much from the other world. And most stories of dence. The following incident was told by Father Walters as his own experience, to a

One stormy dark night Father Walters had came a violent pull at the bell. At the sound he sprang up, and opening the window,

"What do you want?" asked the priest of

"Our father is dying and wants you to come one child. a son (who bears his father's name), to him immediately," one replied. "We will

In a few moments the priest was dressed Although he had lived so long on earth he and, opening the door, stepped out in the

conducted by the writer in fulfillment of a line of light that shown above like a tiny ness. At last he reached the top floor and opened the door from whose keyhole the light appeared.

Here a piteous sight met his eyes. The room, which was bare of any furniture save a broken chair and a ragged pallet, was dimly lighted by a candle stuck in a bottle. Its feeble ray danced in the dark corners and threw grotesque shadows on the livid man be neath the rags.

"Who are you?" demanded the man in low voice as the priest entered the room. "I am a priest-you sent for me a few mo-

ments ago," Father Walters replied. "You are mistaken," the man whispered:

'I did not send for you-I have no one to send-I am alone-dying alone."

"That is strange," replied the priest; "for two children, a boy and a girl, came to my cussed in a symposium. One of the strongest showed me the way.

THE QUESTION SETTLED

A CAREFUL COMPARISON

Biblical and Modern Spiritualism.

By MOSES HULL,

Author of "The Contrast," "Which," "Letters to Elder Miles Grant," "Both Sides," "That Terrible Question," "Woif in Sheep's Olothing," Etc., Etc.

This book is what its title indicates-"The Question BETTLED, an Careful Comparison of Biblical and Modern Spiri - hem." We give below only a partial list of the contents of each chapter:

This book is what its this indicates—The Queerion Berrizen, an Careful Comparison of Biolicia and Modern Spiri - Mam." We give below only a partial list of the contents of each chapter: CHAFTER I--The Adaptation of Spiritualism to the Wants of Humanity.—No argument so good as that of Adaptation. Religions must adapt themselves to Men. Religions and Sciences have failed to démonstrate an Atter-Life. Two contradictory Chains of Thooght in the Bible. Law forbidding Consultation with the Dead. Its Effect. Blibe Writers in Doubt as to a Future. A Dislogue. Spiritualism convinces a Min-ister of his Immoriality. Dying Minister in Despair. Why this Appetite for a Knowledge of a Future. CRAFTER II—The Moral Tendency of Spiritualism.— A Natural Query. Jecus regarded as a Blasphemer and a Devil. Every new System passes an Ers of Galumby. Persecution purifies. What Good has Spir-function, Persecution purifies. What Good has Spir-functions, Religious Systems not responsible for Errors of their Adherents. None Perfect. All aro God-makers. Men working their own Opialons, Bhortcomings of Biblis Caints. Lewish Church. Tes-timony of Jeremiak. CHAFTER III—Bible Doctrine-of Angel Ministry.— A Common Doctrine. Angels are Spirits. Terms "Man" and "Angel." Angel Men visit Abraham, Lot, Joshua. The Host of the Lord. An Angel appears to Gideon; to Nanoah's wife; is Introduced to Manoah. Writing on the Well. Daqiel a Superior Medium. Gabriel both a Man and Angel. The Stone rolled from the Sepulchre by a Man. CHAFTER IV—The Three Pillars of Spiritualism.— Spiritual Nature. Spirit not immaterial. Spiritual Man. Bource of Evidence. Biblical Testimony. Eliha. CHAFTER V—The Birth of the Spirit.—All Subjects Important. "Ye must be born agala." Nicodemus Joundary. A Minister's Opinion. Author's Objection. Jesus' Tests. Must be born out of Fiesh. Birth of the Spiritual Shater's Opinion. Author's Objection. Jesus' Tests. Must be born out of Fiesh. Birth of the Spiritual Shater's Opinion. Author's Objection. Jesus' Tests. Must be born agala."

lonely streets and dreary alleys they turned up a lane and stopped before a tall, rickety tenement house, that stood with only a single taper gleaming from a garret window. The boy opened the door but did not enter. "My father's door is the first at the top of the house," he explained as the priest stepped within. "You will see a light shining through the light shining through

the house," he explained as the priest stepped within. "You will see a light shining through the keyhole, and cannot miss it." Stumbling up the dark stair from floor to floor, the priest groped his way toward a faint line of light that shown above like a tiny thread in the darkness. And not a sound, save his footfalls, broke the solemn still-save his footfalls, broke the solemn still-Price, \$1.00. Sent Post-paid.

> THE ELEMINATOR OR SKELETON KEYS To Sacerdotal Secrets,

BY DR. R. B. WESTBROOK.

Profoundly reverent, but thoroughly radical; expos-ing the fabulous claims of ancient Judaism and dog-matic Christianity, containing many startling conclu-sions never before published, showing clearly tho mythical character of most of the Old and New Tes-tament stories, and proving that Jesus was an imper-sonation and not a person. A genuine sensation. Price \$1.59.

For sale at this office.



Zumbach, of St. Paul, who has been engaged ant social and economic problems discussed

songs, and tell them stories of the past. which

111 1 11

"Re Helen Temple Brigham.

And lest the angels do not know Just how I like to have things go, Let Susan Jane come in; she'll work-She never yet was called a shirk: And she can show them just the way I like my Sunday dinner. Sav. You will let Susan Jane go, too: She's not religious, it is true, But I've been such a pious man, And lived as any elder can, Prayed, shouted, sung, exhorted, talked: Along the 'ragged edge' I've walked; I know I'm perfect; let me in, And give the crown I worked to win."

. St. Peter stood without a word

All through the long harangue, nor stirred: But spoke in tone as hard as fate: "You've testified, alas; too late! Joining the church will never do. The work it needs to take you through Was left undone: by words alone The harp and crown were never won; You never gave the hungry bread. Nor made the orphan smile," he said: "You never dried the mourner's tear: We do not want such Christians here. Then called an usher from the throng. And bade him: "Take that man along. And as you go, direct him well Along the road that leads to H--ll; We do not want him; go, I say, And quickly show him on the way." So, looking neither left nor right, He started off, as well he might. The patient woman started too---"Stop!" cried St. Peter; "That won't do! Just go within-you need not wait," As open swung the pearly gate. On entering there, she found a rest. And heavenly peace within her breast; The starry crown, the harp of gold Was hers while "endless ages" rolled, For those who labor win the prize-That "heavenly mansion" in the skies. UOL SEVI.

The Progressive Thinker. Published weekly at No. 40 Loomis street. Chcago, Ill. Every Spiritualist should have read by each family circle. Terms ONE DOL-LAB per year. Sent three months for 25c.

Rights of Man, by Thomas Paine. Com-French Revolution, and giving Paine's ideas the greatest of these is charity. on government. Paper, 25 cents; cloth, 50 cts.

Bishop A. Beals at Milwaukee. here in a healthy and flourishing condition, under the efficient direction of Brother Nick, whose zeal and earnestness is a power in itself, than Spiritualism a degree of success not ance. All interested in the cause of human petus to the cause that lacks the assistance: Park. and their hospitable home, of which I am a guest, is a haven of repose to the pilgrim and stranger that comes within their gates. Much of the present success of the cause here is directly due to the earnest work of Brother field, corresponding secretary, 319 New York thought. Nick, and to his judgment and tact in securing proper speakers and mediums to serve them on their platform; and he has won the right to the position he occupies as leader. The tion in regard to all matters pertaining to the forty-sixth anniversary held here Saturday and camp, and forwarded to all parties whose Sunday was a grand success, and reflects names we have on our list. great credit on the officers of the society for giving so fine a programme. The social and dance Saturday evening was attended by a large company of old and young, and the banquet served was a great credit to the ladies of the society. Brother Rothermely the celebrated phenomenal medium, is here and doing a good work, convincing the skeptic and satisfying the doubters; and his presence on my

world as the new religion of man.

BISHOP A, BEALS.

The Twin Cities contain a population of four papers on heredity that has appeared in rewould buy and sell the votes of our brothers hundred thousand, wide-awake and progressive cent years is found in this issue from the pen for individual purposes, looking only to the people, large numbers being in sympathy with of Helen M. Gardner. Rev. M. J. Savage they look like?' the liberal and spiritual thought, and it only appears in a very thoughtful paper on "The remains to be properly presented to gain the Religion of Lowell's Poems;" a fine portrait of may be manifest, which would take away free confidence of a larger class of followers. Lowell sappears as a frontispiece Dr. James his face with his' skeleton fingers. Slowly The new location is a desirable one for this G. Cocke contributes a striking paper on "The the tears trickled through and sobs convulsed purpose; the grounds are owned by one who Power of the Mind in the Cure of Diseases." embodied in our constitution, let our motto is interested in the progress of the cause, and A strong feature of this number is a brief his frame. they can be secured as a permanent home for character sketch by Stephen Crane, entitled the Spiritualists of the Northwest. The build- | "An Ominous Baby." Stinton Jarvis' series his pillow almost exhausted. ings and tent floors belonging to the Associa- of brilliant papers on "The Ascent of Life" tion have been moved from the Merrimac closes with this issue.

Island to this new location, and operations The Arena has made steady progress, its To THE EDITOR :--- I find the spiritual cause will soon be begun putting the ground in circulation having increased during the panic, readiness for the coming camp. Located as and it has necessarily been enlarged to one we are between the two cities, with the talent hundred and forty-four pages. There is, also, in we have engaged, and the interest manifested addition to this, the book reviews, which and would insure any cause of less importance in this direction, it will secure a large attend. cover over twenty pages, making in all a magazine of over one hundred and sixty otherwise given. He and his good wife are a progress should improve the present oppor- pages. The steady increase in circulation of host in themselves, and give a healthful im- tunity and spend the month at Twin City this \$5 magazine during a period of unprecedented financial depression shows how deep.

Any inquiries upon the matter will be rooted and far-reaching is the unrest and cheerfully responded to by communicating social discontent; for this review has steadwith R. U. D. Evans, recording secretary, 674 fastly given audience to the views of the Edmund street, St. Paul, or N. C. Wester- social reformers of the various schools of

Life Building, Minneapolis, Minn. Complete circulars and programs will be issued at an early date, giving full informa-

WM. E. WHEBLOCK, President,

Northwestern Spiritualists Association. M. Temple's Wonderful Dr. J. Tests. 11.

TO THE EDITOR :--- It was my good fortune to be present with the St. Louis Spiritualists' Society at Howard's hall, last Sunday, and to platform as a clairvoyant medium is a great listen to Dr. J. M. Temple's most wonderful assistance in my work here. The factions tests, and I must say they were as good as I that have sprung up here since the First So- have ever heard given from the spiritual platciety was organized have done very little in- form. He was a perfect stranger in this city. jury to the First Society, and will no doubt and could not possibly have known any perbe an incentive to more zealous work among son in the hall, yet he gave tests for about both parties, and a final coming together in half an hour, and every one of them was recthis paper. Every advanced thinker should good fellowship as one society; for these broth- ognized, as he personated the spirits and subscribe for it; in fact the whole world ers and sisters in the spiritual cause have no gave their full names and description. Dr. would be greatly improved if it could be just reason to work in opposition to each Temple has now opened up parlors at 2326 other, but rather to learn to bear and forbear Olive street, where he holds test seances twice with each other, and to hold up the banner of a week. I have been to one of those seances, fraternal sympathy and good will to all the and everybody in the room got a most remarkable test, though some of them were very Let us, as Spiritualists, learn to practice skeptical-they have to acknowledge the Ingersoll. One of the best papers Colonel In prising an answer to Burke's attack on the charity and toleration, and to remember that truth when they get it in such a positive way gersoll ever wrote. In paper cover, with formed a direle of sensitives and is developing copies for \$1.00. For sale as this office.

Haslett Park Camp-Meeting. Opens July 25, closes August 27. Speakers will appear on the rostrum in the follow- all classes of people, and to all churches. ing order: Mrs. A.L. Robinson, Lyman C. Howe, Mrs. H. S. Lake, Hon. A. B. French: Woman's Day, Mrs. Emily B. Ketchem, Mrs. May Stockings Knaggs, Mrs. E. Stranger, D. P. Dewey, Edgar W. Emerson, Mrs. A. E. Sheets, Mrs. Julia M.9 Walton, Mrs. Minnie cease to be accursed. Price reduced to \$1.

Carpenter, Hon. L. W. Moulton and Oscar W. Edgerly. Dr. A. B. Spinney will give during camp several lectures, some of which will be Sinnett. Considered theoretically, philosophillustrated. Wm. A. Mansfield will be present during the first two weeks. James A. Riley and other fine mediums have promised to be with us. Miss Clair Tattle will conduct interesting presentation of a most interesting the literary entertainments.

EFFIE F. JOSSELYN, Corresponding Sec., Haslett Park Association.

Helen Harlow's Vow, or Self Justice. By cents. Lois Waisbrooker. Price reduced from \$1,50 to \$1, cloth. The Spiritual Birth. The Spiritualistic in the line of refined spiritual thought and idea of Death, Heaven and Hell. By Moses progression. Paper, 25 cents; cloth, 50 cts. Hull. Price 10 cents,

"God in the Constitution." By Robert G. Radical ideas. Paper, 25 cents. The Contrast: Evangelicalism and Spiritualism Compared. By Moses Hull. A as Dr. Temple always gives it. He has also likeness of author. Price, 10 cents; twelve trenchant presentation of the subject. Paper, 00 cente; cloth, \$1.

for him.

church.

LENT WORK "Two children," gasped the man as he al.

TRUE GRIT.

The Rationale of Mesmerism. By A. P.

HYPNOTISM; its Facts, Theories and Relat-

ed Phenomena; etc. By Carl Sextus. A very

subject, by a practical hypnotist. Cloth \$2.

<u>_</u>

ically. and theosophically. Price \$1.25.

most sprang upright. "What-what did In a few words the priest described their

appearance, and as he did so the man covered

"They were my children," he cried at last. "My poor, dead children," and he fell back on

This work is by DR. M. L. SHERMAN, assisted by PROF. W. F. LYON. Heretofore it has been sold for solution of the price now has been reduced to st. It is a book that will interest and instruct. It contains 480 pages, and is full of suggestive thoughts. Dr. Sher-man was a mediam of rare qualities, and his work is a reflection from the celestial spheres. It treats of the sont of Things, Intelligence in Substance; Animal In-teneots; Purly; Salvailon; Discords; Good and Evil; Unnatural Ideas; Church History; Progression; Inher-ent in Substance; The Nebulous Theory; Particles are Entities; Justice; Impregnation of the Virgin; The Science of Death; Spiritual Death; Immortality; Mourning; The Confounding of Language; The Spirit Abdes; Matter and Spirit; Size and Distance; Spiritu-al Organisms; Born Again; The Key; Spirit Biogra-ph; Goos to Hearen; A Share Master; etc., etc. The author says: "Each individual partakes of both physical and mental or spiritual aliment for him-self. Each one must digest their various kinds of food for themseives, and that is all they can possibily do whether they be priest or hayman, teacher or pupli. My physical erands by virtue of than food and nour-irhingent of which I individually partake and digest. *My* solution and by virtue of the soul essence which I Individually gather and comprehene or digest. **For sale at this office**. When his strength had somewhat returned he told Father Walters his story. How, after the death of his wife he had taken to drink, how the children had been neglected and had finally been laid by their mother's side, how

he had sunk lower and lower till now he lay JOYS dving a drunkard's death. He had prayed Beyond the Threshold. for a priest, but there was no one to send "They were my two dead children who came A Sequel to for you, father," he said with a broken voice. TO-MORROW OF DEATH. "My poor children were sent by heaven to By LOUIS FIGUIER. bring you to their dying father." And the repentant sinner received the last offices of his

Translated from the French.

Translated from the French. THE TO-MORROW OF DEATH was writen to develop the idea of the principle of the perimauence of the human soul after death, and its rehearnation in a chain of new beings, whose successive links are unrolled in the bosom of etherial space. "Bryoxp THE THREHOLD" continues on the same lines en-larging and expanding the idea by reasons and con-siderations drawn from science and philosophy; claim-ing that the certainty of a new birth beyond our sarinst all weakness in the presence of death, and that the help offered by science and philosophy to that end is far superior to that of any of the existing re-ligions. From beginning to end it is interesting, en-tertaining, instructive and faschanting, and whether one accepts it all or not, much will have been learned d much pleasure enjoyed in its perusal. Price \$1,25. This story is vouched for by a gentleman whose veracity cannot be doubted, and, while it seems a fiction, really took place in prosaic, every-day Washington. It illustrates the important fact that Spiritualism is common to

Perfect Motherhood, or Mabel Raymond's Woman, Church and State. Resolve. By Lois Waisbrooker. Dedicated to Woman everywhere, that children may

> of Woman Through the Christian Ages, with Reminiscences of the Matri-

BY MATILDA JOSLYN GAGE.

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A Historical Account of the Status

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Take Notice.

(37 At expiration of subscription, if not renewed he paper is discontinued. No bills will be sent for ex

The numbers. The numbers of the second seco

SATURDAY, APRIL 21 1894

What God?

A very earnest orthodox friend. in answer to the question: "What God do you want in the Constitution?" responded: "The God of the Bible, of course." Our friend seemed ignorant of the fact that there are many gods in the Bible, so we insisted he should select the one which would meet the needs of the church at this time. Is it the imbecile God who is reported to have made man, only way of restoring peace. then "repented" of his task, and who swept away by a universal flood all but a matter of business, it would be better one family, because they displeased for the church to pay taxes on its prophim? Is it he who tired of his labors in erty than to permit it to remain exempt, making a world, had to rest to recover and that it is unwise to permit an instifrom his fatigue? Is it he who became any extent a public pauper or pensioner angered at Sodom and Gomorrah, and destroyed the cities and all their inhab- ties which it regards as essential in a itants. save righteous Lot, and he a good, honest citizen. 'Render unto in regard to the invention of the vibra-

command that many believe is evaded he who rivaled the Egyptian astrologer, turned the rivers into blood, the dust or received. into lice; filled the land with frogs, and

slaughtered all the first-born, because he had hardened their hearts and would not let his people go; then reversed his own laws, opened a passageway through supported by charity for alleviating huthe Red Sea for them to escape, and drowned all who pursued? Is it he whom it took forty days to write the ten commandments, and who detained

Moses all that long time in the wilderness while engaged in the task? A uniof church property would put a check verse in six days; two tablets of stone in forty days. The latter must have been

tine church edifices and would prove to an inferior god. Possibly it is he who be a barrier against church debts, which sense that science has not recognized rather parenthetical line of mention, are often a greater burden than any told Moses to "Put every man his sword

SOMETHING NEW. It is rarely we meet an article in the ecular press, particularly if that press is under the management of a Congrega-A New Heaven and a New ionalist, which so unqualifiedly meets Earth. our approbation; as the following, clipped

Practical Common Sense,

ach word:

blest citizen can claim.

from the editorial columns of a late issue of the daily Record of this city, fa- Incid Thoughts for the Readers voring church taxation. It covers the of The Progressive Thinker. entire question, and should make a cir-

cuit of every press in the country. We Published by Special Permission. quote, headline and all, and endorse THE CREATIVE POWER-HAPPINESS-HEAVEN THE AFTER-BIRTH-CREA "TAXATION OF CHURCH PROPERTY.

