

THE PROGRESSIVE THINKER

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SATURDAY, JUNE 30, 1904

Highly Eulogistic.

President H. W. Rogers, of the Northwestern University, in his sermon to one of the graduating classes, at the Methodist church in Evanston, on the 10th inst., is reported to have employed the following language:

"I stand here to say to you that there has been nothing perfect in this world but Jesus Christ. It will not do to study too closely the lives of the world's great men. Sooner or later we find that our idols have feet of clay.

From the moment Catholicism had power to enforce its decrees, all the skill and genius of the church was employed to invent and construct instruments of torture, to force those who had not sufficient evidence of the genuineness of Jesus to believe in him.

Suppose the barbarian laws against blasphemy were repealed, and public opinion would allow as free discussion of the doings of our great men as we have in our mythical character, how long could it be said in truth, no imperfection has been found in his character?

One Preacher with a Level Head.

Cultured clergymen are awakening to a great truth. When they shall abandon their prejudices acquired by false education, it is probable many of them will indorse the remarks of Rev. Austin Phelps, D. D., a learned professor in the Andover Theological Seminary.

"Modern infidelity is an intellectual giant in comparison with anything in the infidel records of the past. It is to the infidelity of history, in many respects, what the Copernican is to the Ptolemaic astronomy. It is learned in resources, shrewd in tactics, well-informed in the Christian argument, vigilant of its weak points, self-possessed in assurance, and, withal, morally earnest in spirit.

All are classed infidels by the church who are not of the orthodox faith. It matters not how fervently a belief in hell, in a future life, or how upright in morals and in noble acts, that man is

an infidel who does not accept the atoning blood of Jesus, or believe in his being fathered by Almighty God and born of a virgin. Belief is the very essence of Christianity, without which the whole world is hopelessly damned.

Catholic Colonization. The foreign population of the United States in 1850, as shown by the census for that decade, embraced 2,244,602; a little over 9 per cent of the entire population. In 1890 that foreign element had swelled to 9,249,547, over 14 per cent.

This foreign element is largely Catholic. It has come here under the stimulus of Jesuit influence. Its object is clearly apparent, and its organization and ability to control is seen in every labor strike in the country. The American laborer is compelled to abandon the task which supplies himself and family with bread, at the behests of those tyrants who are colonizing the country in the interests of papacy.

Under our common-school system, the foreign element, with foreign prejudices, soon disappeared; but under the new system of church education, the parent a Catholic and priest-led, so will be his children to the latest posterity.

Give One-Tenth to the Priests.

"The priest thundering from his pulpit: 'The laborer is worthy of his hire,' as accredited to Jesus, does not forget to quote Ezekiel 44:30, when he is begging for his salary:

"The first of all the first fruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's; ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in this house."

When Moses, as commanded by God, warred on the Midianites, he captured 32,000 women who had never known honor. The Lord's share of these were passed over to Eleazar, the priest. See Numbers 31: 40, 41.

Foreigners and Tramps. Official reports show that in 1891 560,000 immigrants came to this country, 400,000 of whom were common laborers. In 1892 the number was swelled to 633,000, of whom 307,000 were without occupations.

In 1893, since the financial crisis commenced, 502,000 foreign adventurers have located in this country; a total in three years of 1,595,000 added to our population from abroad, driving out some labor, and converting our own population into tramps.

Would not protection to American labor be best conserved by closing our ports, under proper restrictions, against foreign immigration, until the uncultured element already here has learned the spirit of our institutions, and has adopted habits to harmonize with them?

Fraudulent Coin.

Longman's Magazine tells of the doings of a German by the name of Becker, skilled in engraving dies for making coin, who perfected three hundred varieties, mostly in imitation of ancient Roman coin. These semblances of coin were produced in gold, and were sold to unwary numismatic collectors, from which he realized large sums of money.

A class of pretended Jewish coin has been discovered, which was struck on ancient Roman coin. One very rare piece was found which had been stamped on a crown piece of Queen Elizabeth's reign.

Fictitious history has been written, and authenticated by fictitious coin to match. And based on such fictitious history from the hands of cloistered monks, the world's sacred books and dogmas have been written. The key has been found for unlocking many of the Catholic secrets relating to these pious frauds, which credulous Protestants have swallowed as revelations from heaven, and who are now quarreling with modern critics because of these truthful revelations of the scholars.

Foreigners Leaving.

It is represented the tide of emigration is now turned toward Europe. From actual figures, some 8,000 have left Chicago, mostly for Northern Europe, since the first of March. The number is increasing daily.

Take a LONG Breath!

And Wonder that Crime has Increased Since The Advent of Modern Spiritualism!

How Much has SPIRITUALISM Contributed to the Murky Atmosphere of Crime?

AN OUTLOOK NOT PLEASANT OR CHEERING

TIDE OF CRIME RISES.

FACTS AND FIGURES SHOW AN INCREASE IN AMERICA—PRISON CONGRESS OPENS—PRESIDENT BRINKERHOFF MAKES A STARTLING STATEMENT—HE SETS FORTH CONCLUSIONS DRAWN FROM THE EXISTING CONDITIONS AND CENSUS STATISTICS.

In 1848 Spiritualism made its advent. It came first through the instrumentality of the tiny rans, causing great excitement in all parts of the United States. It was believed most ardently to be the harbinger of the millennium, and it was thought that universal peace would prevail, and that mankind generally would reap a rich harvest in this outpouring of the spirit.

While there are very few Spiritualists in prison, it is also true that the tricksters, charlatans, frauds, and those who adopt sharp business practices, have incited crime, and have done much to fill our prisons. The beating of the stockholders of the old "Religio-Philosophical Journal" Publishing House, and the repudiation of the stock of the old "Better Way" Company, of Cincinnati (now "Light of Truth"), whereby the bread has been taken out of the mouths of men, women and children, have sent forth their pestiferous influence, adding to the aggregate crime of the world.

Every tricky, dishonest medium contributes something toward making criminals. Every repudiation of an honest obligation increases crime. Every Spiritualist who apologizes for wrong acts in a measure to the criminal list. Senator Stanford was a Spiritualist, and 810,000,000 of his ill-gotten gains went to found the University in California. It would have been a sad thing for Spiritualists and Spiritualism if he had dedicated his University to Spiritualism and the promotion of its phenomena and philosophy.

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the public and divide parties are doubtless important, but the country can live and prosper under free trade or protection, under bimetalism or monometallicism, under Democracy or Republicanism, but it cannot survive a demoralized people, with crime in the ascendant. That we are approaching such a condition of affairs is not a nightmare dream, but portentous reality.

That crime is on the increase out of proportion to population is indicated in many ways, but for the country as a whole the United States census is the most reliable guide. Let us look at it by decades:

Table with 3 columns: Year, Prisoners, Ratio of population. 1850: 6,737 / 1 out of 3,442; 1860: 19,086 / 1 out of 1,647; 1870: 32,901 / 1 out of 1,371; 1880: 58,909 / 1 out of 855; 1890: 82,929 / 1 out of 717.

If this increase is to be continued, the decades are counted upon the fingers of a single hand, when "Mene, mene, tekel, upharsin," will be written upon the banquet hall of the Republic.

CONCLUSIONS OF THE CONGRESS.

The conclusions of the Prison Congress are never formulated into a creed, but still, to those familiar with its discussion it is not difficult to outline a consensus of opinion, already attained, which, if adopted in practice, would make a vast advance in our methods of dealing with the criminal classes, and possibly it may be well, as far as the brief time allotted me will permit, to indicate some of these conclusions, as illustrative of the problems we are seeking to solve.

First, and fundamentally, we are agreed that all action in regard to the criminal should not be the old traditional requirement of an eye for an eye and a tooth for a tooth, but the protection of society.

Second, criminals in their characteristics are just as diverse as any other class of people, and graded prisoners are just as essential as graded schools, if reformation is to be made the main object of prison discipline, as it should be.

Third, in these prisons all sentences, except for life or in capital cases, should be indeterminate, under a carefully-grounded administration, and a criminal should be sent to prison as an insane man is sent to a hospital to be cured, and not to be discharged until he is cured, and even then only upon parole until fully tested.

Fourth, all misdemeanors, except for short sentences, should be confined in work-houses, and not in county jails, and for recidivists (or repeaters, as they are usually known) sentences should be cumulative, and if found incorrigible, should be indefinite, within a maximum limit, with privilege of parole for good conduct.

Fifth, county jails, almost universally, are so constructed as to compel the association of all prisoners confined within their walls—the young with the old, the innocent with the guilty, the hardened offender with the beginner—and the result is the contaminating influences morally are similar to a pest-house physically.

Sixth, productive labor, as a moral and hygienic necessity, as well as in justice to taxpayers, should dominate every prison, and as a reformatory influence, industrial training is indispensable.

Seventh, prison officers should be as thoroughly trained for their duties as are army and navy officers, and their terms of office should be as secure, and their compensation as liberal.

Eighth, in all prisons, moral and religious culture should be the leading reformatory influences, and a prison school, with competent instructors, should be an indispensable requirement.

Ninth, partisan politics must be absolutely eliminated from prison management, if high efficiency is to be expected under any system of prison administration. Officers and employees of all grades should not only be men of business capacity, but also of moral character so high as to command the respect of the public and the confidence of prisoners. Character is important everywhere, but in prison management at its best it is indispensable.