TION AND LAW-MAGNETISM. "The question of taxing church property is again the subject of discussion. A NEW HEAVEN AND A NEW EARTH.

The present movement seems to be car-ried on and encouraged by some Protes It is a great pity in one respect (say Col. R. T. Van Horn, in the Kansas City Journal) that the spiritual aspirations in man should ever have been trammeled tant churches. It is alleged, with how much accuracy cannot be said, that four-fifths of the Protestants in this country

if if his of the Protestants in this country man should ever have been trammeled is on the earth. We also which humanity has outgrown. The area in favor of church property bearing by dogma. There is nothing so mate is upporting the government, and it is to erreating power and its work. Its the state. The tate attact at a stand without any regard to value areafter is realized in an esternal divergence. The man aspecified sum. About one-third maps below: The tate area of them without any regard to value areafter is realized in an esternal divergence. The maps below: The tate area of them without any regard to value areafter is realized in an esternal divergence. The world has the state seems privations are spin to the one-third divergence of the tate area ordinary sociable. Happiness in this had this external force is for convertionalists to imagine can be apprivated to the state area ordinary sociable. Happiness in the state area ordinary sociable is and the beattude of the individue on the smaller but seems of the tornado one to a point where another step will the areafter is realized in an esteriation of this vortex force-for if for an land alone exclusive of parson-ages below: the next. Is that a rational ideal? How is a tax stoubed to in- could be taken beat the of the spin terminition. And if the areafter is realized in an esteriation of ourselves to could be not intermittent planetary are of the tornado intermittent planetary are interminition. And if the areafter is realized in an esteriation of ourselves to could be not intermittent planetary are interminition, or deal to her church property. It is porter we solid equilibrium, or deal planetary are of the states as the whether an of the spin terminition. And if the areafter is realized in the spin terminities and the reason area and the reason area and the reason area area or and the were the with the element of the spin terminities. And the second the with a state articon find the same aread area or anow the these constitute planetary are the world h that fall alike on rich and poor, espe-tional heaven we can conceive of. Or, the ether and substance, this vortex in other words, the life hereafter is but must be the ether in motion—for motion

benefits of government that the humality and its demands. Aside from the dusty floor. Some force must not only savage war spirit by the military drill-"It may be said that one of the worst sustenance of the physical life, real hap-round the drop of water, but must cause ring of school children; the invention of piness here is through increasing knowl- the dust to adhere to it. What is it such deadly weapons as the police-gun obstacles the church has frequently had

poses on him, and the wars and disturb- for heaven is the after-birth of earth. ances that have been caused by large To attain the one we must pass through accumulations of church wealth in other the other. There is only one way to countries show how intense this feeling anything great or small in organic life, ject. This is the law of all form may be. Confiscation of this property and that is growth. "Creation" was throughout the universe, call it gravity, by the state has been sometimes the not, is not, a thing of caprice, or of coun-only way of restoring peace. sel or of will, but of law. To "be" em-

"The feeling is becoming very gen-braces the all of being, from the unseen eral inside of the church itself that, as potency to the seen organism and the again unseen but developed individualtution of such high character to be to ther is the body the man. So much to get the mind in the right channel of and not assume duties and responsibili- thinking. We have been asked many questions

drunken, incestuous "scalawag?" Is it Cæsar the things that are Cæsar's is a tory motor mentioned last Sunday, but we gave then in brief all that has yet when exemption from taxation is asked come under our reading as to its details. We have to get out of the old ruts of

"Many of the strongest defenders of thought before we can grasp the idea of the church in this country heartily fa- such an invention. It is a revolution in vor the taxation of church property. physics. The whole science of our age rests The one exemption that could be reaprimarily on the theory of gravity, and the hypothesis of vibration, like many sonably asked is for hospitals that are other modern discoveries, is not reconman misery and suffering without com-pensation. Public charities are not seecilable with it. Scientific orthodoxy, like its dogmatic sister, is well up in tarian organizations, and although they that form of knowledge that made the grindstone a dinner for the cow, and may be supported by a sect they are for all sufferers regardless of religious bealways knew a thing after somebody

"It may be, as is urged, that taxation shows it, but still gravity as taught in the books is receiving almost as many upon much extravagance in building irreverent shocks as dogma itself.

The fact is, the planet is alive in a heretofore, and it bids fair to minimize the vibratory theory by trying to make

This force, or this unseen, this posi-tive, this intelligence, as we also term it, acts not arbitrarily or through camuch a life organism as a man, and is but part of The All. The discovery of this method is knowledge or science. The highest concept known to our

knowledge has been the law or theory of gravity. Advanced investigation and observation has tended to the insufficiency of this hypothesis to account for all that is known to be, just as the nebular hypothesis, based upon it, has failed to explain planetary formation, wholly, What does explain them more fully

ditions that arrest it or dissipate it, This, again, is called polarity-but we will not follow that branch of the subvoltex, creation, or what you may. The poet was scientifically right when he said the same power formed the planet that did the dewdrop. There is no inherent force in matter as we know it. into form-for space in its primal sense is one-that is, world substance in solution. It would make thought expression much

learer were we to use the term matter for the visible and substance for its incall ether is the element that in motion forms the vortex-it drives substance together and condenses it into suns, worlds and all forms of life upon them. It is this vortex motion or action that

Sun vortex carries the planets in its subvortices, the moon floats in a vortex sub-Flower savs:

ordinate to that of the earth, and all organic life is but the result of like force in degree. By this hypothesis wo get high thinking and true living to strike a simple but comprehensive idea of hands. The victory will come as sure what we call force—that it is external as right is right, but when? That is to all form, and when it is broken form the question for us to answer. Every God into the Constitution." dissipates. So, were the vortex of our earth to be broken it would, like the drop work to perform. There are many who strong point by showing that intem- cause that on witnessing the first perof water on the dusty floor, instantly disappear. We have been tempted into this

JESUS OR CÆSAR. A Lesson to Spiritualists-Words

ITY-THE THREAT OF VIOLENCE the best methods of forestalling such HINDOOS AND OCCULTISM

CÆSAR.

A late number of the Arena contains a

predominates in the rapid multiplica. shed; whereas the method of Jesus, if matter:

properly carried out, would arouse and quicken the conscience of the people and justice would inevitably follow.

... The black pall of slavery once hung over our fair country, but humanity out-graduates like Clifton can pursuing the moral and spiritual portant in its nature, to be used as a method. So it will be now. This great trickster's device to line his pockets at crisis is upon us and cannot be evaded, hecause it is in the direct line of evoluforms the raindrop, the snowlake, that tion and progress and must be met. fraud in Spiritualist.

about trifles, but go forward. Mr

"The time has come for all friends of hands. The victory will come as sure man, woman and child has a mission. a mands that each individual exert his or

from Mr. Ehrhardt. it form organisms, or the objective of Another Step to Be Taken called) fraud Harry Clifton-who, it hought? Remember that a sun is as seems, had soveral other names as wellhas had the effect to call out a number

> THE POLICY OF JESUS AND THAT OF characters and of properly recognizing and protecting genuine mediums,

It is evident that the ordinary very excellent, closely-printed, twelve- method of putting "mediums" before page paper, by that valiant, energetic the public, the ordinary ways of testing advocate of justice, B. O. Flower, the their gifts and powers-the ordinary ways of testing their tests-are viciously

We see the earth has an atmosphere-a part of it-not a jacket. We have tested the same fact as to every organ-ism that is on the earth. We also find that from the planet to the reinduce

medium, and whose "splendid materializations" were "recognized," and puband intelligence, whom he, aided by confederates, had made to see and mothers, uncles and aunts, and cousins,

grandfathers, grandmothers, etc., etc. They paid their dollars and got their money's worth in materialized forms of their uncles and aunts and all the rest of them-a la "Pinafore."

It seems ridiculously ridiculous! We sympathize with the good, honest, confiding people who were "confidenced" into accepting Clifton's bogus spirit forms as genuine; they were too

trusting-and that is not a sin; they vere not keen and exactingly rigid in applying test conditions, and the result is unpleasant. The denouement should be a valuable lesson to Spiritualists and investigators. And it is well that there should now

to contend with is the favoritism which edge. And that is the pursuit of im-but this vortex force? To prove it, take for the express purpose of mowing down be suggestions and considerations of a piece of cloth and touch the drop of for the express purpose of mowing down be suggestions and considerations of a piece of cloth and touch the drop of for the express purpose of moving down be suggestions and considerations of a piece of cloth and touch the drop of for the express purpose of moving down be suggestions and considerations of a piece of cloth and touch the drop of for the express purpose of moving down be suggestions and considerations of a piece of cloth and touch the drop of for the express purpose of moving down be suggestions and considerations of the dust to author the drop of for the express purpose of moving down be suggestions and considerations of the dust to author the drop of for the express purpose of moving down be suggestions and considerations of the dust to author the drop of for the express purpose of moving down be suggestions and considerations of the dust to author the drop of for the express purpose of moving down be suggestions and considerations of the dust to author the drop of for the express purpose of moving down be suggestions and considerations of the dust to author the drop of for the express purpose of moving down be suggestions and considerations of the dust to author the dust man likely to lose his home for nonpay-ment of taxes, is justly aggrieved that the costly church near him shares no part of the burden which the state im-part of the burden which the state imwater into the cloth till it finds the con- ing to anarchy, revolution and blood- Ehrhardt, writes, anent the Clifton

> "I have it from good authority that an oath-bound college for the teaching of fraudulent mediums is in existence and

fourishing in California. true—and it is not unlikely, since grew it and it had to go. Had the money" out of it-it behooves Spiritu-Jesus method been adopted, slavery alists to be watchful, on their guard to could have been abolished without short the career of the rascals who in ity. It is the temporary organism that is what we call mortal—not the living self. The house is not the tenant—nel-into form—for space in its primal sense is loodshed; but the obstinacy of the into form—for space in its primal sense is loodshed; but the obstinacy of the into form—for space in its primal sense is loodshed; but the obstinacy of the into form—for space in its primal sense is loodshed; but the obstinacy of the into form—for space in its primal sense is loodshed; but the obstinacy of the the sacred name of Spiritualism attempt secular power rendered the Cæsarean to practice imposition on the public. method unavoidable, and freedom cost Our cause, the cause of the loved ones thousands of lives and millions of and friends, who, as we know, do come money, besides great demoralization; all to us and manifest their presence and visible condition. The subtle thing we of which could have been avoided by this cause is too sacred, and too im-

the expense of a defrauded public. There is, and should be, no person who so thoroughly hates and detests our party, and ample opportunity pre-fraud in Spiritualism as a genuine sented itself for making observations of

He Proved Too Much.

About the only live issue engaging the ministerial mind is intemperance, der this unnecessary. Taking it for unless it be the Quixotic effort to "put granted that such is the case, we will unless it be the Quixotic effort to "put

Lately a preacher thought to make a effect and subsequently discover the can influence other lives, and duty de-perance was a prolific cause of insanity. penetrable. her utmost power from this moment for He consulted Dr. Tobey, Superintendent

HYPNOTIC MYSTERY.

mension of Space and and

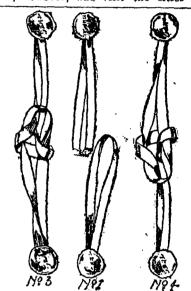
Will Power as an Overcomer Extraordinary.

Indian Jugglers Familiar with the Higher Branches of Physics-Curious Feats.

"These things, O Asclepius, will appear to be true if thou understandeth hem, but if thou understandeth them not, incredible. For to understand is to believe, but not to believe is not to understand, --- The Divine Pimander.

Nearly every American or European traveler who returns after a sojourn in licly and privately certified to by num- Hindostan adds new and numberless bers of people of general good character mysteries to the already long list of marvels concerning the weird and wonderful performances in magic given by native conjurors for the delectation of 'recognize" their sons, and daughters, visitors, and, incidentally, the silver brothers and sisters, fathers and rupees that are liberally showered upon them, says the Chicago Inter Ocean.

The maximum percentage of travelers, however, who visit the cities in



British India, are generally content to witness these so-called sleight-of-hand exhibitions-though in reality a most remarkable phase of natural philosophy -as merely amusing, and without seek ing a solution for the seeming impossibilities.

This lack of desire to investigate in some predominates in others having a more scientific penchant, and to this latter class is due the credit of making or at least attempting an investigation; however, it is admitted that owing to their varying theories, it is difficult to determine their real measure of success.

THE HINDOO JUGGLERS

During a recent visit to Hyderabad, a town about six hundred miles east of Bombay, an accident occurred to one of our party, and ample opportunity prethose clever follows.

It is not my intention to repeat useless descriptions of the manifestations; on the contrary, it is presumed that their exploits are sufficiently familiar to renendeavor to analyze without delay the formance stamps it as being im.

After, carefully deducting the results concerted action in the interest of justice of the Toledo Asylum for the Insane, obtained by personal experiments with and human brotherhood." Give us your hand, Brother Flower. on the facts thus gathered. He never pression is strengthered in the belief that they are gifted with a knowledge

by Civilization. MIGHTY CRISIS-THE CRUST OF CHAR- Of communications concerning him and

a continuation of this one as to person- is life itself. Takes drop of water on a tion of armories and awakening of the

amount of taxation that could legally be by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man

his companion, and every man his neigh- Infidel Charged with Blasphemy, bor," slaughtering "that day about three thousand men," because Aaron had made a molten calf which God feared would become his rival? This same God, Ex. 22:29, required not only the "liquors" as offerings to him, but for blasphemy.-News Item. "the first-born of thy sons shalt thou give unto me." Moses and Aaron and seventy-two others paid a visit to "the the oldest and ablest infidel paper in lens. God of Israel," and "they saw God, and did eat and drink" with him. Ex. 24, 9 to 12. Would our friend want a god of this sort in the Constitution? one of a convivial character, who was so intimate not.' with Moses, the murderer?

But David, "the sweet psalmist of Israel," through whom "the spirit of the Lord spake," "danced before the Lord with all his might," yes. even "leaped" in his delight, because he got possession of the "ark of the Lord." See 2 Sam. 6: 11 to 17. Amos 5:6, tells us who this "Lord," or, correctly, lords were, before whom David leaped and danced. They prove to have been the demon gods. Moloch and Chinn. Kitto shows this "ark of the Lord" was an ornamented box or chest, borrowed from Egyptian mythology, and that these rude barbarian gods, which these sacred people carried with them in all their wanderings, were finally deposited in the holy of holies of the temple to whom the priests only had access.

And these are only a very few of the choice specimens of "the Bible God" our Christian friend wants in the American Constitution for a free people to worship, and from which the courts will have to select when any god is enthroned in organic law.

Will it not be better to try and get along awhile yet without any god in the Constitution, until we find one who does not partake of the rude character of those who make them?

Pious Frauds.

Sale's translation of the Koran into English uses the terms Jesus and Jesus Christ several times, but Prof. Johnson says the terms do not occur in the Arabic. They were additions made by the carly translators to make appear that which does not exist in fact. Why all these innullierable frauds, which seem sades?

ssessed against church holdings.

LEXINGTON, KY.-The Rev. E. L. Southgate has served notice on Charles C. Moore, the noted infidel and editor of the Blue Grass Blade. that a suit will be filed against him in the circuit court

It is very evident that the fools are not all dead. The Boston Investigator, the world, was established in 1831, by

Abner Kneeland, who was prosecuted, convicted and imprisoned for blasphemy, the offence, he had said: "The Universalists believe in a God which I do ple fall, and he at once recognized a All the Liberal papers in America and the world have sprung into

being, and probably owe much of their success to the persecution which fol-lowed the enunciation of a simple force unknown before. opinion by ex-Rev. Abner Kneeland. And not one of them hesitates to repudiate not only the God of the Uniby man in his own image. which, by the fall and the rise of the apple, told simply of the change in the by man in his own image. A few years ago C. B. Reynolds, direction of force.

another ex-clergyman, who had done for blasphemy in New persecutød lersey, but Christianity gained no new laurels in consequence. The great the old theory of volcanic action on the telligent mankind, or rather from our hospital. speech of Col. Ingersoll, on the trial of one hand, or the ancient meteorology of Occidental mentality-for it is a child. In the that case, has become a text-book on the subject of blasphemy. Mr. Reynolds, his persecutors, and has made, in co-opmost liberal of any in the American

Union. Persecution for opinion's sake, or for the expression of an honest thought, has never retarded the advance of a great truth.

Welcome.

Prof. Edwin Johnson, of London, England, writes he is in receipt of a specimen copy of THE PROGRESSIVE THINKER, and is much interested in the

paper. The Professor is a voluminous author, and one of the ablest scholars if we mistake not, was for long years a Professor in one of the allied colleges of Oxford University. We shall gladly welcome him to a place in these columns, as will all of our readers. Our only regret is the paper has not yet reached that circulation which will justify compensation to correspondents. Duty

done is our present high reward. Philosophy consists not in siry

greatest province .- Thomson,

ing, while it is essentially revolutionary. it treats the wonderful discoveries of Tesla in the same way, and for a hun-dred years it has done the same thing with mesmerism—and is still doing so our atomic theory has too material a under its new name of hypnotism. bration seems to be the primary form of motion, or original atomic activity,

hence the amazing results of its power when it can be invoked. It is like mag- must have both circulation of force and man, of Illinois, are conducting a series netic force, but little understood, be cause looked at through the old gravity

For now nearly half a century the world has had before it the palpable demonstration that the so-called law of gravity is not the absolute force, yet it is not recognized. Newton saw the apfact that upset the old idea of things. Now if at this day he saw the apple rise. his great mind would recognize another r he might.

by observation and experiment, come to hold the hypothesis, as some advanced minds now do, that both were true, both but the expression of the one force,

Here is another fact: Men now with some thinking on his own account, was almost unvarying correctness predict weather changes and earthquake periods of activity. They do not do so on it is gone from the mental vision of in-

Halley and Loomis on the other, but of our infantile conceptions as a race from electrical or what we might call Then again, the discussion of these now at the head of the Liberals in the atmospheric conditions. That is the problems gives us better aspirations, State of Washington, was spurred on by hypothesis on which their calculations and these lead to independence of eration with others, that new State the eclipse or a transit proves the correctness of the theory of astronomers, so the happening of what their calculations It is these conditions, now fast dawning foretell proves the correctness of their

premises. Here, then, is a new departure altogether-and we are on the eve of inti the discovery of an entirely new earth-

this new earth consisting of a new way of reading its phenomena and its laws There is nothing new but newer thought

And now let us read the familiar thing we call magnetism in this newer or tact and to move it with more or less activity as the distance varies. Hence of Europe. He is an ex-clergyman, and we say the magnet attracts. From the very same evidence-sight-we say the sun rises and sets. Is the one any more a fact for that reason than the other? There are two things only in the universe-positive and negative-or force and substance. We call them some-

times matter and space, ether and substance. and again spiritual and material. Whatever they may be called, there are but two. Matter of itself is inert, negative or receptive. Necessarily it is so because it is the medium for objective

objective of the unseen.

it work in the old gravity lines of think- cepts as to the nature of force and its vibration is not understandable by the humanity. old hypotheses, and we must look for it

along hew lines of exploration. Even reading for the newer facts discovered. Atoms cannot be what the etymology of the word calls for. Microscopic life tells üs this will not answer.

polarity or they could not give us the of meetings in Putnam county, which

combination, or the primal vortexian the laying on of hands; their victims are of thousands of pulpits is that they are force. Thus we find the potential still said to go into trances and stay that not believed. If they were, every beyond-that we stop at by saying it is way for a long spell, until it is not un- church-member would become a maniac. intelligence or spirit. But this side, or common to see eight or ten laid out on The preachers do not believe; the laity in the domain of the knowable, the vor- seats for hours at a time. Tuesday a do not believe. The intelligence of the tex, best of all hypotheses, allows facts committee of justices of the peace was age repudiates and condemns all these to harmonize with it. Vibration seems held on one case which is very pitiable abhorrent dogmas of the past.

To say it is powerful enough to vaporize miracle working. Marcus Leucus. the human body if brought to bear upon prosperous farmer, has gone violently it is but saying it is strong enough to insane, the direct result of his religious break the vortex within which the craze. Six men are required to keep

numan ego has entrenched itself, and him in bed and he won't wear any clothes. ike a drop of water it would disappear. He followed a star Friday night all nigh These wonderful things exalt our con- in the hope of catching the same, and 'A denial of a living God annihilates ceptions as to what we are and why we only gave up the chase In daylight, when

are. Such a force and like forces have it disappeared. His favorite theme is been strong enough to break the vor- the Bible, and he constantly states "He tices of dogma, and even the vortex of never had so much fun with Jesus the dogmatic hell has been broken and Christ in all his life." The poor fellow to social order." was taken to the Indianapolis insane

In the name of religion such things are based, and as the happening of an thought and bring us into the atmost law to prevent such outrageous preach- has no Jesus to settle his scores, avoids phere of montal and spiritual freedoming and prostitution of mesmeric action, the highest condition of the human soul. upon the race, that constitute the new heaven and the new earth. R. T. VAN HORN.

and exciting themes and illustrations, is as reprehensible as the most rampant

larger sense: A magnet seems to at-tract iron to it, to hold it when in con-the different religions taught in his There is one peculiarity about revivals empire. Priests and ministers of all worthy of note, and that is that they sects are invited to attend, and to con- flourish best in hard times-in seasons of duct such services as will best present their religion or form of worship to the public. This is doubtless a direct outcome of the parliament of religions at summer. Given the degree of destitu-Chicago last summer in connection with | tion and of cold and the temperature of the Columbian exposition. Such a the revival may be calculated, which proposition, coming from the head of a will be as the multiplication of these pagans, and certainly not a Christian two factors into each other-plus the government often classed among the number of assistant preachers. government, is most significant.

Dream not that helm and harness are these innullierable frauds, which seem schemes or idle speculations; the rules expression. It may be a sun, a planet, signs of valor true. Peace hath higher divine tenderness in it which only the mind, it is believed, will increase as the To discover the third would mean that to have had their rise after the Cru- and conduct of all social life is her a plant or a man-it is these and -the tests of manhood than battles ever bed experiences of life can lend a human years go on. All hail the dawn of a it must escape from its environment, knew .--- Whittier.

THE PROGRESSIVE THINKER is with gave that sermon, for he found that re- of a higher branch of physics than the varied phenomena. This new theory of you in everything that is for the good of ligion, not intemperance, was the most world is ready to believe or give them prolific cause of mental derangement. credit for.

Too much whiskey or beer is bad; but Terrible Results of a Revival too much religion of the orthodox kind Meeting in Indiana. is worse; as the raving maniacs of the An Associated Press report said : worst wards testify.

"John and Charlie Scott. of Har-If Spiritualism sent one-tenth the Atoms rodsburg, Indiana, and a Miss Huffnumber to the asylum it would be

suppressed by law, and justly, too. The only alleviating circumstance in

basis of all form, the crystal. The crystare producing wonderful and terrible the preaching of such awful doctrines tal is the first visible result of atomic results. They operate by prayer and as are rotailed every Sunday from tens

Faise. "The age of democracy must be an age of religion," said Archbishop Ireland, in a late address to the Loyal Legion of New York. And why? Because.

conscience, breaks down the barriers to sensuality, sows broadcast the seeds of experiments have been unable to refute moral death, and is fatal to liberty and it; and as the scientist "loves to read

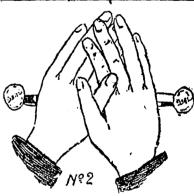
Tut, tut, your eminence. The statistics of crime tell a different tale. They who repudiate your triple-headed God are tolerated and encouraged, the do not fill our prisons with criminals nor churches, headed by their ministers, are their necks stretched on the gallows. giving assistance. There should be a Every man who pays his own debts, and wrongdoing, and practices good deeds through the pleasure it gives him: not which fills our asylums for the insane from fear of an angry God, or a fiery with patients of the most hopeless class, and brings ruin and despair. This re-God being a factor in deeds of virtue vival preaching, with its lurid rhetoric has filled the world with hypocrites, robbed the masses of their hard-earned resources, populated our prisons with victims, and every gibbet hardened The emperor of Japan wishes the anarchism, and should be held directly bears the fruit of your teaching, and

A Literary Revolution.

The librarian of the Chicago Public Library makes the revelation that a wonderful change has been made during the last few months in the character of the reading matter sought after by our rom the library. Works of fiction, which heretofore were enormous have physics, language and the higher class tion: and its influence on the popular

THE FOURTH DIMENSION A POWERFUL FACTOR.

That the fourth dimension of space is within the limits of human possibilities is an undisputed fact; not simply because the higher mathematics have been able to prove it, but because actual



nature in the language of experiment." the result is that some of the most eminent philosophers have come to regard the fourth dimension of space as an important factor in solving many of the most abstruse problems that find no explanation in natural philosophy dealing with but three dimensions. This fourth dimension has been aptly

termed "throught," and is more or less a combination of the other threelength, breadth and thickness. To enable the uninitiated to more readily comprehend the theorem of the fourth dimension, it will be necessary to begin by imagining an animate object whose material body completely fills the cross section of a glass tube, yet it is empowered to move freely to and fro the length of the tube at will: thus it would be a one dimensional being, capable of moving in length only, and would therefore have no other knowledge of space.

A CAPITAL ILLUSTRATION.

To illustrate the second dimension, let us suppose the glass tube to be twice the breadth of the animate being, but that its thickness still remains the same people, as shown by the books drawn as the living object within it; two dimensions are then at its disposal, i. e., length and breadth. If we suppose that given place to the most substantial the living being within the tube is gifted treatises on art, science, chemistry, with the power of reasoning, then it would be a safe proposition to assume sics. This new incentive for practical that it might conclude that since it knowledge is traced to the great Exposi- could move with freedom in two dimensions, why might there not be a third? years go on. All hail the dawn of a it must escape from its environment, brighter day.

The melancholy of old age has i

than battles ever bad experiences of life can lend a human soul.--O. Witfolmes.

The Emperor of Japan. world to understand that his religious responsible for its results. It has its brands it a lie. views are as broad as they make them, home with the ignorant, for the edu-

APRIL 28 1894

mensions. And thus it is with man, ments that he was pleased to state were who, gifted with a clear perception of produced by spirit aid and power. three dimensions of space, deduces from To disbelieve the real existence of the that knowledge a hypothesis of another, or fourth, and possibly a fifth dimension, Having clearly demonstrated these scientific authorities as Gauss, Newton, Having clearly demonstrated these fundamental truths, let us resolve into the first principles or elements the fourth dimension of space-throught. NATURAL PHILOSOPHY AND HYPNOT-

ISM.

When beginning the study of natural philosophy, the first truth impressed upon the mind is that no two material things can occupy the same space at the same time, and as we advance in the science we learn that all substances are composed of atoms, malecules, and masses as regards the division of matter. The former being too small and the latter too large for the purpose under consideration, our attention will be directed to the molecules and the peculiar force that causes these minute particles to attract one another.

The molecules of any substance are conceded to be of a uniform size and are so small as to be undefinable to the eye even when aided by the most powerful microscope; their extreme minuteness will be better understood when it is known that it requires 80,000,000,000 molecules to make a single drop of water.

Appealing again to the imagination, we will suppose that a drop of water has been magnified until it assumes a proportion equal in size to the earth then each molecule in the drop would attain a bulk nearly as large as a baseball.

A PRACTICAL EXPERIMENT.

Fotwithstanding the immense number of molecules contained in a single drop of water, they do not accupy all the space inclosed by the circumference of the drop, but are widely separated from each other to such an extent as to exceed a distance greater than their own diameter. To more clearly illustrate the spaces that separate these molecules Avery has said that if a drop of water could be magnified until the molecules were as large as worlds, the spaces between the molecules would be as great as the spaces between the planets. A practical experiment to illustrate that he spaces really exist can be performed in the following manney: A mass of sugar as large as a drop of water may be combined with it without enlarging the external circumference of the liquid. The sugar is dissolved. These, unlike molecules, are held together by adhesion. The above simple operation illustrates partially the great principle of the fourth dimension of space.

If the little mass of sugar could be forced entirely through the drop of water without enlarging its external circumference in any way, then the fourth dimension of space is fully illustrated, for this is precisely what hap-pens when two bodies (liquid or solid) hass each other as individual molecules. This dissolving of one substance through another cannot be consummated until the barriers of a remarkable force are decomposed,

COHESION A PHASE OF ELECTRICAL FORCE.

Exceptions exist to this rule, as when a piece of cloth passes through a liquid, but as cohesion—which is probably a phase of electrical force—finds no resistance in the fluid, they immediately reattract one another, as at the beginning. This is a natural phenomenon, and therefore excites no comment, but to cause two solids to pass through each other requires another force to react on cohesion. Taking the most common experiment performed by fourth dimensional beings to elucidate this higher inches in length and a quarter of an America. I hope it will give new life when inch wide, are fastened by any one to a to the cause.

"If it is possible that there he de-velopments of other dimensions in space, it is also very probable that God somewhere produced them, for His works have all the grandeur and variety that can possibly be comprised,' -ARCHIE F. COLLINS, in Inter Ocean,

The Brotherhood of Man.

Diogenese, the cynic, One day was seen alone. Absorbed in meditation, And in each hand a bone; And as with pieroing vision He both did closely scan, He learned the old, old lesson-The brotherhood of man.

One bone was that of Cyrus, The warrior of renown; The other was a beggar's, Used to misfortune's frown: No difference he discovered In texture or in plan; They taught the same great lesson! The brotherhood of man.

No matter what the station, The poverty or pelf, Each one upon God's footstool Possesses in himself A something 'neath the surface, Let it be white or tan, That makes of him a member

Of the brotherhood of man. He may be French or German, Or ignorant Hottentot, A Chinaman or Negro,

It verily matters not; For in their mortal members There runs and ever ran The same red tide that floweth Thro' the brotherhood of man.

One may be rich as Dives, With good in plenteous store; The other poor as Lazarus, All helpless at his door; They have a common father, Let him deny who can; Belong to one great family-The brotherhood of man.

Then let this truth sternal Sink deeply in thy soul, That every human being

Is part of one great whole; And be he king or peasant, Or queen or courtesan. They all have lot in common

In the brotherhood of man. My dearest friends and brothers,

In human toil and strife We're each and all another's In being and in life; To help a needy mortal We all are under ban;

- Let us be worthy members Of the brotherhood of man.
- -J. M. CAVANESS in Inter Ocean.

Good Words for "Lyceum Guide."

Alfred Kitson, one of the leaders in the Lyceum movement in England at Minneapolis, Minn." has the following appreciative notice

in the Lyceum Banner: "The new "Lyceum Guide," by Mrs. Emma Rood Tuttle, is an excellent Milwaukee for the month of March, and the various motions; and also a new department added, under the title of "The Band of Mercy," whose pledge is in harmony with the first rule in our excellent GOLDEN GROUP. There are some splendid pieces in it, both selected degree of science, we will refer to figure 1. Two leather bands, twelve doubt it will fill a long-felt want in Joseph Meives writes that

veral apparitions. On one interval of two or three minutes, and on and thoroughly informed in Lyceum work, writes:

THE PROGRESSIVE THINKER.

In good style and tone she presents facts and arguments which are not merely a and wife, are open for engagements for defense of her cause but an exposure of May and Junes Address them. At Newlefense of her cause but an exposure of the weakness of her opponents' position. The discussion, as managed by Mrs. N. Y. Watson, cannot fail to set people to That That "doctors" of the regular per-

thinking, and be productive of good. Our thanks are specially due to R. F. Baldwin for a large club of subscribers a case mentioned by D. H. Ropp, of Ot from Granville, N. Y. He is an enthusiastic Spiritualist and an earnest, worker for the cause.

The address of Joseph King, the ma-terializing medium, is as follows: Pipestone, Mich. He can he addressed there or engagements,

Will C, Hodge, whose lectures are al-Parker avenue, Beloit, Wis.

W. S. Collins writes; "New Orleans s at present in want of a first-class materializing medium-one who can afford proof to skeptics. I am sure he would

do well here. The city is full of trance hence we cannot publish long reports with 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 glori-ous work being done.

J. J. Hughes writes from Sait' Lake City: "Dr. Waite and son are here, and seem to be doing a good business. The oare.1

Doctor lectures to orowded halls, and hundreds have been turned away for want of room, and the hall is one of the largest in the city."

S. Butley writes that the meetings at Weiber hall, 483 Pearl street, Cleveland, Ohio, every Sunday afternoon, are very interesting. All are free to ex-press their opinions on the subject of Spiritualism, so there is variety, and as variety is said to be the spice of life, it is one of the most eloquent orators of often becomes quite spicy there. The St. Paul Spiritual Alliance. popular mediums, gives tests which are which had the services of Mrs. Mary C. umerous and to the point. Miss M. Lyman for six months, passed resolu-tions expressive of their high apprecia-Hunter, Portland's youngest independ-ent slate-writing medium, receives messages in full view of the audience, tion of her character and work, and recommending her to the favorable considwith names signed, which were recogeration of all spiritual societies. Mrs. nized. This medium has a grand future Lyman is now holding meetings in Chibefore her." cago, at Henshel's Academy, 517 West Madison street.

The Connecticut State Spiritualist "White Rose" writes: "Helen Stuart Association will hold its eighth annual Richings, the brilliant inspirational lecconvention at Unity Hall, Pratt street, Hartford, Saturday and Sunday, May 13 and 14, 1804. The year of 1803 and 1894 has marked the greatest progress of religious thought that has ever oc-curred; and we are drifting toward the common brotherhood of the children turer, wishes me to say to her many friends and the societies that wish her services that she has about recovered from her severe attack of nervous pros-tration, and that she has been, on account of her prolonged illness, unable to answer the many letters she has re- of men, and the Spiritualists stand in ceived, and wishes me to express for her the front rank. We extend a cordial ceived, and wishes me to express for her her thanks for all cordial sympathies invitation to all women and men, liberalists and freethinkers, to be present. No person will be barred extended to her. She cannot, by advice of her physicians, make any engagefrom paticipating in our meetings. ments for societies until September. She will fulfill her engagements, how-Speakers: Mrs. Clara A. Banks, of Haydenville, Mass., inspirational; Geo. A. Fuller, M. D., of Worcester, Mass., ever, with and at camp-meetings. All societies that wish her services during inspirational; Mr. Joseph D. Stiles, of the season of 1894-1895 may address her Weymouth, Mass., one of the most wonderful test mediums on the continent. G. Slater writes: "Dr. A. W. S.

giving names in full. Rothermel, who has been lecturing for Will C. Hodge writes: "Your anni-versary number is fine." That is the the First Society of Spiritualists of

book. It is arranged on the lines of holding succesful seances for physical opinion of over 40,000 readers. her previous one, and may be said to be manifestations and materialization, is an amplification of it. There are new still with us doing a good work. He can plates of the calisthenics, illustrating be addressed at the post office, General B. F. Willard writes: "Knoxville, Delivery, for this month, after which, at Chicago, Ill., until further notice." Mrs. Oliver Peters writes that Mrs. Emma Nutt, of Philadelphia, is doing a grand and noble work for our cause in Milwaukee, and has awakened much

Local preachers and traveling vear. Joseph Meives writes that years ago, evangelists have been and are almost he was a materialist, he had moving heaven and earth to get everyinto their folds It s Mr. Lew Gleason, for a long time while living in Arkansas, his mother, here is a wonderful field for mis-bound by the bound by the bound of the living in Arkansas, his mother, here is a wonderful field for mis-onductor of the Cleveland Lyceum, who had just died in Germany, ap-sionaries. Since my return from the peared to him; and several other times, West in November, 1893, we have been when absent from home, he had pre-sentiments of trouble in his family, at visited by one medium only, Mrs. Anna Eva Fay. She drew a fair audience at The Lyceum Guide is the right thing in the right place, and I do not see how it could be possibly improved. I has nearly 22,000 inhabitants, and he thinks a good lecturer and medium thinks a good lecturer and m The Lyceum Guide is the right thing the exact time when it existed. Mr. of space are overcome by the physical in the right place, and I do not see Meives says Sheboygan, Wisconsin, how it could be possibly improved. I has nearly 22,000 inhabitants, and he istic parentage could be studying its could do a great work there. For lecture on Shakspeare, and the 'press further information address Joseph treated him with silent contempt. I hope Geo. W. Aldrich writes that Ithaca, Sprague, who have been meeting with Mich., has a population of about 2,000 up the dry bones of orthodoxy." and would like a visit from a Spiritu- Hrof. J. Madison Allen an alist speaker. present in Kansas. Their recent tion. labors have included Golden City, Dr. Sheldon, Liberal and Nevada, Missouri, voyar Mrs. Kate Wagner writes that Mrs. I. M. Sloper, San Francisco, is a me-dium who, although she works quietly, is doing much good for the cause, es-pecially among those who are still in Almire and Cherryvale, Kansas. They sulted.