The most potential influence in the prevention of crime is, doubtless, education. Many of our wisest penologists believe that if society would deal with its children as it is possible to deal with them, the present swelling river of crime could be reduced to a rivulet in a single generation. To do this great changes will have to be made in our entire educational system, and especially in our common school system, and possibly, with the latter, it must be revolutionized.

The proportion of criminals with some intellectual life is now becoming very large; the proportion of criminals who are acquainted with any trade at the time of the crime is small; the proportion of criminals engaged in their trade at the time of the crime is smaller still. We are now approaching a point at which it will be obvious that every citizen must be educated to perform some social function. In the interests of society he must be able to earn a living by that function. If we close the

social ranks against him he will enter the anti-social ranks, and the more educated he is the more dangerous he will become.

EARLY EDUCATION IS SLIGHTED.

In addition to all this I am more and more impressed with the conviction that half of the moral influence of our public schools is lost by commencing too late, and that the first great advance must be made in the direction of kindergartens. In short, the State begins too late in the care of children. More can be done in the formation of character before six years of age than in all the other years of life combined.

So at the other end of our educational system, in our higher institutions of learning, and especially in all departments of our universities, we must face the prison question, and it is there, more than anywhere else, that we must look for original investigations in the psychology, physiology and philosophy of crime.

One of the most encouraging signs of the times is the increasing number of chairs of sociology in our colleges and universities, and especially in all departments of our universities, we must face the prison question, and it is there, more than anywhere else, that we must look for original investigations in the psychology, physiology and philosophy of crime.

Ten years ago, in the city of New York, after conference with more than a hundred Christian ministers, the National Prison Congress requested that the fourth Sunday of October should be observed in all churches as prisoners' Sunday, and that the prison question should be presented in all pulpits. Since then, prisoners' Sunday has been observed to a considerably extent every year in several States, and with great profit, but it ought to be observed everywhere.

In short, the prison question involves all other questions which have for their purpose the preservation and perpetuity of our Christian civilization, and it can only be solved, in its entirety, by the solution of all, and therefore we invite all workers in affiliated fields to co-operate with us, for in unity there is strength.

This is an exceedingly bad picture to contemplate. Each religious sect, liberal and otherwise, will hold up its hands in "holy horror," and say: "I didn't contribute in the least to make those criminals." Each Spiritualist will declare: "I have not in any manner whatever added to the aggregate crime of the world." It is true that dishonesty in word, THOUGHT or DEED, whether known to the public or not, has a tendency to increase crime and make criminals, and in that sense, many Spiritualists have contributed to fill our prisons.

The fact is that while Spiritualists as a class are the most moral people in the world, the best people, the noblest people, there are many among them who believe it is right to swindle, if they think our cause can be promoted thereby. They would feel justified in starting a Spiritualist paper at once if they could sell stock, then repudiate it, and then go on serving "the angels" with the very type their money didn't buy.

Spiritualists, the showing made at St. Paul, Minn., is dark and appalling; and if you have ever engaged in any dishonest business methods or sharp practices to beat any living persons out of their just rights, or have apologized for wrong, or tried to sustain it, just in that degree have you assisted in forming the above sad picture of crime and criminals. Spiritualism expresses the grandest truth on earth, and Spiritualists everywhere should awaken to the sad fact that never before in the history of this country has crime been so rampant as at present, inside and outside our ranks.

Tabernacle Flock Stops Services.

The services of the burned-out Tabernacle flock at the Columbia Theater in Brooklyn will be wound up Sunday night, and no further attempt will be made to hold the congregation together until the return of Dr. Talmage. There is a strong impression that the project for the rebuilding of the Tabernacle will be abandoned and that Dr. Talmage will retire from the pastorate. President Leonard Moody, of the board of trustees, said to-day: "With proper management of the Tabernacle affairs we will be able to pay off all our debts and have a small surplus. I have no exact knowledge of when Dr. Talmage will return, and all is uncertainty as to the future of the church."

SEPARATION OF PRISONERS NECESSARY.

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RUNNING COMMENTS.

The State and Religious Institutions.

The Advance of Liberal Thought.

No question has been presented to the Constitutional Convention of greater gravity than that relating to the treatment of sectarian institutions by the State. It is of the utmost importance to the integrity of the Republic that State and church should be kept apart, and that the maintenance of religion should be wholly voluntary. It is asserted that this fundamental principle of free and unaided government has been departed from in the State of New York, and that, under the cover of charity, aid has been extended to institutions whose chief and cardinal object is the propagation of certain religious beliefs. If such is the fact, an evil exists which should be remedied. The public funds must not be appropriated to any use not public in the broadest sense, or for any purpose which draws a line of religious creed, or any line whatever relating to religion.