The excellent workers, E. W., Sprague land and Forest avenues, Jamestown,

suasion ought to be protected, by strin-gent medical laws, is made manifest by fit. sego,. Mich. Mr. Ropp was recently hired to take care of a man whom, as Mr. Ropp says, 'one of our very smart and precise doctors was tending." The "doctor" called it a bad case of scarlet ance.'

fever, but after Mr. Ropp and several others had been exposed and taken down, it was found to be a case of small-pox

Will C. Hodge, whose lectures are al-ways well received, and who can inter-sick with varioloid. When told so, he est any audience, will answer calls to became very angry and claimed it was ecture. He can be addressed at 722 merely chicken-pox. And this doctor

became very angry and claimed it was the field been in Spirit-World but a short merely chicken-pox. And this doctor time and wished to communicate to his has been practising (?) more than thirty friends in Texas, letting them know years! In this instance his practice has foot the town nearly \$1,800, besides two deaths, etc. Verlly, should not such regular medical practitioners be pro-teeted by law against quacks? teoted by law against quacks?

do well here. The city is full of trance mediums." J. F. Howard writes from LeMars, Ia.: "We have Brother L. Kuyler with us and on last Sunday he gave us quite a talk on Spiritualism, and followed with some of the grandest tests I ever had the pleasure of listening to. The hall was crowded. He will lecture again next Sunday. I can say any society needing a test medium will find Brother Kuyler among the best. Address him in my among the best. Address him in my And as an indirect result of imprope food and care of health through lack of

"A. H. Buckman, secretary, writes from means to procure necessities of exist. Fortland, Oregon: "Spiritualism is ence, comes la grippe, Spiritualists flourishing in this city to such an extent have too many buzz saws in their midst that a new society has been organized, to stop to quarrel with one another which meets in Grand Army hall Sun- about opinions. Let every camp assoday evenings. Several meetings have clation declare and maintain a free been held, with good attendance. It is platform. It is an insult to any speaker the object of this society to he, as its whose guides have some radica name signifies: Progressive Spiritual thoughts to utter, to be shut off by the Society, Prof. Huyland, the lecturer, management. How are we to progress if we never hear new ideas expressed day, and a radical Spiritualist. Mrs. Comrades Davis and Hutchinson logi Baxter Reynolds, one of Portland's most cally state practical pointers. During cally state practical pointers. During the winter we had several lectures by Allen F. Brown, State Lecturer for Northwestern Spiritualist Association. Mr. Brown is always welcomed a second time and is kept quite busy. Any subject from the audience is immediately taken up by his guides and expounded

to Chicago? Viewing the social and political situation-the strikes, lockouts, in sincerity of purpose, and he invites kindly criticism. I hope the grip of wisdom which our spirit friends hold labor riots, anarchism; the attitude of the monied class and the conscienceless politicians; and the role enacted by the over all will avert the bloody storm popular churches, there is no reason to clouds which threaten us." believe that the millennium is near.

Mrs. Elizabeth Stronger, formerly of Muskegon, Mich., desires to say to the tary, writes that the Spiritualists of public that she has removed to 3721 Lincoln, Neb., organized some time ago with some forty members, and per-fected the organization April 8th, to-Lake avenue, Chicago.

Mrs. Lora H. Hursen's camp engage ments, as musician and medium, are August 4th to 9th, Devil's Lake, Mich (Pleasant Grove Association); August 10th to September 2nd, Vicksburg, Mich. The rest of the camp season i open for engagements. Permanent address, Vicksburg, Mich., box 109. Mrs. Hursen is said to be a musical medium of rare gifts.

Mrs. E. M. Goldsworthy writes from Fort Dodge, lowa.: "Mr. and Mrs. As-pinwall, of Minneapolis, Minn., are with us and giving good satisfaction. The opera house was filled last Sunday night to hear what Mrs. Aspinwall had to say in regard to Spiritualism. The We have just started a circle of investimaterializing seances are good and well

gation here-had fine table movements attended." Tenn., is a beautiful city with 40,000 to the second sitting. We have two heal-C. J. Swain expresses himself as fol-50,000 inhabitants, and no organized so-ciety of Spiritualists or even Unitarlows: "As a Spiritualist I am opposed to mixing sleight-of-hand, etc., into a spiritual seance, and am in favor of ar-ializations inside of a month, if an old ing and one trance medium and several ans or Universalists, or liberals of any sort. It is intensely orthodox; many costly churches have been erected in the resting all exhibitors that advertise gentleman in the neighborhood can armore than they perform. I am against last five years, and great revivals have range things so as to meet with us regutrickery, wherever found; and Spirit- larly. He is a Spiritualist of over twenty been going on about six months of the ualists should not allow those of their years standing. own ranks to bring us to shame. Mr.

for want of room.

meal.

as much pleasure in sending a new sub

the effect would be if Jesus should come

A. V. Herman, corresponding secre-

gether with the Ladies' Aid Society

and the Lyceum. The Sunday even-

FIFTY YEARS Johnny Cumming requests me to say to you as follows: "Tell Mr. Francis to say Mrs. Wilson, when he gives her this money: Johnny Cummings, is willing to do everything in his power to help her, and if at any time she is in need, and will notify my medium, Chas. W. Stew-ard, we will hold a scance for her bene-CHURCH or ROME. A Remarkable Book.

This is a remarkable work by FATHER CHINIQUY, It exposes even to the minutest details the corruption that exists in the Church of Rome. It is a work of 833 pages, and should be read as a matter of history by every Spiritualist. The following is a partial list of the table of contents: We are going to take a short vaca tion, and from April 20th to May 10th our address will be at 24 South Anderson street, Aurora, Ill. In Denver we are at 2245 Welton street, and I want her to let me know whenever she needs assist

The Bible and the Priest of Roug. CHAPTER I. The Bible and the Priest of Roug. CHAPTER II. My first School-days at St. Thomas-The Monk and Ceilbacy. CHAPTER III. The Confession of Children.

H. Pettibone writes: "My wife and I were sitting together the other even-ing, and the spirit of Wm. L. Booth, of Hillsboro, Texas, came and stated CHAPTER IV. The Shepherd whipped by his Sheep CHAPTEB V. The Priest, Purgatory, and the poor Widow's Cow. he had been in Spirit-world but a short CHAPTER VI.

CHAPTER VII. Preparation for the First Communion-Initiation to Idolstry.

5

CHAPTER VIII. The First Comm

CHAPTER IX. Intellectual Education in the Roman Catholic College. Morai and Religious Instruction in the Roman Catho-lic Colleges.

THINKER, and requested me to have him subscribe for it: also all friends

CHAPTER XI. Brotestant Children in the Convents and Nunnerles of I have granted his request, and I trus he will do as the spirit wishes. W

CHAPTER XII. leave for Spokane for two weeks, then will return to Seattle," ome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them —Why does she object to the reading of the Bible in the Schools? tome and Education-

Mrs. A. B. Burt, secretary, sends us CHAPTER XIII, Theology of the Church of Rome; its Anti-Social and Anti-Christian Character. an account of anniversary doings at

Battle Creek, Mich, There was not room for all who came; all denomina-tions, including Catholics and Advent-CHAPTER XIV.

CHAPTER XIV. The Vow of Cellbacy. CHAPTER XV. The Impurities of the Theology of Rome. ists, were represented. Dr. P. T. John-

son spoke grandly and elicited applause; Mrs. Lillie Piper gave splendid psycho-metric readings; Mrs. Jos. Scereiter The impurities of the Theology of Rome. CHAPTER XVI. The Priest of Rome and the Holy Fathers; or, how X swore to give up the Word of God to follow the word of Men. CHAPTER XVII. The Roman Catholic Priesthood, or Ancient and Mod-ern Idolatry. CHAPTER XVIII. Nine Consequences of the Dogma of Transubstantia-tion—The old Paganian under a Christian name.

gave platform tests and astonished all present; Miss Jessis Johnson gave a

grand exhibition of inspirational song and music; and altogether the occasion

CHAPTER XIX. Vicarage, and Life at St. Charles, Rivierre Boyer.

was a notable success. There is talk of building a spiritual temple, of which there is a demonstrated need, as crowds CHAPTER XX. Papinesu and the Patriots in 1883-The burning of "Le Cauadieu" by the Curate of St. Charles. had to be turned away on this occasion

Grand Dinner of the Priests-The Maniao Sister of

Charles Carter writes that he takes Rev. Mr. Perras. CHAPTER XXII. Jam appointed Vicer of the Curste of Charlesbourgh —The Piety, Lives and Deaths of Fathers Bedard and Perras. CHAPTER XXIII. scriber as he ever took in eating a good

C. P. Howard queries whether the CHAPTER XXIII. The Cholera Morbus of 1834-Admirable conrage and self-denial of the Priests of Rome during the epi-demic. world is better today than it was eighteen hundred years ago; and what

self-denial of the Priests of Rome during the epi-demic. CHAPTER XXIV.
1 am named a Vicer of S. Roch, Quebec City-The Rev. Mr. Tetu-Tertuilian-General Cargo-The Scal Ekins.
CHAPTER XXV.
Simony-Strange and sacrilegious traffic in the so-culled Body and Biod of Christ-Ehormous sums of Moncy made by the sale of Masses-The Society of Three Masses abolished and the Society of One Mass established.
Continuation of the trade in Masses. CHAPTER XXVI.
Quebec Marine Hospital-The first fime I carried the "Bon Dieu" (the wafer god) in my vest pocket a-The Grand Oyster Solree at Mr. Buteau's-The Rev. L. Parent and the "Bon Dieu" at the Oyster Solree.

We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

ing meetings are well attended, having CHAPTER LIII. The Immaculate Conception of the Virgin Mary.

ing sinceresting subject
always interesting subject
ion. There is material in the city for a large and prosperous society. "It is large and prosperous society. "It is laughable," he writes, "to hear a poor preacher talking against Spiritualism—yet, if you ask him what he knows about it, he will usually admit that he for investigated 'It all; and so in rearries are gard to other questions of most vital are or, if they know anything, "It is provide the gard between the gard to other questions of most vital are being or if they know anything, "Charper R LVI.

Inter-Sif dear Blots Decomes inforting of the Section and Difference inforting the section of the

own ranks to bring us to shame. Mr. and Mrs. Eddy were here last Tuesday, and gave an entertainment in the opera house. They did not exhibit in the opera of what they advertised, and attempted Abreasons about 19 Annual Control and Annual Principles of the United States.
 CHAPTER LX.
 The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ-My first visit to Abraham Lincoln to warn him of the Piots I knew sgainst his Life-The Priests circulate the news that Lincoln was born in the Church of Rome-Letter of the Pope to Jeff Davis-My last visit to Abraham Lincoln was born in the Church of Rome-Letter of the Pope to Jeff Davis-My last visit to Abraham Lincoln State.
 Abraham Lincoln as trae man of God, and a true Disciple of the Gospel-The Assassination by Booth -The tool of the Priests-John Surratt's house-The Rendezvous and Dwelling Place of the Priests -John Surratt's house-The Rendezvous and Dwelling Place of the Priests -John Surratt's house-The Rendezvous and Dwelling Place of the Priests -John Surratt's house-The Rendezvous and Dwelling Place of the Priests -John Surratt's corrected by the Priests after the murder of Lincoln-The Assassination of Lincoln known and published in the town three hours before its courrence.
 CHAPTER LXII.
 Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop The Deputies acknowledge publicity that the Bishop is wrong and that we are right-For peace asked, Consent to withdraw from the contest on certain conditions accepted by the Deputies-One of the Deputies unra faisto his promise, and betrays us, to be put at the head of any Colony-My last Interview with him and Mr: Brassard.



table and marked with a private seal. The fourth dimensional being's hands are now covered over the bands for an conductor of the Cleveland Lyceum, being removed, are found knotted, as in figure 3. The three ordinary dimensions of space are overcome by the physical of the mind alone can overcome the fourth dimension, or, rather, the cohesion attracting the molecules.

Why are the hands employed to conceal the operations? Simply as a conductor of the will power to the place of action, just as a pipe is employed to con-vey steam from the boiler to the engine, or a wire to conduct the electricity current from its source of excitation thence to where it is consumed.

While the method of covering the objects is thus generally adopted, yet this is not always the case, for the phenomenon is frequently produced without any covering whatsoever. See figure 4.

WILL POWER OVERCOMES COHESION. It is a delightful but strange sensatroduction.

tion to see two pieces of leather or other substance literally dissolve one through the other, and it can only be likened to the dissolving views of the stereopticon.

Though the property of the mind over cohesion and matter is without doubt a gift of nature, it is possible to cultivate it to a considerable extent. The Hindoos are the most generally favored race in this respect, but several Europeans and Americans have achieved considerable renown who either acquired this fourth dimension of space

or possessed it innately. Mme. Blavatsky, the late theosophic priestess, is generally supposed to have known the nature of the fourth dimension of space and to have used it excan Spiritualist, was also considered an expert in the utilization of the fourth dimension, if Prof. Zollern, of Berlin, be considered an authority. Washingmind-reader, performed some physical experiments that could not certainly have found an explanation in our modern natural philosophies.

MME. BLAVATSKY STUDIED IN INDIA.

clever palmers in sleight-of-hand and grasped by the observers, then do they darkness. resort to a higher and almost unknown The offices of these kind-hearted meresort to a higher and almost unknown branch of physics.

Mmø,

my good fortune to witness the experi- He was a fortunate spirit.

beautiful lessons every Sunday. Miss Marie Sprague, the talented Meives, box 125, Sheboygan, Wis, young daughter of Mr. and Mrs. E. W. Geo. W. Aldrich writes that It mediums. savs: The Lyceum Guide is most ad-

mirable. It ought to be put into the hands of the children of every Spiritualist, and Christian, too, for that matter.'

Several of the more influential Lyceums have already supplied themselves with the Guide and report a remarkable awakening of interest since the in-

An Unfortunate Man and a For-

tunate Spirit. THESE SHALL GO INTO OUTER DARK-

NESS."

Many readers will remember Tom even attempt to explain any spiritual-(alias Buff) Higgins, who was executed istic phenomena. Mrs. C. Scott, medium, has removed from New York to 2440 N. 17th street. for murder on the 23d of March. Higgins died brave because ignorance made Philadelphia, Pa., where she will give him reckless; but when he found himprivate sittings. self a living spirit in darkness from P. Galvin writes that he is open to which he could not extricate himself, which he could not extricate himself, engagements at the end of this month; many questions in answer to those who would like to lecture in the East or were of skeptical inclination. In the and call for help. He saw the lights West. "I've had a kindly reception

which emanate from spiritual mediums, from our brothers here in New Orleans, tensively illustrating her theories of the and his third attempt to reach them and the attention during my lectures new religion. Henry Slade, the Ameri- brought him to two young ledies who has been more than good. The officers has been more than good. The officers gifts in the privacy of their happy to be the motto of the present year, tests were the impersonations of several home. as thousands of others are doing Mediums can't ask for a better place well-known citizens who had long been ton Irving Bishop, the late celebrated all over the world, where the enemies than New Orleans. Brother Corden of human progress and emancipation White did some remarkable work here. He is a wonder in the way of giving cannot interfere with the silent work of tests. He should be kept on the move, the Angel-world. his circuit being the whole of the

This being their first experience of United States."

the kind, they were naturally frightened That the Hindoos are exceedingly at the appearance of a murderer; but he orthodox minister or layman can do for assured them that though he had been his beloved faith and church is to unthat they follow the routine of practice an unfortunate man, he was not wicked, dertake with pen or voice to demolish common to all conjurers, I am aware of; and would not harm them, but he Spiritualism. It has been attempted but when their deceptions are partially wanted them to help him out of times innumerable-by Talmage and

diums had the desired effect, and tors and invariably with injurious re- army It may be interesting to note that opened the way for ministering spirits sults to their own side of the case. This Blavatsky was a student for to come to his assistance, and amongst experience has recently been repeated but they paid no attention; the generals in India and other Oriental them was his mother, whose untimely at Jamestown, N.Y. The Jamestown told them to go on. They did go on-

are now at liberty to make engagements the churches. She is also a fine psychometric reader. the United States. Address Cherryvale,

J. M. Kennedy writes concerning a "Prof. Storr's exposure of Spiritualism," or Wichits, Kans. They will also receive calls to lecture on co-operation, at Marysville, Ohio, and the account social economics and kindred topics. thereof by the Marysville Tribune, which

Harvey A. Penney, of Saginaw, Mich., was not so much an exposure of Spiritualism as it was the editor's exposure writes: "There are many wideawake of his own ignorance. Prof. Storr sim- and enthusiastic Spiritualists here, as of his own ignorance. Prof. Storr simply gave a sleight-of-hand performance, well as a large number of people who aided by his wife, so-called. He did not are interested in spiritual lectures and ply gave a sleight-of-hand performance,

manifestations, who come out when a give seances daily-except Saturdaygood occasion offers. Regular meet-

ings are not held, but when there are meetings which have been properly ad vertised a large attendance is assured. April 15 Hon. D. P. Dewey, of Grand Blanc, Mich., delivered two of his with a large and flourishing society. highly complimented and have created characteristic addresses, clearing up Through the efforts of two earnest indice are nathetic and she never fails

were of skeptical inclination. In the evening Mr. Bert Woodworth, the trumpet medium from Meadville, Pa., was also present, and gave several tests which rather startled his hearers, albrought him to two young ladies who are all new but Brother Brodie, the though at the time being sick and al-many more have helped with their becretary, and an upward move seems most unable to be present. Among the different phases of mediumship." well-known citizens who had long been deceased, together with the names of each one described. He is now giving circles, and sittings to large numbers." Henry Hammon writes: "In 1870 the

writer and his brother, Levi Hammon, lived on adjoining farms eight miles southwest of Indianola, lowa. One day One of the most unfortunate things an One day Levi said: 'I see hundreds and thou sands of men and women going to Washington, and I am with the Gener als; am riding from one division to an-other. They are not armed; a few have pitchforks and some have clubs. When other reckless and ignorant or conscienceless demagogues and calumniathey got to Washington they found an fortified. As soon as they got in reach they were fired on with artillery, but they paid no attention; the generals ear.

years in India and other Oriental them was his mother, whose untimely at Jamestown, N. Y. The Jamestown, N. Y. The

house. They did not exhibit one-fourth of what they advertised, a d attempted to expose Slade. They did not exhibit A Campbell, the spirit artist, writes from Salt Lake city that he is on his one-fourth as much as Slade, and their way East and expects to be in this city attempt was a miserable fallure." on or about the 25th of this month. He intends to spend the summer at Lily

been performing efficient work at Jack-been performing efficient work at Jack-sonville, Florida, during the winter, ex-addressed to him after May 1st. Dr. C. T. H. Benton is open for en the first of May or sooner. gagements as an inspirational speaker

W. I. Barnett writes that Dr. A. and psychometric reader. Any society you may influence some good lecturer Wait and son Harry are at Salt Lake wishing a speaker for Sunday service or and test medium to visit us and shake. City; the doctor is giving some excel-up the dry bones of orthodoxy." in the lectures, and Harry gives fine tests. actual expenses only, by notifying him Froi. J. Madison Allen and Mrs. Other mediums are doing some good three days in advance. Address 6236 M. Thoress Allen are busily occupied is twork. There is great need of organiza- Morgan street, Englewood, Ill.

C. L. Clark writes: The North Side Dr. Lewis Freedman, healer and clair Spiritualist Society of this city hold services every Sunday at Schlotthauer's voyant, is now located at 213 East 89th streets, at 3 and 7:45 P. M. Mrs.

are now at liberty to make engagements with societies and camps anywhere in Santiago, Cal., was in the city last week, afternoon, and F. Corden White in the

having just returned from a visit to friends in Ionia, Mich. Mrs. B. is a leading Spiritualist, and devoted to the cause. She and Mrs. Nickless—the latter baying done some avcellent work latter having done some excellent work fill engagements for camp-meetings in here as lecture: and medium-will rethe west as lecturer and psychometrist. turn to California the last of this month. Address Cincinnati, Ohio. Miss St. Mrs. Kate Blade, the well-known Omer has been lecturing very acceptindependent slate-writing medium, will ably for the Spiritual societies in Cin

interest is being manifested in South Chicago in the cause of Spiritualism, and we feel that this fall will ford on the second structure for the s Chicago in the cause of Spiritualism, struct her powers of penetration. Her and we feel that this fall will find us patriotic lectures for the A. P. A. are workers, we have had with us during ladies are pathetic and she never fails the past few months, such able speak-to gain names sufficient to form councils ers as Dr. G. W. Carpenter, Prof. of W. A. P. A. One, the Marguerite Lockwood, Mrs. Nickless, Mrs. Trudell, F. Cordén White, and others. Mrs. members, has been already instituted Hanson, Mrs. Ireland, Mrs. Hughes and for organizing. Although she is in fee-ble health she as strong in the work of redeeming the country from the thral-

J. W. Westerfield, President of the dom of Rome." State Association, writes: "The Spirit-H. M. F. writes; April 29th there ualists of Indiana will hold their fourth will be an extra service of the First annual camp-meeting on their grounds, Progressive Society of Chicago, 3118 and 3120 Forest avenue: at 1:30 children's at Chesterfield, near Anderson, com-moncing July 19th 1894, continuing until Lyceum; at 3 o'clock lectures and tests August 13th. Lecturers and mediums of National reputation have been engaged. by Mrs. E. R. Nickless; at 7:30 P. M. The speakers are Mrs. Colby Luther, J. there will be another baptismal service, The speakers are Mrs. Coloy Luther, J. Intere will be about to capitonial service, Clegg Wright, Lyman C. Howe and E. W. Sprague, speaker and test medium. We expect this to cellpse all previous meetings on our grounds, in every par-ticular. The grounds have been im-proved, and we hope to see several new contorers on the arguing this provide the secure one of the most talented cottages on the grounds this year. Ma. nate to secure one of the most talented terializing mediums and mediums of all mediums of the day, Mr. Bishop A. phases have promised to be with us this Beals of Boston, who will serve the society duirng May.

.......

Y

Brassard. CHAPTER LXIII. Mr. Desaulnier is named Vicar General of Chicago ta crush us-Our People more united than ever to de fend their rights-Letters of the Bishops of Mon-treal against inc, and my answer-Mr. Brassard forced, against his conscience, to condemn us-My answer to Mr. Brassard-He writes to beg my pardon.

answer to in: Dissiduate and white to be in parton.
 CHAPTER LXIV.
 I write to the Pope Pius IX, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bilabop O'Regan-Grand Vicar Dunn sent to tell me of my victory at Kome, and the end of our trouble- I go to Dubuque to offer my submission to the Bishop -The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1853.

Grand Vicer Duni the zait of altern ross. CHAPTER LX V. Excellent testimonial from my Bishop-My Retreat -Grand Vicar Saurin and his assistant, Rev. M. Granger-Grand Vicar Duun writes me about the new storm prepared by the Jesuits-Vision-Christ offert Himself as a Git-1 sun forgiven, rich, happy and saved-Back.to my pooplu.

and saved-Back to my popule. CHAPTER LXVI. The Solemn Responsibilities of my Now Position-Wo give up the name of Roman Catholic to call our-seives Christian Catholics-Dismay of the Roman Catholic Bishops-My Lord Duggan, Coadjutor et St. Louis, hurried to Chicago-He comes to sc. Anne to persuade the Poople to submit to his Authority-He is (gnominiously turned out, and runs away in the midst of the Crise of the People. CHAPTER LXVII. Bird's-ege View of the Principal Events from my Con-version to this day-My Narrow Escapes-Thd end of the Voyage through the Desert to the Promised Land. Price, \$2.25. Post-paid.

Price, \$2.25, Post-paid.

LIFE IN TWO SPHERES. A Fascinating Work.

A Fascinating Work. The readers of The PhogeReserve THINKEE will re-member the story under the above title, by Hudson Tuttle, which was published in its solutionse. At the time, constant inquiries were made as to its appearing in book form. This wish has now been gratified. Its makes a volume of 243 pages, in style and form like the "Convent of the Sacred Heart, with a finely-engraved likeness of the author on the cover. The scenes of the story alternately shift from earth to the spirit apheres, and the philosophy of Spiritualism, the occupation and modes of life of epiritual beings, are presented in the pleasing form of marraive. The following are the chapter titles: Introduction The House of the Sage: Home of the Miser; The Low Societies; Hade: Christmastide in the Spirres of happy Marriage; Easter Day in Heaven; A Visito the Earth; The Change Called Death: Coming to the Rowiedge of the Light: The Society. Again Visite Earth; The Goodenes; Addrexs of the Sage. Its a book the Spiritualiswill be delighted with; a book in which the investigator will find answerstor the church member, for ropel the more by spirit. The youse the Spiritualist will be delighted with; a book in which the investigator will find answerstor the church member, for ropel the more by paint.

THE PROGRESSIVE THINKER'S TRACT.

THE BIBLE SPIRITUALISTS' CONCORDANCE. A Digest of Biblical Spiritualism. BY REV. MOSES HULL,

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

tament the word prophet does not necessarily alization. mean one who foretells future events, but that In xxiii: 6, Paul confesses his belief both it means medium. Verse 32 of chapter xv., in angels and spirits. In verse 9 the Phariren with many words, and confirmed them." | to him, let us not fight against God."

In xvi., 9, 10 a vision appeared to Paul, | Verse 11 says: "And the night following "Come over into Macedonia and help us."

to pass as we went to prayer, a certain damsel them. possessed with a spirit of divination met us, In xxvi: 13 to 16, Paul relates the story of which brought her masters much gain by his conversion as follows: "At midday, oh, came out the same hour."

stronger medium, and was jealous of the girl, thou persecutest. But rise, stand on thy feet, who, under the influence of this masculine for I have appeared unto thee for this purspirit of divination, preached exactly the same pose, to make thee a minister and a witness known, did not believe in woman's preaching, and of those things in which I will appear anyway. See 1 Tim., ii., 12. 1 Cor. xiv., unto thee." 14. How many good mediums have been In xxvii: 10, Paul is inspired to warn the stopped in their work by just such men as captain of the vessel in which he is to sall not Paul.

xvi: 25, 26, as follows: "And at midnight his ship. Paul and Silas prayed and sang praises unto In verses 23 to 26, Paul says: "For there God; and the prisoners heard them. And stood by me this night the angel of God, suddenly there was a great earthquake, so that whose I am, and whom I serve, saying, Fear the foundations of the prisons were shaken; not, Paul, thou must be brought before Cæsar; and immediately the doors were opened, and and lo! God hath given thes all them that sail every one's bands were loosed." While it is with thee. Wherefore, sirs, be of good cheer. possible that what they may have supposed for I believe God, that it shall be even as it was was an earthquake may have opened the told me. Howbeit we must be cast upon doors, it is hardly possible that it could have a certain island." All the predictions Paul loosened their bands. Is it not more reason- here made were fulfilled. Chapter xxviii: 3 able to suppose their bands were loosened by to 6, reads as follows: "And when Paul had power similar to that which afterwards loos. gathered a bundle of sticks and laid them on ened the ropes and irons on the Davenports, the fire, there came a viper out of the heat Mrs. Jewell and others?

Lord" gave Paul evidence that he was with not to live. And he shook off the beast into him.

holy ghost-that is, the power of the spirit. down dead suddenly; but after they had looked "And when Paul laid his hands upon them, a great while and saw no harm come to him, the holy ghost came upon them, enabling them they changed their minds and said that he was to speak with new tongues and to prophesy. a god."

special miracles by the hands of Paul; so that harm.

ACTS OF THE APOSTLES—CONTINUED. he says he again saw Jesus, when he was en-I have before proved that in the New Tes. tranced. In this instance it was not a materi-

is clear when interpreted in that light. It sees acknowledged Spiritualism, and Paul's Christ hath not wrought by me, to make the but of the spiritual. The phrase, "if the spise prophesyings? If all the manifestations reads as follows: "And Judas and Silas being mediumship as follows: "We find no evil in Gentiles obedient, by word and deed, through dead rise not," in verse 32, should be, "if the were to be either tricks or something evil, why reads as follows: "And Judas and Silas being mediumship as follows: "We find no evil in prophets also themselves, exhorted the breth. this man; but if a spirit or angel hath spoken

as visions appear to mediums to-day; and a the Lord stood by him, and said, be of good Rome." The Lord in this instance was Jesus. In verses 16 to 19 is an ascounding mani-festation—it will bear quoting: "And it came stand by their mediums today and speak to to pass as we went to praver, a certain damsel them." What he lays his hand on John and gives him

soothsaying; the same followed Paul and us, king, I saw in the way a light from heaven. and cried, saying, these men are the servants above the brightness of the sun, shining of the most high God, which show unto us the around about me and them which journeyed way of salvation, and this did she many days. But Paul being grieved, turned and said to earth, I heard a voice speaking unto me, and the spirit: I command thee in the name of saying in the Hebrew tongue, 'Saul, Saul, Jesus Christ to come out of her. And he why persecutest thou me? it is hard for thee to kick against the pricks.' And I said, Who In this instance Paul was evidently the art thou Lord? and he said, I am Jesus, whom

doctrine Paul was preaching. Paul, it is well both of these things which thou hast seen,

to put out to sea. The captain refuses to Another dark manifestation is recorded in heed the warning, and as a consequence loses

and fastened on his hand. And when the In xviii: 9, Paul had a vision in which he barbarians saw the venomous beast hang on to every man to profit withal." ["Every one," but the things which are not seen are eternal. was encouraged, and told to "be not afraid, his hand, they said among themselves. No but speak and hold not thy peace." There doubt the man is a murderer, whom, though are several of these "visions" in which "the he has escaped the sea, yet vengeance suffereth

the fire, and he felt no harm. Howbeit they In xix: 2 to 6, some had not heard of the looked when he should have swollen or fallen

Merses 11 to 16 seem to me so important I believe it is possible to live so spiritual that I quote them entire: "And God wrought that even the virus of a viper can do us no

from his body were brought unto the sick The last case in the Book of Acts is in handkerchiefs or aprons, and the diseases de-verses 8 and 9 of this chapter, and reads as parted from them, and evil spirits went out of follows: "And it came to pass that the but all under the same spirit power. them. Then certain of the vagabond Jews, father of Publius lay sick of a fever and of a exorcists, took upon them to call over them bloody flux, to whom Paul entered in, and which had evil spirits the name of the Lord prayed, and laid his hands on him. So when Jesus, saying, 'We adjure you by Jesus, this was done, others also, which had diseases whom Paul preacheth.' And there were seven in the island, came and were healed." Drs. sons of one Sceva, a Jew, and chief of the Newton, Bryant, and others, some of whom priests, which did so. And the evil spirit are yet with us, when under spiritual powers answered and said, Jesus I know, and Paul I were just such healers as Paul proved to be the evil spirit was leaped on them, and over. Now I am through with the Acts of the came them, and prevailed against them, so Apostles, and I leave the reader to judge that they fied out of the house naked and whether what I have brought out will justify the statement made at its opening, that it is I must indulge in a very few brief com. one of the most spiritual books in the world. BOMANS.

Verse 8. "Behold, in this horn were on teaching; or he that exhorteth, on exhorte- the spirits of the prophets are subject to the ing with grace in your hearts to the Lor'd.' I eyes like the eyes of a man, and a mouth tion; he that giveth, let him do it with sim- prophets." Here he urges, the mediums, or have before shown that the term "word" refers speaking great things." Verse 21. "I beheld, and the same horn plicity [liberality] he that ruleth, with dili- prophets, to wait one for another, and informs not to a printed or written word, but to inspirgence; he that showeth mercy, with cheerful- his readers that "the spirits of the prophets ation. The term Christ many times refers made war with the saints and prevail distribution of the prophets ation. The term Christ many times refers against them " are subject to the prophets;" that is, the to mediamship. The word of Christ, the inspir-

writing to the apostles, but to the church. All ets can wait, and thus avoid confusion. I be imparted; psalms-that is-poems were to the "gifts," such as prophesying, the minis have often felt that Spiritualists even today be delivered, and songs and hymns improvised try, teaching, exhorting, etc., were "gifts" of might profit by this instruction. the spirit; or of the spiritual powers. How Chapter xv relates the phenomenon of the In I Thess. v: 19, 21, Paul says: "Quench

many ministers today regard their ministry as resurrection of Jesus, and gives an account of not the spirit. Despise not prophesyings. a spiritual gift rather than as a trade they the number of witnesses who saw him; and Prove all things; hold fast that which is have learned as lawyers and doctors do theirs? | makes that phenomenon a pledge that death | good." If there were to be no manifestations,

dare to speak of any of those things which where else speaking of a physical resurrection, no genuine prophets, why should we not dethe spirit of God." Thus "the holy ghost," body that shall be," in verse 37, should read, all things and to only hold fast to that which spirit on the Lord's day, and heard be-spoken of in verse 16, which enabled Paul to "Thou sowest not that body that shall be is good?" Why not reject all? The words "all thing a great voice, as of a trumpet." do so much, and to preach with such power, born," or "thou sowest not that body that things," here refer to the manifestations emman-a spirit man appeared to him-a man cheer, Paul, for as thou hast testified of me at was nothing more or less than the spirit power, shall be produced." from Macedonia-came to Paul and said: Jerusalem so must thou bear witness also at or the power of the spirit. Verse 27 says: Verse 44 talks of the "natural body and spise not prophesyings." "For if the Gentiles have been made partak- the spiritual body." Verse 50 informs us that Come over into Macedonia and help us." Rome. The Lord in this instance was desue, In verses 16 to 19 is an astounding mani. He stood by Paul and spoke to him as spirits ers of their spiritual things, their duty is also fiesh and blood have no part in the kingdom not the gift that is in thee, which was given was as write as wool. The description was about as definite as many description that the kingdom the gift that is in thee, which was given was about as definite as many description that the base of the spiritual things, their duty is also fiesh and blood have no part in the kingdom that the low was about as definite as many description that the low was about as definite as many description that the low the gift that is in the low the low

ers were only the results of their mediumship. It is but just that the one who gets tests or messages from the Spirit-world through the mediumship of others, should impart of their nifies mediumship. The matter is very plain earthly goods to the mediums, who, by their in chapter i: 21, where Paul says: "Now he i: 6. mediumship, are deprived of other means of which establisheth us with you in Christ, and

hath anointed us. is 'God." This would be support. In verse 30, of this chapter, Paul speaks of more easily understood, and would correspond "the love of the spiritual," which I interpret with the Greek quite as well, if not better, if to be the love of the spiritual, which i interpret it read: "Now he which establisheth us with forgetful to entertain strangers; for thereby and 22, they are admonished to "hear you in mediumship; and has Christed or made they were blessed, as described in verse 27.

I CORINTHIANS.

"Who hath sealed us, and given us the earn- tained? and if they do not look like men and I CORINTHIANS. It will not be wise to pass over this book so est of the spirit in our hearts." This might women, how could any one mistake one for a trumpet. In verse 2, he was again "in the spirit." In verse 4 he describes four briefly as we did over Romans; there is more be interpreted, "who hath sealed us [with man? as Paul here insinuates.

that deserves to be quoted and commented on mediumship,] and given us a little-that is, a than in the book just noticed. In the whole foretaste of the spirit.

world to confound the mighty." In verse 27 is, the law, but they must deal in the spirit. he says: "But God hath chosen the foolish "The letter killeth but the spirit giveth life." things of the world to confound the wise; and He talks in the same strain all through this in the days of Noah." Here Jesus as a spirit God hath chosen the weak things of the world chapter and the next. In iv: 7, he says: "But to confound the mighty." Even Paul's own we have this treasure in earthen vessels, that preaching was not of man's wisdom, but "in the excellency of the power may be of God,

demonstration of the apprit and of power." and not of it." Could anything be plainer? See ii: 4. The power is spiritual, though manifested in See ii: 4. Chapter xii is from first to last a straight "earthen Vessels;" that is, mortal bodies.

forward dissertation on spiritual gifts. The Verses 15 to 18 read as follows: "For whole chapter should be quoted, but I must which cause we faint not, but though our outlimit myself to brief extracts. In verse 1, ward man perish, yet the inward man is rehe urges them to not be ignorant of spiritual newed day by day. For our light affliction, gifts. In verse 3, he talks of "speaking by which is but for a moment, worketh for us a the spirit." Verse 4, speaks of "diversities of far more exceeding and eternal weight of glory: an unction fa Ohristing or mediumship] from gifts, but the same spirit.". That is, the same while we look not at the things which are the Holy One, and ye know all things." spirit power. Verse 7, informs his readers seen, but at the things which are not seen: that "the manifestation of the spirit is given for the things which are seen are temporal;

it should read.] Verses 8 to 12 read as follows: "For to man; and a clairvoyant power enables the one ing [mediumship] teacheth you of all things, messages, as this indicates? If so, Spir-

one is given by the spirit the word of wisdom; who possesses it to look over the temporal, to another, the word of knowledge by the same into the eternal. spirit; to another, faith by the same spirit; to Chapter v: 1 to 8, calls the body the taberanother, the gifts of healing by the same spirit; | nacle, and talks of putting it off. to another, the working of miracles [marvels]; In xii: 2 to 4, Paul describes his own medito another, prophesy; to another, discerning umship as follows: "I knew a man in Christ, to another, propnesy; to another, diverse kinds of tongues; above fourteen years ago, whether in the body of spirits; to another, the interpretation of tongues. But or out of the body I cannot tell; God knoweth; to another, the interpretation of tongues. But or out of the body I cannot tell; God knoweth; they are of God; because many false prophets whether in the body are gone out into the world." Why try the unto me, see thou do it not; for I am thy fellow servant, and of thy brethren, the all these work that one and the self-same such an one caught up to the third heaven. spirit, dividing to every man severally as he knew such a man, whether in the body or out them if they are all false? why not reject sayings of this book; worship God." will." This is simply Paul's way of describ- of the body, I cannot tell, God knoweth; how them all.

ing different kinds of mediumship. One is a that he was caught up into paradise, and heard teacher, another a healer, another a prophet.