It is contrary to American ideas, therefore, that any sectarian institution should be assisted from the public funds. The members of a religious faith should support entirely the establishments, by whatever name known, that belong to that faith, and should not call upon the State or municipality for assistance. A religious institution is distinctly a private institution, and ought to be treated as such. The rule debarring sectarian establishments from public aid is not only right, imperative and unimpeachable. The danger of transgressing that rule is fraught with so many dangers that there should be no opportunity for transgression. State aid to sectarian institutions means a state religion, and the American people do not propose to go backward to the times when church and state were one. The founders of this nation were refugees from religious oppression inflicted under the shield of State patronage, and their descendants mean that the rights for which the fathers suffered shall not be endangered. The State should remain altogether apart from the support of religion, in whatever guise religion may be presented.—The Press (N. Y.).

Said one of Vermont's leading clergymen in a recent G. A. R. speech before a large and intelligent orthodox audience: "Church and State must be kept apart. The records of the past, as his- tory shows, were written with a pen of steel dipped in blood."

Slowly the world's eyes are opening as the great wheel turns round, and when it reaches or approaches a new era, the cogs on the rim of the wheel smashes into the bell-ringing machinery of the incoming age, and the Rip Van Winkles must of necessity "wake up." Never before in all the past was there such a clamor, such a bell-ringing din as the present-day-life witnesses. Every department of the world is being shaken up, up through all the walks, educational and scientific—not forgetting the pulpit and pews—has its bell-rings, and the "pulls" from gentle tinkle to deep bass are heard on every hand.

Never was vice more persistently attacked in its very strongholds. Never did the banner of humanitarian love and goodness unfurl more joyously, inviting all to rally around its standard of "Truth and Right." Surely the old world must be driven by master hand, for it is round and round with lightning rapidity, and the clanging, smashing cogs make the old earth tremble from center to circumference. Something is in the air. The "I told you so's" are out of bed and on their feet; their eyes are open; they know it is the early morning-time of a new incoming day. It is a time when old sepulchers are being uncovered and the world is the great difference between the whitewashed outside and the rotten, sickening inside. The world learns by contrast; in no other way will it be brought to see the path of virtue and love it, and the path of vice and hate it, save as they run side by side for a space of time, open and free for all to inspect.

Ecclesiasticism is "on its ear"—pardon the slang, but it so fills the bill—and while good men and noble women are giving their best talents and strength on the side of right, both in the church and out, yet the fossils die hard. They cry for "Church and State" and "No taxation of church property." As an elderly clergyman told me not long since, "Why, it won't do to tax church property; it will ruin the church." They are unrelenting in their efforts to change our time-honored Constitution so it will read like a creedal document, forgetting that our forefathers ran away from a more tolerant church persecution, and planted a colony upon new soil where religious liberty might raise its banner unmolested, and where freedom of thought was individual property so long as it did not interfere with the God-given rights of others.

Yes, the morning dawns. Soon the world will arrive at the turn in the road where these open sepulchers of vice will be seen no more, and where the pure ozone of health-giving mentality will reach the soul. Then the cogs in the wheel will be out of gear, and the world will be in a state of loving "peace and good will" for a season.

Ecclesiastic oppression cannot always last, no more than physical slavery could always last. Lincoln—the immortal—wrote it, and four million souls were freed. See! see! along that soft bit of road, our forefathers ran away from a more tolerant church persecution, and planted a colony upon new soil where religious liberty might raise its banner unmolested, and where freedom of thought was individual property so long as it did not interfere with the God-given rights of others.

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older than eight or nine years; but he was smart; his black eyes snapped and he did his part in "true" Theplan style. I will give just a little of the declamation, and then leave the many thousands of PROGRESSIVE THINKER readers to judge for themselves whether the attitude of the church is changing or not upon what were once vital questions. I will first state, however, that the entire community is intensely orthodox, as to name, not more than three or four professed Spiritualists within a radius of ten miles. The fact was for a member of Sabbath-school and one who, when he grows up, will make his mark in the world. As I intimated above, the declamation itself was nothing—one of those slip-slip running productions hitting on the doings that a small boy would be likely to fall into:

"My mother told me if I didn't look out I would go where all bad boys went, but I tell you I shan't go there, 'cause there ain't no shaking there." Of course, these words are the part of the boy struck the "fickle side" of the audience. Now, if a boy of that age had spoken such a piece fifty years ago, wouldn't he have gotten the business side of a slipper? Most likely. It would have been sacrilegious in those days to have thus irreverently alluded to a place which the "elders" held up as a lake over whose surface no ice ever formed; as much so as it would be for a Yankee to speak up in an Icelandic meeting, and get thus of their frozen "bad place" as being too cold to go in bathing.