Be it remembered that Paul is not here spirits which influence the mediums or proph. ation of mediumship. Here wisdom was to REVELATION XIII. Verse 1: "And I stood upon the sand of the sea and saw a beast rise up out of

same thing in substance is found in II. Tim.

ter to those who shall be heirs of salvation.

but live according to God in the spirit.'

flesh, bones, blood and breath, as some think,

In I. John ii: 20, John says: "But ye have

In verse 27, he says: "But the anointing

[Christing or mediumship] which ye have re-

and is truth, and is no lie; even as it hath

taught you, ye shall abide in him" ("in it"---

In i: 4. John tells us that his revelation

comes from "the seven spirits of God." These

seven spirits were seven departed human

spirits. I do not know who all of them were.

One of them was Jesus, see i: 5, xxii: 16.

From the attacks on kings, queens and the

much to do with the origin of this book. Much

thing to do with it. See xix: 10; xxii: 8.9.

show the thoughts and spirit of Daniel running

through the entire Book of Revelation. I can

In Dan. vii: 2 to 7, is the history of

The

the winds of heaven blowing on the

first was like a lion; the second like a bear;

the third like a leopard, with four wings of a

fowl and four heads; and the fourth, "dread-

ful and terrible." Now turn to Rev. xiii: 1,

2, and you will find the same sea, and one

sea, and four great beasts coming up.

only compare one chapter of each.

It would be interesting, did space permit, to

then man could not get out of the flesh.

Noah.

the sea." Verse 2. "And the beast which I saw was like unto a leopard." Verse 5. "And there was given him a mouth speaking great things and

blashemies." Verse 7, "And it was given him to make war with the saints and to over-In xv: 18, 19, Paul says: "For I will not does not end all. Paul is not here or any- why say, "quench not the spirit?" If there were come them." Other comparisons might be made,

but this is enough to show that Daniel, like Richard, "is himself again."

In the spirit, signifies that he was en-tranced, or in a spiritual condition. In verse 12 he turned to see the source of braced in "quench not the spirit," and "dethe voice, and saw and described one clothed with a garment-one whose hair In I. Tim. iv: 14, the writer says: "Neglect was as white as wool. The description does this mean, if it does not mean that some him to write a message to each of the gift was imparted or they were in some way seven churches of Asia. developed by the laying on of hands? The

It seems that in those days there were tricksters as there are now. Chapame thing in substance is found in 11. Tim. ter ii: 2, says: "I know thy works, and thy labor and pa-tience, and how thou canst not bear are ministering spirits, sent forth to adminis- them which are evil; and thou hast tried them which say they are apostles, and

In Hebrews xiii: 2, Paul says: "Be not are not, and hast found them liars." you in mediumship; and has Christed or made some have entertained angels unawares." If what the spirit saith unto the Christs of us, is God." The next verse says: angels do not, come how can they be enter. churches."

In iv: 1, a voice speaks to him from a and twenty elders whom he saw. He even tells how they were dressed. In verse 11, he tells what they said. That there is probation and progression

after death, Peter preaches, when he says of the first chapter, Paul recognized the influ-ence that enabled "the weak things of this of today are not to preach the old word—that also he went and preached to the spirits in of the effort the lion of the prison; which sometimes were disobedient, tribe of Judah" could open the seals. These angels and elders had been rewhen once the long sufferings of God waited deemed from the various nations and tribes of the earth. See verses 9, 10. In preached to those who signed in the days of vii: 13, 14, John has another talk with one of these elders. It would be tautolog-ical to repeat every conversation be-tween John and the angels, hence I will In iv: 6. Peter expresses the same idea. He says: "For this cause was the gospel

not do so. In xviii: 20, he hears the apostles and preached also to them that are dead, that they prophets, and, in fact, all heaven called might be judged according to men in the flesh, to rejoice over the overthrow of These men are out of the flesh. If man is all

Babylon. In xix: 10, John is about to worship an angel and the angel says: "See thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of prophecy." In xxii: 6, the angel says to John:

"These sayings are faithful and true; and the Lord God of the holy prophets [Christing or mediumship] which ye have re-ceived of him abideth in you, and ye need not set his angel to show unto his servants the things which must shortly be done." that any man teach you; but this same anoint. Is it true that God sends his angels with itualism is true; if not, the Bible is false. Some translations of this verse read: "And the Lord God of the spirits of the

taught you, ye shall ablue in him ("In it — margin.) This can mean nothing if it does not mean mediumship. In iv: 1, John says: "Beloved, believe not every spirit, but try the spirits whether in the spirits whether is a spirit spirits, if there are none to try? or why try fellow servant, and of thy brethren, the

This, patient reader, closes a very im-perfect concordance of the Spiritualism of the Bible. While this work has been very brief, I realize that it has been too prolix for this age of steam and electricous book of the Bible-a book which came ity. These papers have been prepared in snatches, as I could steal the time from other duties. Probably not much less may find time to give these articles a them-if so, I will let the world have a

know; but who are ye? And the man in whom | in this case. wounded."

ments:

1. There were no miracles wrought. The word dunamies signifies power, not necessarily miracles; it would not be amiss to translate it, "and God used extraordinary power through the hands of Paul."

2. Today mediums send to the sick magrather napkins and aprons. In those days napkins and aprons.

3. This power was used to the extent of exorcising evil or undesirable spirits.

4. Some of the vagabond, that is, traveling, Jewish exorcists undertook to do the same thing and failed; this proves Paul to have been a greater medium, especially for that form of guides and using Jesus' name when they were

5. These spirits were acquainted with both Paul and Jesus, but they did not know these exorcists, and one medium while under con- made on himself by the occurrences. trol of a spirit Samson was too much for even seven of them.

be dead. In xxi: 4, a medium under spirit manifestations. influence warned Paul not to go to Jerusalem. there he found that spirits and mediums had tion. foretold the thing as it was.

tles contain only the opinions of the writers, thirdly, teachers; after that, miracles; then | manifestations. what has been seen and heard.

not taken as authority as he would be in re- was learned in verse 12, is the sum total of the whole connection proves Spiritualism. the mistake of forsaking their own spirit fact of the water bolling, while no two of way," of which he speaks, is charity, which them may agree as to why the water boiled; he reckons above all mediumistic gifts-greater

words cannot be doubted; but when it comes est, of all manifestations.

I have before proved that among Paul's known tongue. Verse 12 says: "Even so with the spirit.

Passing by all the indirect references to the unknown tongue." explanation of his change from Judaism to 8, the writer says: "Having then gifts dif- prophets speak two or three, and let the other on this. Christianity, in which he tells of the light he fering according to the grace that is given us, judge. If anything be revealed to another In Co

unspeakable words, which it is not lawful for a man to utter." Paul was himself the man,

We now come to the last and most mysteri-Verses 12, 13, read as follows; "For as the as he gives us to understand later on. body is one, and hath many members, and all. In verses 7 to 9 he says: "And lest I within one vote of being left out of it. Prob. the members of that one body, being many, should be exalted above measure through the are one body; so also is , Christ. For by one abundance of the revelations. there was given ably rivers of blood would have been saved than a thousand letters have urged me spirit are we all baptized into one body, to me a thorn in the flesh, the messenger of from flowing in the gutters if that vote had to put this in book form. Some day I whether we be Jews or Gentiles, whether we Satan, to buffet me, lest I should be exalted been cast the other way. This purports to be thorough revision, and money to print be bond or free; and have all been made to above measure. For this thing I besought a book of symbols. Its very first verse says: drink into one spirit." "So also is medium the Lord thrice that it might depart from me. "And he sent and signified it by his angel ship," would express Paul's meaning. His And he said unto me, My grace is sufficient

Here a spiritual man survives the outward

· II COBINTHIANS.

I have often said that the term Christ sig-

unto his servant John." The word signify effort is to show that one spirit power works for thee, for my strength is made perfect in through this diversity of organisms, and in weakness! Most gladly, therefore, will I glory means to make known by signs. This "Reve-these diverse ways, and yet, as all are alike in my infirmities, that the power of Christ may lation," whether good or bad, comes directly dependent on spirit power, the power, no rest upon me." Here Paul had "abundance from the Spirit-world. matter how it works, or through whom, should of revelation," this was the power of Christ, In i: 4, John tells

OTHER EPISTLES.

I must hasten over the Book of Galatians,

only stopping to say that in it Paul says:

"The law was ordained," or as he says in

be recognized.

or mediumship resting on him.

Verses 27 to 31, read as follows: "Now Verse 12 says: "Truly the signs of an With the exception of the Apocalypse, we ye are the body of Christ, and members in apostle were wrought among you in all pa-

are now done with the phenomenal parts of the particular. And God hath set some in the tience, in signs, in wonders, and mighty Bible. The Epistles of Paul and other apos- church; first, apostles; secondarily, prophets; deeds." These "signs" were what we call In xiii: 3, Paul tells them that they seek rich and proud generally, but more particu-

and though these opinions may be "founded gifts of healing, helps, governments, diversinetized paper, as Paul sent handkerchiefs, or and though these opinions may be "founded girts of healing, helps, governments, diversi-netized paper, as Paul sent handkerchiefs, or and though these opinions may be "founded girts of healing, helps, governments, diversi-netized paper, as Paul sent handkerchiefs, or and though these opinions may be "founded girts of healing, helps, governments, diversi-in this 3, Paul tells them that they seek larly on Elijah's old enemy, "That woman, nether nearly of the proof of Christ in him. If the word Christ larly on Elijah's old enemy, "That woman, here and the proof of Christ in him. If the word Christ larly on Elijah's old enemy, "That woman, here and the proof of Christ in him. If the word Christ larly on Elijah's old enemy, "That woman, here and the proof of Christ in him. If the word Christ larly on Elijah's old enemy, "That woman, here and the proof of Christ in him. If the word Christ larly on Elijah's old enemy, "That woman, here and the proof of Christ in him. If the word Christ larly on Elijah's old enemy, "That woman, here and the proof of Christ in him. If the word Christ larly on Elijah's old enemy, "That woman, here and the proof of Christ in him. If the word Christ larly on Elijah's old enemy, "That woman, here and the proof of Christ in him. If the word Christ larly on Elijah's old enemy, "That woman, here and the proof of Christ in him. If the word Christ larly on Elijah's old enemy, "That woman, here and the proof of Christ in him. If the word Christ larly on Elijah's old enemy, "That woman, here and the proof of Christ in him. If the word Christ larly on Elijah's old enemy, "That woman, here and the proof of Christ in him. If the word Christ larly on Elijah's old enemy, "That woman, here and the proof of Christ in him. If the word Christ larly on Elijah's old enemy, "That woman, here and the proof of Christ in him. If the word Christ larly on Elijah's old enemy, "That woman, the proof of Christ larly on Elijah's old enemy, "That woman, weighty, with those who are seeking the evi- prophets? are all teachers? are all workers of in this instance means mediumship, then the Jezebel," see ii: 20, I infer that Elijah had they had no paper, and so they had to use dence of phenomena, as are the records of miracles? have all gifts of healing? do all whole thing means that they were hunting the speak with tongues? do all interpret? But proofs of his mediumship; but if it meant the of this book either comes from Daniel, the

The smartest and most truthful man in the covet earnestly the best gifts; and yet show I man of Nazareth, then Paul claimed that prophet, or from the spirit that controlled world when expressing a mere hypothesis is unto you a more excellent way." Christ, as Jesus used him as a medium. In any case

lating what he had witnessed. A dozen men mediumship; therefore, 'apostles, prophets, may see water boil from having unslaked lime teachers, miracles (that is, marvels), healing, thrown into it. In relating the matter all tongues, interpretation, all are manifestations manifestation, than they were. They made will agree, and all can be believed as to the of the same power. The "more excellent

another place, "spoken in the hands of a menot Jesus' medium. A failure might have so all the biblical writers may agree as to the than all. I wish mediums and others could diator," that is, in the hands of a mesites— been expected. 5 These spirite were acqueinted with both phenomena called spiritual, and in that their realize it, and could yield more to that great-5 These spirite were acqueinted with both phenomena called spiritual, and in that their realize it, and could yield more to that great-5 These spirite were acqueinted with both phenomena called spiritual, and in that their realize it, and could yield more to that great-I find Paul in Eph. v: 18, 19, saying: "And

to explanations, each writes of the impression In chapter xiv Paul resumes his argument be not drunk with wine, wherein is excess; on gifts, or mediumatip. He begins by ex- but be filled with the spirit; speaking to your-Besides this, the Epistles being written to horting them to desire, spiritual gifts. In selves in psalms and hymns and spiritual those who were already believers, it could not verses 1 to 6 he shows the relation of one gift songs, singing and making melody in your beast having every mark of all Daniel's four

In xx: 9, 10, Paul heals a man who had be expected that the writers would devote to another. He argues that the one who has hearts to the Lord." These psalms, hymns beasts. 1st. He had seven heads. Daniel's third fallen out of a window and was supposed to much space to the relation of phenomenal the gift of imparting instruction is more use- and spiritual songs were to be inspirations or ful than the one who simply talks in an un- improvisations-the direct result of being filled beast had four heads, making seven in all. 2nd. He had ten horns; so had Daniel's

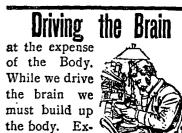
fourth beast. In verses 9 to 11, we read of four young lady mediumistic gifts was that of developing oth- ye, for asmuch as ye are jealous of spiritual In vi: 12, the writer says: "For we wrestle mediums-"which did prophesy," and a me- ers as mediums. In Romans i: 11, Paul says, gifts, seek that ye may excel to the edifying not against flesh and blood, but against prin-3rd. Daniel's beast was a lion, a bear, a leopard and a terrible beast. John's one beast dium by the name of Agabus, who, under "I long to see you, that I may impart unto of the church." He enjoins upon them again cipalities, against powers, against the rulers influence of the holy ghost, foretold what you some spiritual gifts, to the end ye may be to try to get intelligent influences; all of which of the darkness of this world, sgainst bears all that description. He was like a leopard; his feet were as the feet of a bear, should befall Paul when he got to Jerusalem. established." That is, he longs to develop in culminates in the statement in verse 19, that, spiritual wickedness in the high places." Notwithstanding these timely warnings from them some mediumistic quality so that they "I had rather speak five words with my un- That "spiritual wickedness" is in the and his mouth as the mouth of a lion.

the Spirit-world, Paul would go to Jerusalem; can, from time to time, have some confirma- derstanding, that by my voice I might teach margin rendered, "wicked spirits." Spirothers also, than ten thousand words in an itualism teaches that there are good and there are wicked spirits on the other

In xxii:6 to 21, Paul preaches a sermon in matter between chapters i and xii, in xii: 6 to In verses 29, to 32 he says: "Let the side of life, as there are good and wicked men

In Col. iii: 16, Paul says: "Let the word heaven strove upon the great sea, and four saw, the voices he heard, and that "he looked whether prophecy, let us prophecy for the sea. upon Jesus," as sitters are supposed to look to the proportion of our faith; or ministry, let For ye may all prophesy, one by one, that all teaching and admonishing one another in verse today upon materialized forms. In verse 17 us wait on our ministering; or he that teacheth, may learn, and all may be comforted. And psalms and hymns and spiritual songs, sing- pard." Verse 6. "And lol another like a leo-

book on the Spiritualism of the Bible.



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To show the further similarity of these will place a few paragraphs in juxtaposition.

Verses 2, 7. "Behold the four winds of



APRIL 28 1894

Erca and with

SPICY MISCELLANY,

Scintiliations from Our Ohio Cor-...... respondent.

He Presents Many Thoughts of Great Let all Church property be taxed. Interest.

REMARKABLE DREAMS-ANSWERING SEALED LETTERS-KISSING THE BIBLE-MINSTREL orders of Odd Fellows and Knights by the last next. PERFORMANCES IN OHURCH-CARDINAL GIB-BONS-VANDALS AT WORK,

TO THE EDITOR:-I notice that Rev. Dr. Sprecher, of Cleveland, O., has recently been delivering a series of sermons largely devoted to "The Revival of Scientific Belief that Death Does Not end all." I give it, caps and all, just as it appears in the Oleveland Plain Dealer. The reverend gentleman, like many others of his "cloth," has become much interested in psychical phenomena. He quotes from the New York Evangelist, where the editor received a business letter involving the financial standing of a friend, the vice-president of a bank, in which he warned the editor. contents of that letter as a part of her dy "Mani-The learned doctor goes on to say: r without festly she got the contents of the letter then asks: the use of any bodily sense:" and with such a "How will naterialists get along irbatim, com-

other avenues than the senses bear strange to the doctor, but they are perfectfiligent body of peo-large, respectable and intys, and have been well

ple known as Spiritualistintury. The writer has had many letters lead ut the seal being it one of the Constitution of the Onter and Christian and which opened. This phase of or the letter being it established; and answers little faith! How can you escape the damna-Christ has led to many of the chief and no-blest developments of our modern civiliza. tirely unknow, medium for this phase of Spirit-

A notable stations was T. V. Mansfield of New ual manifesy, whose "Spiritnal gifts" were well York Cityo the writer. W. P. Reid, of Grand known 14 Mich., was a medium of this class. Rapide as arrested through spitework, for ob-He Wing money under false pretenses; was tried tain the U.S. Court, found guilty and paid the in/enalty by suffering a vear's imprisonment. P This under the villainous postal rules laid down by that Sunday school hypocrite, John Wanamaker, postmaster-general under President Harrison.