Yes, keep church and State apart; they both can't ride in the same car. Let each go on its own track; then, as some advertisers say, each can proclaim ("mention this paper") "each tub stands on its own bottom, doing its own work." As soon as the cogs of church wheels attempt to smash into State machinery there arises a rickety, jerky motion out of all harmony with governmental mechanics. They can never be made to run smoothly together. A few men can attempt the thing, to be sure, and advance their own names and fill their own purses for the time being; but the machine won't run; it won't turn out "all wool" fabrics, such as a sound, well-ordered government expects. Have not the old-fashioned orthodox machinery of orthodox adherents. Ye shades of Milton Mather and the witch period! Ye dim shadows of Calvin and Wesley, what is the matter with the wheels in the orthodox mill? This reference alludes only to the changes in belief, the disregard for credulism, and not to the growing regard for pure humanitarian work on the part of the church.

A pessimist clergyman told me a few days since that the world was "going to rack," and he dwelt largely upon the doings of his own church at that. "That there is a great change taking place we admit, but we are not ready to acknowledge that the world has so far forgotten its manhood and womanhood as to allow itself to sink down into the bottomless lake of oblivion. The roads of Virtue and Vice are running parallel for a while, and so near that the world can look over from one to the other; but the road of Virtue must soon 'close up shop,' and do its business, with 'shutters down,' and on a more limited plan. Decency will yet strangle Indecency, and he who sells his honor for 'blood money' will be obliged to ship his effects on board a train of Darkness and 'skip' to some land where Virtue and true morality are never seen.

Yes, the wheel is turning round, and the century bells are ringing, New tidings they are bringing, "The lost is found."

Let the flood-gates open wide. Let the world see for once Both scholar and dunce. The glided barge where Vice doth ride.

Then loud and long proclaim, In Virtue's name, By the pure Being above Whose grandest attribute is love:

"Thus far," and then the end. Good will to man—foe and friend—The viper to his cave betake. Then Virtue the bread of Joy may break.

Camp-Meeting Reports. They must be brief—don't forget it! There are over twenty camp-meetings, and a report of one is in a measure the report of all. Mr. A. spoke eloquently. Mr. B.'s address was fine indeed. Mr. C. gave forth many impassioned utterances, and so we might go on to the end of the alphabet. Of course all did well. Our speakers and mediums all acquit themselves finely, of course, and we take great pleasure in giving them recognition at all times. Camp-meeting programmes are all published, and all can see what is going on by looking over them. Spiritualist camp-meetings should be thoroughly advertised in advance, and the best avenue in which to do that is THE PROGRESSIVE THINKER. Its circulation is greater than all the other Spiritualist papers combined. In fact, each issue is read by at least 40,000. We take great pleasure in publishing brief reports of camp-meetings.

Worth Five Dollars a Year. TO THE EDITOR:—Your card just received, and I thank you very much for calling my attention to my subscription. Yes, sir, you can have the dollar, and if the subscription price was five dollars a year, I would pay it as willingly as I do one dollar, for every issue is worth it to me. I admire your way of handling all questions which relate to humanity and our future welfare. You call things by correct names, and this is what counts. There is plenty of food for thought in each issue, and twenty-four hours never goes by after receiving the paper, until I have read it all. D. S. WATRE.

Mrs. S. M. Bancroft writes: "I became a Spiritualist through the planchette. I got splendid communications from dear ones who had passed to the higher life. I also got automatic writings whenever I sat for them."

Forty-Eight Subscribers. Our agent at Denver, Colo., sends us forty-eight new subscribers, the

A BURST BUBBLE. A Point of History Knocked Out.

And a Very Interesting Quotation of no Further use.

PARIS, FRANCE, June 2, 1894

TO THE EDITOR:—I saw some time ago in your paper an article by Professor Buchanan, wherein he relates the wonderful experience of Cazotte, foretelling the fate of several persons during the great revolution in France in 1788.

Voltaire and J. J. Rousseau had already foreseen that trouble and perhaps revolution was impending in France. The writer Jacques Cazotte, who had become mixed up with the mystics of the day, considered himself inspired, and no doubt did assert coming events, as is doing Prof. Buchanan in our day.

This account was not published until long after the events related had occurred, and after LaHarpe's death; but what Messrs. Buchanan, Swearingen and others fail to relate is the essential, and that is, the well-known (here) fact that M. Boulard, the administrator of the estate of LaHarpe, found among his papers a note written by his hand, and wherein LaHarpe in positive formal terms, declares that the Cazotte history was a pure invention of his own (LaHarpe's) and that his intention in writing it was only to compose "a poetic fiction," and as he had revealed "prophecy" after the events only, and as nothing transpired about it at the time they took place, it is evident that LaHarpe told the truth in his explanatory note.

The assertions of William Durt in his work, "Observations on the Curiosities of Nature," where he pretends to have been a witness, is not substantiated with any evidence. As to the little "shading and peculiarities" wherein Mr. S. sees a proof of its authenticity it is easy to imagine that the talented writer, LaHarpe, could easily have invented all the "jeu d'esprit," as the Encyclopedia Britannica esteems and calls it.