During the trial Mr. Reid offered to read a sealed letter in the presence of the court, in order to prove his ability to do such things, but the court. in a tyrannical decision, flatly refused to allow him to establish his innocence. "Oh, Justice, thou hast fled to brutish beasts. and men have lost their reason."

But to return to our mutton: Dr. Sprecher is so very luminous, and throws so powerful a search-light upon the subject, that we cannot refrain from giving a paragraph, and letting the doctor speak for himself:

"But, scientific men, under the lead of Her- the weeks that she would be away, but to in- forms more active. bert Spencer, showed that the reasoning could vite representatives of (as far as possible) all be reversed and that the law of correlation shades of liberal thought to speak from our Christian bigots, and the free institutions we We love her as spirit out there, We love her as spirit out there,

ton hall."18 Ap. large number of outside friends au-'mixed marriages," rejects the 'usurped it is united with the society to do her honor. The thority of the State over matrimony. Iting hall was prettily decorated, and the address of very evident that the Catholics are endeavers or welcome, given by Mr. H. Musser, was reto bring about a union of Church and Statifiand sponded to by Oulna in her usual happy manrather to usurp the authority of the State, stab- ner.

tax the people heavily to support an vermed. The reception over, the joyous crowd lished Church." Forewarned, foreat "tripped the light fantastic" till-well, till time warned them that even religious dissipactation Cardinal Gibbons has been in expregard to tion must have an end.

For the next three months we shall rest in recently of a decision from Rome in x from the the removal of the ban of the churc' of Pythias, peace, and then-we'll talk about that in our C. CATLIN. which was submitted to the pope as, who is re-

Christianity and Civilization,

ASSUMPTIONS DENIED ..

mitted to join the Masonic secret orders will "Since faith in a divine power, to whom tive members of the other the sanction of the men believe they owe service and worship, first be required to receive arish. If that is not has been, like the sun, a life giving and fructi. pastor of their particular ram much mistaken in fying potency in man's intellectual and moral of Spiritual joys. She will be greatly missed religious tyranny, then, fous arrogance farther development; since religion lies back of Hindu literature with its marvelous and mystic de-

minister. S new days ago for stealing street car and of American liberty and the recent up kins, her brother, which we cheerfully pub-The Rev. S. .. erly of Williamsport, Pa., was form of Greclan statues of Gothic cathedrals; was nearly sixty years old, and "was a type dition; and since it is as clear as the light of his possible bankruptcy; but desired theor information to be kept secret. The editext says he burned the letter; but that "the whole morning the good wife repeated the ream." contents of that letter as a part of her dy "Maniof the old Calvinistic preacher." But what a that the religion of Christ has led to many of hell's torments. "Verily, verily, I say unto bian Exposition." [The World's Parliament spirit of hope for reward, just for the sake of to merge the two gods into one who she

Less than a month ago an attempt was This is but a remaining of the second seco This is but a repetition of a common as made to blow up the office of the Ironclad sumption, generally accepted without question, fact? Here is a whole letter, vo's wife through diana avenue, Indianapolis. Miscreants en- are the evidences that religion lies back of Age, an infidel paper published at No. 55 In- as if it were axiomatic truth. Is it? What tered through the cellar lighted a lamp and American liberty? In the sense that it be its true self and occupied a natural sphere, then turned on the natural gas in two stoves. antedates it in chronological evolution it is a condition made by its acts while in the body; These phenomena may apyly familiar to that the turned on the natural gas in two stoves. antenates it in unconceptual to that the condition manual by the arrival of manifestly true; but is it therefore true that that nothing died in the sense of annihilation, the editor. Of course there could be nothing religion-and especially the Christian religion only changed, and that the spirit had the power wrong in "blowing up" an "infidel" paper, be-cause infidels, anyway, have no rights which ican liberty? And is it the animating infiu-to its earth friends. She embraced all that known for near halfa cy and answered, with par-Catholics and Protestants are bound to re- ence that has led to "the recent uprising of was good, grand and beautiful in that relig-

Heidelburg University, the leading institu- tion?" If it be true, there can be no uncer- Sister Kate as an exemplary mother; a model tion of learning of the Reformed Church of the tainty about it, and no one, can question it West, has had a hazing sensation, because any more than they can dispute the light of one of the students neglected to wash his feet. the sun. But there are many bright minds, Seven of the students got after him and washed | well disciplined in theological lore, and faand scrubbed his pedal extremities until the miliar with history, who deny that Christianity out the usual whine or complaint. She seemed skin came off. The faculty should have ex- has added anything to the world's knowledge pelled a recalcitrant scholar who refused to or civilization.

wash his feet when ordered; but students should not be allowed to take the law into their literature, ethics and art, invention and disown hands. It is high time that severe State covery that modified the darkness of the enactments were passed to punish all this Middle Ages, was chiefly within the pale of the hazing business, which is sometimes attended dominant church, for it ruled every departwith fatal consequences. I suggest to Grover ment of social, intellectual and political life Cleveland that he recommend such legislation wherever its authority was supreme. But befollow that without Christianity they would not have been; but there is much reason for potence. TO THE EDITOR:-Two months ago, when believing that if there had been no church at her guides took their medium our pastor, Mrs. all, much more might have been added to the Cora L. V. Richmond, to Washington, it was world's knowledge, and the moral instincts of decided not to engage a regular speaker for the race might have been more acute and re-

The laws of our nature dod's only command. LYNAN C. HOWE.

Fredonia, N. Y., April 7th, 1894.

Passed on to the Summerland. Mrs. M. C. Pratt, sister to Dr. T. Wilkins, passed to the higher life, from her home in Bedford, Iowa, April - 14th, 1894. The following from the Bedford daily Times we reproduce:

"She leaves a husband, three children, a mother, sister and four brothers to mourn her departure, and to look forward to an eternal reunion in that blest abode of the faithful, where soul will commune with soul in the full The Great Revelation of the Nineenjoyment of that bliss eternal where suffering, sickness and vexation are things of the past, and remembered only as a means of com-

parison in order to fathom the fullest depths in Bedford and vicinity. She was a good wife, an indulgent mother, a considerate Webster, a Presbyterian velopments; of European art, whether in the friend and the kindest of neighbors.

late the Christian religion. Even the name Jesus Christ seems to be of heathen origin, and to have been colued from the names of the

"Mrs. Pratt Kate, as, she was called by god Chrishna. Through the efforts of Con-stantine at the Council of Nice, the leaders of both these feligious sects were brought together and induced to combine their respective relisacrifice her own comforts and happiness for gions, and whereas one sect had worshipped the the comforts of others at all times and in no god Hesus, and the other Kristes, they agreed called Hesus Kristos. It is claimed that the seeing others made comfortable.

name lesus Christ originated in this combina-"She was not a member of any church, but tion as a necessary factor in the formation of was a strict adherent to the spiritual. religion Christianity, and to this assumed character was -believing that when the spirit took its de- given the credit of the life and teachings of Abollonius of Tvana, while his name was parture from the form it only became free to suppressed. We are told in this volume where the early Christians found the myths and rites which they adopted and relabeled, and by combining them with the teachings of the great sage and philosopher Apollonius of Tyana, they formed the religious system that the Western world now knows as Christianity; and it is further shown that down through the centuries. beginning with the so-called Christian era, there has been an established system for the destruction of all literature which antagonized the interests of the religious bigots who were in power, they having had almost have spoken of Aunt Kate, Cousin Kate, or the entire control of all literature and historical records for many centuries; therefore having the power, they changed, suppressed, or neighbor and mure and loving sister. destroyed as best suited their purpose. CAN-

TIQUITY. UNVEILED gives ample proof of the mutilation and destruction of the valuable historical records of the past, by interpolation. "For many years Mrs. Pratt has been a great sufferen from disease and bore it all without a murmur, without grumbling, withelimination, repunctuation and cremation, all to ensure the success of a religious system conscious that the snd was near, within the resting largely upon the vagaries and mythical last week of ther sickness; that she was soon has long been known to analytical minds that to go to the lishome over there" prepared by her father and spirit kindred who had long gions which existed before its advent, but no preceded, and called each in turn of her own one could have conceived of the deeply family, brothers, sister and mother, to her bed- laid plans of a self constituted priesthood side for a last kiss and embrace. As she to thus deceive the world, by gathering the fragments of the more ancient religious was, during the last hours of her earthly exsystems and combining them into a new system istence, unconscious, nothing could be said to which was foisted upon the people as not only cause everything useful must come under the her of religion, but her own relatives believe original but divinely inspired. How and why shadow of Christianity if it come at all, and a her to have passed out as she lived here, per- in ANTIQUITY UNVELLED, by those who lived few inventions and discoveries struggled into feetly reconciled to trust her soul in the hands at and subsequent to the period of the Christian recognition in spite of the vigilance and re- of a just judge, whether that be a personal era. The light they bring includes not only what they acquired in earth life, but also the clearer knowledge gained in spirit life, Wo pressive dictation of the church, it does not God or a universal intelligent creative and correcting force in nature, impersonal omnischolar living on earth at the present time, how ever learned, unaided by spirit intelligence

"She has gone to her home over there, To that mansion of love and light. That her loved ones had gone to prepare, In the land of the soul, pure and bright.



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out of consciousness, are of the same intrinsic nature as when existing in consciousness; and by large and appreciative audiences. so is justified the Spiritualistic conception of the external world as consisting of something mainly carried on by home talent, and many essentially identified with what we call mind. of the thoughts given and the papers read The establishment of correlation and equiva- would have done credit to more pretentious tion upon scriptural texts, and the commands lence between the forces of the outer and the people. Upon the whole, we have had a of God! The Old Testament, and the New inner worlds may be used to assimilate either pleasant and profitable time. Nevertheless to the other, according as we set out with one there were but few, perhaps, of our number, or the other terms."

If the doctor's auditors can gather any "Spiritualistic conceptions" out of the foregoing, whether "existing out of consciousness, had come again, and our beloved "Water strongest element used against the recognition or in consciousness," they can do more than I Lily" would once more be in her accustomed can. In closing his sermon the Doctor makes place; for whilst (if we believe our own teachthe following important admission:

for Psychical Research have brought to light cally it seems to be a distinction without a faculties and powers of the soul which have difference. done more, perhaps, than anything in late years to prove that the soul is only an inhabitant of the body and not a product of the body."

consult some of the many good mediums to be found in Cleveland, and he will then become have you ignorant."

pense with the kissing of the Bible in . taking an especial manner, and she was unusually afoaths. It is a silly performance, at best, and fected. The subject of the morning, "Greetaffirmation, given funder the pains and penalties of perjury." People who desire to enjoy religious freedom, and do not wish to be bound by Grover Cieveland's "mandates" of Christianity, should always refuse to swear by any god, or all the gods.

On the evening of St. Patrick's day, the nunciation church, in Cleveland, advertised "a vaudeville and minstrel performance for the benefit of the church." Songs, clog dancing and dialect sketches were the order of the day, or rather the night. The amusement business may have satisfied St. Patrick; but what would St. Peter think about it? Eh?

Rev. Dr. Farrell, of St. John's Catholic

would work as well from the standpoint of rostrum. This has been done with the most now enjoy, and are trying to protect against Where the angels did welcome her birth

in his December message to Congress.

Mrs. Cora L. V. Richmond in

Chicago.

New Philadelphia, Ohio.

C. H. MATHEWS.

plenary couucil. Father Thoraltimore, said it

garded as good authority in Bould ever be per-

was not probable Catholics w order, Prospec-

the term. Can relig!

you, they have their reward."

go?

The morning services, or conferences, were

joy as they remembered the hour of reunion ings) there is no such thing as separation, "But the recent investigations of the Society these breaks are so nearly like it that practi-

An unusually large and intelligent audience greeted her both morning and evening. During the eighteen years of her pastorate here, Doctor will continue his paychical investiga- hard indeed to recall a time when that testitions; and I suggest that he go, not as Nico- mony was more pronounced than last Sunday. demus did, at night, but in the daytime, and Love beamed in every eye, and a loving welcome hung on every lip. The floral tributes were choice and beautiful. Surely never was enlightened in regard to "Spiritual gifts," of woman so tenderly beloved as this one; but, which St. Paul said: "Brethren, I would not accustomed as she has been for so many years to her people's devotion, something in the The New York legislature proposes to dis- quiet demonstration of Sunday touched her in

adds nothing to the sanctity of an oath; nor ing," was a resume of work done at the capidoes it make it any more binding than a plain tal, showing there as everywhere increased interest and growth in the principles of Spiritualism, and an encouraging outlook for the future.

It has already been announced in your paappreciation of her" by again securing her for

October and November. Permit me, through "old original dramatic company" of the An- the same medium, in all fraternal love, to assure them that we don't one bit appreciate that way of showing their appreciation.

In the evening Abraham Lincoln spoke through her; the subject, "Portent" being an endorsement of the prophetic utterances before The wail of the world, poor humanity's needs, dress published in full.

Cathedral, Cleveland, in a recent sermion against and formal reception was given in Washing-

spirit as from the standpoint of matter. The gratifying success. Dr. Thomas, of the Peo- the aggressive usurpations of the church, were believer in mind, setting out with the same ple's Church; Mr. Gandhi. Oriental; W. W. founded by freethinkers directly against the data, may argue with equal cogency that if the Dawson, Psychical Research; Jenkin Lloyd whole trend of sectarian Uhristianity. The forces displayed by matter are cognizable only Jones, Dr. Joseph Adams, Mrs. Mary Dye, pioneers of the anti-slavery movement were, under the shape of those equivalent amounts Dr.,, Mr. Griffin and Dr. Greer were for the most part, Freethinkers, infidels and of consciousness which they produce, it is to amongst those who kindly responded to the in- Spiritualists, while the most bitter opponents be inferred that these forces, when existing vitation; and the valuable gems of thought of their humane endeavor-the most determined given by each and all of these were listened to supporters of the slave power-were orthodox Christians. Slavery was founded on bible

doctrines, supported and defended as a divine ordinance; and Christian divines, North and South, predicated their defense of the instituwere in accord in support of human slavery. The temperance question, too, has found its on Sunday morning last, whose pulses did not strongest adversaries entrenched behind scripquicken and whose hearts did not throb with tural authority. The influence of Christianity, as interpreted by its votaries, has been the of woman as a social and political equal of is quite limited; orders should be sent at Author of "Helen Harlow's Vow," "The Occut man, while the recognition of human rights once. HUDSON TUTTLE, Publisher, Berlin Forces of Bex." "Perfect Motherhood," and many sther works. Price 25 cents. For sale at this office. of woman as a social and political equal of everywhere, irrespective of religion, sex or Heights, Ohio. color, has been the watchword of Spiritualism, and the inspiring animus of anti-sectarian movements all along the line.

What are the "chief and noblest develop, ments of our modern civilization" that owe thoughts, and they know, by so doing they their origin to "the religion of Christ?" Who reach the largest number of readers. Send 25 ments of our modern civilization" that owe dy." Wonderfull Eureka! Eureka! I hope the tions of her people's devotion; but it would be by direct evidence from history and make it Chicago, Ill., and try the paper for three 'as clear as the dight?" igdssertion is not months. evidence, except it be the authentic appeal to facts established by reliable witnesses. Christianity has gome down the centuries in company with science, literature, government and progressive civilization; and so has language, love, licentiousness, indrunkenness, de bauchery and crime: But me do not there, true and fabulons theology, bo well known to fore credit sensuality or drunkenness with cents; cloth, 50 cts. Soul of Things-Vol II. "the noblest developments of our civiliza-

tion." s to the The search-lights of Heaven are now on our

path, And the puzzles of ages dissolve in their gleams;

The ages of honor and infinite wrath, per that the society there have shown "their The dogmas of darkness, the nightmare of faith,

The maniac dread of the Angel of Death, Are lost in the light of the new gospel beams,

The worship of time-honored error in creeds Grows cold at the touch of this magical similarity. By Moses Hull. Price, 10 cents. wand:

given by her guides. We hope to see this ad. Stir the soul with the deeper religion of Spiritualism. Paper, 50 cents; cloth. \$1. dress published in full ress published in full. On Wednesday evening the more public As love answers ove in the lone heart that and formal reception was given in Washing- bleeds;

We love her as spirit out th To the new world of beauty so rare. Farewell and goodbye to the spirit;

Farewell to the form that expressed. We shall know that calm voice when we hear it,

From out the great world of the blest." DR. T. WILKINS.

" the Sacred Heart.

above book, to extend its circulation, will be should read it who are looking for truth upon sent for 25 cents per copy; postage 5 cents, or four copies for \$1.00, postage paid. Many in ordering have expressed a desire for the muslin binding, but contented themselves with the paper on account of price. They can now please themselves. Silver may be mailed at publisher's risk. As the number of copies is quite limited; orders should be sent at

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could thus have laid bare the facts concerning

as many other eminent scholars who have the courage to publicly expressingt only their convictions, but the result of their researches in A Bare Offer -- Secrets of the Convent of Biblical history, are drawing away from the old lines of absolutism touching the Bible doc-The remainder of the bound edition of the thinker should read this work. In fact all

this most important question, viz : Is Christishity a divinely inspired religion, or is it the offspring of more ancient religions?

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PSYCHE

grasp the means that make us better bhysically, morally and mentally, that they try to reach us through our hearts, and if they must penetrate the brain to find them, let it be with a more pleasin the new sphere on which he has en-

than a thunderbolt. But Struggles to Get Into the who came to our school to lecture on the

chemical affinity of light with the ophthalmio nerve. When he had finished, the professors present applauded; the My pen receives a new vigor, and travels over the paper, pushed appar-ently by the sound waves traveling students that had not fallen asleep, made no demonstration....'Now, gentlemen," said the lecturer, "I am ready for any through my brain, after reading the arquestions you may wish to ask." One ticle on page four of THE PROGRESSIVE of the students arose: "Will you please THINKER of March 24th, on the tre-tell us what you have been talking mendous force to be generated by har-about?"

monious sound waves, and entitled: "What Next?" The millennium will not be far off when the fiddle-bow takes the mediumship of Geo. W. Gale, I see it is claimed that historians confound the place of brute force. Imagine the enraged wife giving her husband an unmerciful beating, not with the brush end of a broom, but with the which historian or historians he is so

We can see man's useful friend, the horse, browsing away his time on the dew-kissed grass, while his once .ungrateful master fiddles in the shafts. The tired farmer who, when the plowhandle reaches for his inmost ribs. unhooking his team, and fiddling the obstinate stump into the next county. The amateur musician, just as he has made everybody in the block miserable, "hoist by his own petard." The thought and peace-destroying young lady planoplayer who, just as she has filled the parlor with the explosive melody of

Who will care for mother now?" her mother in the kitchen over a big washing, will be blown into kingdom come by the sudden explosion of the uncontrollable power she has generated.