The French joke us about the canards (dukes) as they call the marvelous stories that "fly over the Atlantic from Yankeland"; but we Americans don't want to swallow theirs either, and it is not our duty when considering these legends to give all the facts even if the truth should spoil a very pretty and readable story?

I remain truly yours, "GLEMMENS."

Clinton Camp-Meeting.

"How beautiful and pleasant your grounds are, and so nicely situated," is the usual exclamation from strangers on their first visit to Mt. Pleasant Park. After several days or weeks spent in close communion with nature, and listening to the grand teachings from the higher life through the medium of Prof. A. S. Loveland, Dr. Adah Sheehan, Willard J. Hull and others, and cordial greetings from the loved ones over there through the mediumship of Bessie Aspinwall, Olive A. Blodgett, Charlie Winans, Fred C. White, Mrs. Thompson, Maud Lord Drake and many others, they then take leave of their newly-made friends and acquaintances with regret, and remark: "We have enjoyed ourselves splendidly and will certainly come again next season."

To those who have never attended our camp-meeting I would say that our park includes nearly twenty acres of high, rolling woodland, well shaded, and an abundance of pure, cool well water. We have a fine lodging hotel, which is lathed and plastered, well ventilated and furnished throughout with complete hotel suites; also several private cottages where rooms may be secured. A dining hall and a restaurant will provide the necessary sustenance for the physical man. Mt. Pleasant Park is within the city limits and easily reached. Electric street cars pass the camp ground every fifteen minutes.

Our brother and active co-worker, Dr. O. G. W. Adams, who is always doing something to bless humanity, has built a fine large cottage and seance-room for the Association at the head of Grand avenue; it will be finished and furnished complete; it is painted white and will be named "The White House," and dedicated to the angel world and the cause of Spiritualism. Other improvements are contemplated and will be completed in the near future.

Inquiries for tents and accommodations are already coming in and the outlook is favorable for a grand, good meeting this season.

A course of six scientific lectures pertaining to Spiritualism will be delivered by Prof. W. M. Lockwood, of Chicago, and all phases of the phenomena will be represented by reliable mediums.

Camp-meeting begins Sunday, July 29, and closes Sunday, August 26.

Application has been made to the Western Passenger Association for a one and one-third fare on the certificate plan, which we hope to secure.

Camp circulars containing the full programme will be issued as soon as we hear from the railroads, and will be mailed to all desiring the same.

L. P. WHEELOCK, Sec'y M. V. S. A.

Its Mission.

"TO THE EDITOR:—We would feel lost without the weekly visit of your paper. Its mission seems to be at my home to cause the family to lay aside for the time being the cares and duties pertaining to the earth, and elevate our thoughts towards the angel world. May success follow THE PROGRESSIVE THINKER and its manager and readers."

DR. CHARLES H. MEAD.

Rev. Henry L. Foot, rector of Christ Episcopal church, St. Joseph, Mo., is in trouble. He invited a colored minister to church with him, and the result is "a terrible kick," and Dr. Foot will secure employment elsewhere.

SCINTILLATIONS.

CONTINUED FROM FIRST PAGE.

hold our ministers and professed Christians visiting the inmates of our jails and prisons, our hospitals, asylums and infirmaries with Christian motives, I shall fold my arms with the utmost confidence amid the wildest religious excitement and most emphatically say "the end is not yet." "They that seek whole need not a physician, but they that are sick." To Spiritualism is entrusted the glorious work of bringing about the greatest reform of the ages. When the masses begin to realize that they can verily hold communion with the Spirit-world, when the two worlds come into perfect rapport, then will the millennium dawn on us.

What are the special objects of religion? They are these: "For I was hungry and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; I was naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." Why not do more than simply pity the misfortunes and weep at the woes of others; while we have a voice to say to the naked, be ye clothed, and to the hungry, be ye fed, let us have a heart to feel and a hand to act, to furnish the garments and spread the board. Benevolence! What human lips there are any deeds done on this earth which ally us to the ministering spirits around the throne of God, they are the deeds of charity. If there be one trait which pre-eminently assimilates man to Him who sits on the throne, it is the trait of disinterested benevolence. Under the faint inspirations of nature even the pagan Cicero exclaimed that men resemble the Gods in nothing so much as in their love for their fellow-men.

There is something truly noble; something of the spiritual sublime in the spectacle of disinterested benevolence; a benevolence in which self individually and collectively is wholly lost, and all personal and sectarian considerations are merged in an unwavering aim of extending relief to the sick and the afflicted, to the strugglers for existence. A benevolence which recognizes all life as a portion of a whole, which, like the like, pours the oil and wine of consolation into the wounded heart wherever it is found. Such a spirit confers a living dignity upon human nature and elevates man to a station but little lower than the angels. Amid the warring of sects, the competitions of religious denominations, our sympathy and regard for suffering humanity grows less and less; diminishes as our churches increase in number and magnificence. A great wrong is quietly being wrought. If there is anything noble and worthy, if there is anything that should be done, it is to do it for the sake of the human race, which did not accomplish the high mission for which they were erected until they were converted into hospitals during the civil war.

Modern religion seems to be deplorably reduced to a mercantile business or advertising card. Contributors to church interests cannot for one moment entertain the idea of giving of their means direct, but, on the contrary, they must show as they are able, by making a choice of a dish of strawberries and ice-cream; voting for the purpose of establishing the popularity of their minister or of some "pillar"; by receiving a bogus letter from a sham post-office; by thrusting the hand at a venture in a grab-bag; by guessing the number of beans in a bag; by purchasing a lottery ticket or taking a turn at the wheel of fortune; by attending a neck-tie party or one wherein the gentlemen select their lady partners by making a choice of their exposed feet while the balance of their anatomy is hidden behind a curtain; and by many other nickel-in-the-slot contrivances of the "money-changers" of their "Father's houses of merchandise," the honest (?) earned proceeds of which are expended for the purpose of gratifying some selfish sectarian ambition instead of even ascertaining the mental, moral or physical condition of thousands of the human race, which true religion teaches us should visit and comfort as well as pray for according to the most approved method of the modern art of praying.

While I am by no means in sympathy with the Roman Catholic church, it is impossible for me to disguise the fact that the very spirit of that church today, particularly of her orphan asylums, hospitals, etc., more than all Protestantism combined, conforms to the spirit of that pure and undebased religion which consists in visiting the sick and the afflicted and in keeping unspotted from the world.

H. V. SWERINGEN.

Mrs. E. Williams, of this city, writes: "We on the South Side have been having quite a variety of spiritual blessings for some weeks. Mrs. Foglio has given us the phenomena in her own way. Mr. and Mrs. Perkins have been also in our midst, and it has been the good fortune of myself and many of my friends to attend their circles, and also to have private sittings with them. They are excellent mediums. They gave a private circle in my house, which was entirely satisfactory."

Mr. C. V. Miller, materializing, trumpet and flower medium, is open for engagements for camp-meetings, or any city. Can be addressed, 535 Post street, San Francisco.

"Incoq" writes: "The Illinois State Spiritualists Association gave their second annual pow-wow at Desplaines river, Tuesday, which proved a most enjoyable affair, notwithstanding the unavoidable absence of our two expected leaders, Geo. V. Cordingly and President Jenifer. Mrs. Hildroth gave some very fine tests as did also Mr. and Mrs. Metcalf through their respective guides, who are promising material mediums. Mrs. De Wolf, Bro. Hodge and many of our local mediums came later on in the day. I think if all our Chicago societies would join hands in this movement and let us have an annual pow-wow day at home, it would do something to relieve the monotony for those whose financial condition will not allow them to visit our numerous camps."

In California a defendant husband was adjudged guilty of cruelty because he did not provide water at his house, neither would he repair the house, to make it comfortable.

Insurance statistics have shown that in England the wife dies first, the husband survives nine years; while, if the husband dies first, the wife survives eleven years.



Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speaker, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Mrs. Matilda Smith writes: "Mrs. Kate R. Stiles, of Boston, has just left Rockland, Me., after a series of very satisfactory meetings. Though late in the season, large audiences listened attentively to the able discourses of this talented lady. Her descriptive anecdotes and psychometric readings were accurate and in many instances gave to investigators wonderful proof of the reality and power of the spirit forces manifesting through the medium. The most skeptical investigators were convinced of the honesty and sincerity of the speaker, and her native eloquence and sympathetic nature gave added weight to the messages from our spirit friends. Such workers as Mrs. Stiles are doing a vast amount of good, sowing seed that shall spring up and bear fruit long after the worker shall have passed into the unseen world. We expect to secure her services here in the early fall, and by her efforts transform many skeptical seekers into satisfied finders."

Mr. and Mrs. T. W. Woodrow were at Clear Lake, Iowa, on the 24th. Mr. W. proposed now to enter the lecture field. His wife is an excellent psychometrist, and at times spirits materialize through her with marvelous power. His permanent address is Marshalltown, Iowa.

Will C. Hodre has been lecturing at Bricklayers' Hall to interested audiences. He can be addressed for engagements in care of this office.