TRULY, WHAT NEXT?

The Writer in Somewhat of

a Quandary.

Light.

bow of a fiddle. It would be a mark of

the eternal progression of things, then, to see her fiddling the dirt out of the

We can see the engineer of the near

future dropping his throttle on an up-grade, and with rigid determination

grasping his violin bow, and sawing his

the place of brute force.

house to pizzicalto music.

train safely over the divide.

The soulful cat, whose inner self has made fiddling a possibility, is making night a mockery on the next.roof-then who can tell but that a well-directed too many of our platform and other boot-jack in the hands of some skillful mediums who make erroneous state musician, may not so play upon the ments; whether willfully or ignorantly strings of her internal minstrelsy that the fact remains. the concussion may leave a peaceful

void in the moonlit air? I have read, too, the diagrams en-Sardou, who is known only as a playclosed by the walls of an article written | writer, as a scientist of most profound by a Detroit scientist. I read at the arresearch, more particularly on the subticle itself, but I fear I was left in a ject of hypnotism; and, after an exhibimore hopeless state of bewilderment tion of mesmeric power by another, the and chaos, than that in which I found medium first-mentioned said: "We know myself after reading a nine-fatboms-deep all about this, and we don't want to hear. article by the S. P. R. I could underabout it; its old!" and, "We should be stand the diagrams-I have heard of a careful how we encourage its use in the man who was a private and a walking hands of an ignorant person." Was still, but do not see why our frailties this not unkind, to say the least? should be hurled in our teeth? Is it not Ye gods! and must we banish the sun, enough to know that we exist in a state subject to all the ills that flesh is heir and streams; and even the writings of days. to, without being held up as a gyrating antiquity, because they are old? Must we, too, relegate to oblivion the shades corkscrew?

I am willing to let my subliminal conof our ancestors? sciousness slide; I can reconcile myself As to the dangers of hypnotism, electo the possession of a retrocognitive in-divisibility; I can bear the brunt of un-conscious cerebration, but when I am told that "this same vibratory energy we abandon it because it must needs be to the possession of a retrocognitive in-tricity-that most dangerous of all divisibility; I can bear the brunt of un-known forces, that most life-giving of was animating the protoplasmic mass by not yet been harnessed to the car of cheerfully, being fully convinced that absorption of earth's vibratory energy, utility. caused figure or form of all life while it experimented with? for surely half has

became." I am lost! I had descended from a baboon; that the stars were masses of corrupti-soul's transition spoke feelingly of the in that direction and publish all that told I had descended from a baboon; that the stars were masses of corrupti-that was better than having the baboon ble matter, should we limit the re-and remarks were made by Mr. Aunks. a descendant of mine; even dust was no searches of a Newton or a Herschel? despicable ancestor; for philosophy had taught me that

A REQUEST Mr. 15. 0. Nickerson ussed to Spirit-life at Appleton, Wis, July 1, 1893, aged 22 years in He has given his friends tos-timony of his continued life and work in the new subset on which he has en-To All Mediums In the United States eries; whose deeply scientific minds

ad One

A. R. NIOKERSON

ing or a more comprehensive weapon tered. Mr. Levi McCain, of Moline, Ill., a

zealous Spiritualist, passed to Spirit-life April 3, in the 81st year of his age. He

Rev. J. C. Grumbine, of Geneseo, Ill., thus publicly through our own spiritual

sentimentalists, was their worldly posi-tion; too many lies are carved on tomb-message from the newly-arisen spirit. It will be of extreme interest to have a Francisco, Cal.: "Our grand cause is

stones; and, with all the charity in the range of reason, we want to feel that people are made better, by casting aside this garment of flesh, with all its attendant weaknesses; but none of us are stupid enough to believe that, mortality past, we become purified angels:

The thief turned honest merits praise he seldom gets; While honesty, turned thief, gets pity

ill deserved.

Speaking of the above misstatement in regard to Appius Claudius, there are

Only the other Sunday I heard a prominent medium speak of Victorian of Bethel, offered prayer, and led in the Masonic rites. Several Masons from neighboring towns' were present and, joined in the impressive service of the occasion.

Passed to Spirit-life, March 28, 1894. at Washington, Yolo Co., Cal.; Mar-garetta, infant daughter of Howard K. moon and stars; the mountains, valleys and Anna Smith, aged 1 month and 3

At Leonides, Mich., April 9th, 1894, bassed to Spirit-life, Orris S. Ferris, in his 62d year. A Spiritualist for thirty weeks that his journeying here was was animating into proceeding one proceeding one proceeding on the solution of earth's vibratory energy, animated inanimate matter the more active it the many, has had its birth in the anni-energy it absorbed, the more active it highlighting of the few and because Anaxage. Mr. L. V. Moulton, assisted by Rev. hilation of the few; and because Anaxag- F. M. Aunk, officiated at his obsequies. We receive the information item that the foreign countries, compile the statistics

And right here another thought in connection with mediums: Would it not be better, even if we should resolve ourselves into a Newton or a Herschel? The services at the grave were con-ducted by the Masons. Thus has one passed from our midst—but not from connection with we should resolve another the services at the grave were con-ducted by the Masons. Thus has one passed from our midst—but not from connection with we should resolve connection with we should resolve connection with we should resolve connection we should resolve connection with mediums: Would it connection with mediums: Would it connection with mediums: Would resolve connection with mediums were not yet be-connection with mediums were should resolve connection with mediums were not yet be-connection were con-that many phases have been developed in other lands which have not yet be-come menifest in this contact of the services of

States. FROM THE NATIONAL SPIRITUALIST'S ences." Mr. Barrett is an "ge audi-

ASSOCIATION.

worker. I. M. Clarke writes from Nash April 3, in the 81st year of his age. He It is of especial importance to the en-was a regular visitor at Clinton Camp, tire body of Spiritualists in the United Tenn., to tell of the wonderful medi-ille.

was a regular visitor at Clinton Camp, where he had been favored with many tests of materialization of spirit friends, convincing him beyond all doubt. He was a zealous advocate of this truth he so firmly believed, though often met by the scorn of unbelievers. He was un-tiring in his energy to cheer others, as he had himself been cheered and com-tiring in his own home, even up to the friends in his own home, even up to the that have come to light throughout the last hours of his sickness and death. world. In addition to making a call Dr. F. P. Bitters writes that he is en-

gaged by Mr. H. H. Fross, of Monon, Ind., to speak for the society at that

it is claimed that historians confound r the two names, Claudius and Appius which historian or historians he is so which historian or historians he is so if confounded? I find no such thinner, Again: "No spirit could be long in the company of Claudius and not become better." Adhering to the laws of pro-r gression, we hope he has changed for the better. But if he is the same wretch the thinner, be and we with the thinner of the spirit line down of the spirit who the the spirit who he has changed for the better. But if he is the same wretch the thinner of the spirit who he spirit who low the the of the spirit who the the spirit who the the spirit who the the spirit who the spirit who the the spirit who the the spirit who the spirit

Mrs. Sarah A Drake, a venerable munication and of Incalculable value to are at least twenty public meetings here

Mrs. Sarah A Drake, a venerable Spiritualist of Bloomington, Ill., has gassed to Spirit-life, from the home of her daughter, Mrs. O. S. Weaver, where the funeral services were held on the 9th inst. Mrs. Akers, pastor of the Spiritualist Society, delivered the funeral address to a large number of only changing the current of their friends, many of whom had known Mrs. only changing the current of their swer calls to lecture. They can be ad-

Interest address to a large humber of friends, many of whom had known Mrs. Drake intimately since her coming to Bloomington from Ohio more than thirty years ago, and had loved her for her noble character and sincere de-votion. Passed to Spirit-life, at Rochester, Vt., Feb. 3, 1894, James Fletcher, aged, to member of the Masonic order, he was buried under their ritual. Rev. A. Chase preached the sermon, and Hev. S. A. Parker, of Bethel, offered prayer, and led in the

Every medium, and we say this in the fullest sense of the word, will profit by sadding to us the information we seek to regord for their own benefit and for the interface of the sector of the Re-

record for their own benefit and for the world at large; and as it will require but fow moments of time there can be no reference to the second secon reasonable excuse for a failure to con- as our speaker and test medium for tribute this much to the pages of history April, Oscar A. Edgerly, of Newburythat is now being made up for the en-ightenment of mankind. On the Register we have devoted to is manifest by the fact that this is the a Record of the Mediums and their third month he has served us within a

respective phases, we have the following year. As a striking indication of the lassification of mediumship: Clairvoyant, Inspirational, Test, Clair-I will say that at the last business meet-We find, with Mr. Edgerly on our ros-trum, we can always depend on having practical, concise and instructive lec-tures, these attributes coupled with a fine shilty as a test medium make him fine shilty as a test medium make him fine shilty as a test medium make him metric, Slate-writing, Business, Music, Electro-Plating, Psychologizing of Dis-embodied Spirits by Mortals. fine ability as a test medium, make him a most valuable public worker in the work contemplated, we shall as soon as interest of our cause."

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HOW TO DELINEATE CHARACTER

We often hear it said of men who have

F CORDEN WHITE, TRANCE,

L . test, business and platform medium. Sittings daily. No. 2978 Cottage Grove Avenue. 230tf DROF. J. PAYNE, HEALING AND

I from date of birth, very accurately. Only 25c. Uriel Buchanan, Ph. D., Marionville, Mo. 233

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Miss Judson's New Phamphlet.

PROF. EDWIN ADRIAN.

"The imperial Cæsar, dead and turned to clay, Might stop a hole to keep the wind

away,"

and through a subtile process of evolution, "A man might fish with a worm that had fed off a king, and eat of the taken place through his or her instrufish that had fed off that worm; showing how a king might go a progress through the body of a beggar;"-but on what can we build if we believe that, as in diagram four, we are the children of a protoplasmic corkscrew with the delir ium tremens?

Anaxagoras was an early expounder of the philosophy of the atom, and its gradual evolution out of the nowhere into here.

Science has done much good for the human race. Science has swept away from the minds of the multitude the cobwebs of bigotry and superstition that quickness we will reform the world. held them enmeshed for thousands of The earnest seeker after truth w years; but how much more good science not find it in the self-laudation of busicould have done for humanity at large, had it couched its tenets in language more easy of comprehension.

We do not think it has worded itself so profoundly it cannot understand itself: but we base our call for simplicity gels, we are really doing good works, let not heard from his wife or child-a on the universal popularity of a book our soldiers rather than ourselves raise that has enslaved the minds of men for our standard. centuries-the Bible.

The author of the Shakspearean plays stant ringing of the church's bell, is no was the only writer who was endowed proof of the purity of the religion to be with the power of blowing hot and cold found therein. n a breath; who could write profoundly Ind simply at one and the same time. I do not wish to cast a stone at the and hold fast that which is good.²¹. Do in a breath; who could write profoundly and simply at one and the same time.

learned scientist in Detroit, but I do nothing, accept nothing in a spiritual sense, on a moment's spur. "They stumble that run fast." But when ence you have the truth, "grapple if to the wish that those who have the welfare of their fellows at heart; who would reach out and enlighten the minds and hearts of the many, would do so through the soul with hooks of steel. Let no rash, misguided hand wall up more open channel of every-day exthe path that leads you near to the pression

We should pay all attention to that angels. philosopher who, through years of deep research and patient study, has marked the milestones of progression; we should whisper which says: work is to blaze through the forests of with stars; constant is - he who, lost 'in ignorance, that road that the ages must the "milky way," can never see but one follow; but the blazings should be cut at CHAS. NEVINS. 145 West 14th St., New York City. short distances on the body of the tree of knowledge, not at the top, nor under neath the roots, nor at such immense distances that we are lost in attempting to follow the marks.

In the great dramas of life there are too few "Old Homesteads," "Uncle monastic books. It cannot be detached from the atmosphere of the monasteries Tom's Cabins" and "Shore Acres"-too Tom's Cabins" and "Snore Acres"—too and made to fit our modern life without thetic nature and depth of reasoning glaring contempt of the fitness of times make them not only unpopular with the and things.—Prof. Edwin Johnson, in "The Rise of Christendom." masses, but evanescent.

The simplest teachings of Zoroaster Confucius, Mohammed, Appolonius and Jesus will live when the deeper reasonings of metaphysical philosophers, shall have been forgotten.

The very simplicity of the writings of

ourselves into a little or vast mutual admiration society, to let each one speak of the good another has done-the converts he or she has made-than to hear mediums, Sunday after, Sunday, tell of the wonderful manifestations that had

> mentality? "That good we do for other's praise, Is evil in disguise; When truly good, 'tis for our own, Not for our neighbor's eyes."

"Toot your horn, if you don't sell a clam," may be very good street, but not

soul-communion policy; and the constant erty, O., is in this city, endeavoring to impart. tooting of our own horns at spiritual find his wife and little daughter. Mrs. gatherings is, as Dogberry says: "Most intolerable and not to be endured." Van Gorden left home three weeks ago to visit friends at Watseka, Ill. On the

Let us reform ourselves, and we will her cousin, Dr. Kolbs, at Oxford, Ind. husband that she was not very well, but ness-seeking mediums. that she was going to Muncie, from Let the good we do be spoken of even as the evil we do:--Never.

Indianapolis, arriving at home by Sat-Nothing so becomes man or woman as urday. Since that time the husband has modesty; and if, by the help of the an-

The husband is very much · concerned about his wife, and has telegraphed all around in the hope of finding her. She "Good wine needs no bush." The con-

around in the nope of infiting her. She is a good-looking woman of 45 years. Superintendent Brown, of the Lafayette-police force, detailed an officer to assist/ Mr. Van Görden in searching throught-the city for his wife, and date in the evening they found a hackman who said a woman' did child an arcman the take a.woman shid child, answering the de-scription of Mrs. Van Gorden and daugh-They ter, employed him to purchase tickets for herself, and daughter for Chicago, and that he did so. Mr. Van Gorden says his aggnestic affairs were of the happiest and most contented" character!

wife's health, he says, is delicate Be firm and unwavering in the cause and he fears that her mind may have of truth. Give ear to that celestial become temporarily aberrated.

Losing Its Prey.

In these days, when the A. P. A. and other similar organizations are cutting

so wide a swath through Romish "industrials," at the headquarters on schemes and hopes, we opine that the La Salle street. She was listened to Romish schemers who supposed their with respectful deference as she spoke plans were all working nicely for "the

The New Testament is the chief of church," must now feel like quoting sadly Bobby Burn's lines: "The best-laid plans of mice and men

Gang aft aglee."

211

They see their hopes of Rome's uni-versal rule postponed indefinitely. And it will take more than the help of all

See See

DE BALLERIE

2

the silly Protestant pastors, of whatso-Every tree has "reserve buds", which ever name and hue, to stay the tide that develop at the point where the limb has is setting against the methods and aims of the old scarlet hag. A few silly pas-tors, and party-blind, gditors may be

ាល.៩, ឯរួនៈ been cut off. The earth's lowest body of water is

CHAS. NEVINS.

A Scholar's Opinion.

passed from our midst—but not from memory. LOTTA BISHOP NICHOLS. Departed to the higher-life, April 10, Magnes Olson, aged 22 years, at the home of Mrs. Kristina Anderberg, the secured a complete response to our state holds good everywhere. The best well known medium in Minneapolis. Wrs. C. D. Pruden delivered the ad-ivelonments annicable to different jocal. well known medium in Minneapolis. We shall then make a note of the de-Mrs. C. D. Pruden delivered the ad-yelopments applicable to different jocal-dress—a most beautiful description of the higher life and the birth of the spirit into its new home was given through her inspired lips. Mysteriously Disappear.

may be of interest to the Spiritualists

wise be, realized.

lightenment of mankind.

classification of mediumship:

Mr. J. W. Van Gorden, of East Lib this respect as you may be able to merit and intrinsic virtue. It does not merit and intrinsic virtue. It does not

Assisting us to complete the Register of the National Association by furnish- gether just as it might happen, to be ing to the undersigned your name, resi-dence, and all phases of mediumship you be astonished with what marvelous 30th of March, she left Watseka to visit have thus far developed, and from time to time we will send you such docu-The earnest seeker after truth will On the 3rd of April she wrote to her ments as emanate from the National Spiritualist's Association. Act at once. Do not delay. This request is made to which place she would return home, via you persoually.

ROBERT A. DIMMICK, Sec. 510 E street, N. W., Washington, D. C.

GENERAL SURVEY.

CONTINUED FROM FIFTH PAGE.

(ADVERTISEMENT:)

impoverished, will build it up and guard

it against disease. Hood's Sarsaparilla,

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in short, is peculiar because it cures.

DEAR DR. DOBSON:-We have neglected reporting to you the cure of our boy by your spiritual remedies. He commenced to improve soon after taking Prof. Lockwood will speak at Brick-the medicine, and before the month was layers' hall, corner of W. Monroe and peoria streets, Sunday April 30th, at often say: "That was a good doctor that 2:30 P. M., subject: "Mesmerism, Mehtal mide me well." The people here area Science, Christian Science, Dowletsm and the Healing Art, Analyzed and Ex. plained by Principles of Molecular In-suid/to us that it was not on account of duction." At 7:30 "From Materialism your being a Spiritualist that you cured

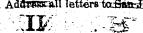
him it was the magnetic force, and we through an Analysis of Principles of told him we would like for him to per-Nature." These two lectures are among form such a cure. We will give praise the most interesting and instructive, whene praise is due. Some who hooted given by Prof. Lockwood. 'Chas. J. Barnes, trumpet medium, has seance here now want to see the doctor

you for curing our little boy. WEBSTER ELLYSON,

GRACE A. ELLYSON.

A.J.Swarts is now at Los-Angeles A.J.Swarts is now at Los-Angeles

Seances Wednesday and Friday even ings. A. J. Swarts is now at Los Angeles, Cal. He can be addressed at 415 Gres-cent avenue. Mrs. Isa Wilson Porter will answer calls to give itilatform tects at any status of the status of th The very simplicity of the writings of Judge Rosecrans mark him as a man of Judge Rosecrans mark him as a man of deep thought; a scholar of profound erudition. And I would respectfully submit to those whose learned articles aim at the promulgation of new discov-



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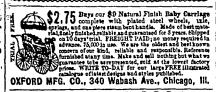
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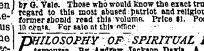
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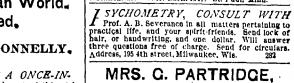
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