Oscar A. Ederly's engagements as made for the coming year are as follows: July, with the Northwestern Spiritual Association at their camp-meeting at Twin City Park, Minn.; August, with the Mississippi Valley Spiritual Association camp-meeting, Clinton, Iowa; September, with the Spiritual Society, Muskegon, Mich.; October, with Temple Society, Watertown, N. Y.; November 4th and 11th, New Bedford, Mass.; November 18th and 25th, Fitchburg, Mass.; December 2nd and 9th, with the Spiritual Society, Worcester, Mass.; December 16th, 23d and 30th, Lowell, Mass.; January, February and March, 1895, with the Temple Society, Anderson, Ind.; April still open for engagements at the Spiritual Society, Religious-Philosophical Society of Baltimore, Md. Mr. Ederly solicits correspondence with secretaries of Western Societies desirous of engaging a trance speaker and test medium for the months of April or June, 1895. Home address, 43 Market st., Newburyport, Mass.

F. P. Baker writes from Topeka, Kansas: "The Independent Society of Spiritualists of this city has adjourned during the heated term. Our speaker, Mrs. Lillian L. Wood, is doing literary work, editing the women's department of a largely circulated weekly newspaper, and during the hot weather her forces are used in this work, so much so that she does not like to do anything else. The old First Society is occupying Lincoln Post Hall, where our society used to meet, and will probably keep up their meetings all summer."

To correct an error made in a recent issue in speaking of Mrs. S. N. Aspinwall's work "in Marshalltown, Iowa," it should have read "in Chillicothe, Mo."

Dr. A. W. S. Rothermel is engaged at Jackson, Mich., holding successful seances and lecturing for the society. His home for him should be addressed to Hillsdale, Mich.

W. E. Bonney writes: "A meeting was arranged by Mr. and Mrs. Page, to be held at their residence, situated four miles southeast of Thayer, Neosho Co., Kan., on Saturday and Sunday, June 9 and 10. Brother and Sister Page are old workers in the cause, Brother Page having been a successful healer for a long time. On Sunday morning I lectured from the subject, 'Why I am a Spiritualist,' and in the afternoon I gave them another lecture entitled, 'Religion, Past, Present and Future.' Mrs. Bonney played the organ and we had some singing; she also gave a short talk in the afternoon on the necessity of cultivating spiritual gifts, each for themselves. Those present seemed to be interested in the proceedings. I am just starting out in the work, have several lectures written inspirationally, and shall be glad to go anywhere within reasonable distance and give lectures if arrangements can be made for me, either parlor or grove meetings. My aim is to make my lectures interesting to those who believe in orthodoxy. Address W. E. Bonney, Cherryvale, Kan."

Marla Harwood, of Philadelphia, is another "unfortunate materialist" who earnestly desires indisputable proof of the continuity of life beyond the grave. She has had experience with fraudulent pretenses to mediumship, she does not wish to be buoyed up with the beautiful philosophy of Spiritualism if it is not true. She writes: "I am a sincere seeker after truth, with a fair amount of intelligence, and I am not only willing but anxious to be convinced. One real message from a departed friend, which I knew to be true, would be more convincing than all the lectures in the world. We are sure that this earnest spirit of seeking will sometime be rewarded with convincing and soul-satisfying proofs of the continued individual being and life of loved ones passed beyond the veil."

C. S. Richardson writes of the good work being done in Toledo, O.: "The lyceum recently organized in this city is a move in the right direction, and is being productive of much good, especially among the young men, women and children, all of whom are taking an active part in its growth and development. Among the members of this society are to be found the most responsible mediums of our city, who, with the assistance occasionally of outside talent, are bringing many persons of skeptical tendency to a full realization of the truths of Spiritualism. Mrs. Dr. Weyant, Mrs. Coutts and other ladies in charge of the lyceum had an uphill road to travel, there having been a strong opposition overcome, but there has been one harmonious push, and they are gratified to know that the right chord was touched when this branch was instituted. On the 10th inst. the lyceum was visited by Miss Tuttle, daughter of Hudson Tuttle. This bright and attractive speaker addressed the children in the morning, and in the afternoon delivered a very interesting lecture to the older members of the lyceum, which was listened to with rapt attention, and all present were satisfied that they had been benefited by what was said. The lyceum on yesterday was largely attended. When the conference was called to order by the chairman, Brother L. Vanderburgh, all mediums present, both local and visiting, were invited to seats on the rostrum. There were present Mr. and Mrs. Warren M. Smith, Frankfort, Ind., who were giving a course of lectures at 708 Madison street. Mrs. T. L. Hanson, Chicago, and P. M. Donovan, of Cincinnati, O. Toledo was represented as follows: Will Cloud and Johnson, Mrs. Weyant, Jameson, Riddle, Ketcham, Corke, Wells, Astenriddle and others. Invocation was delivered by Mrs. Jameson, who was followed by Mrs. Hanson with a number of tests, which were very satisfactory to those receiving them. A great amount of good is being done in our city. On Sunday, the 24th, services will be held in memory of Michael Knight, the veteran Spiritualist of this city, and who passed from this life on the 13th inst."

Dr. G. F. West, late of Rochester, N. Y., was in the city last week. He is a lecturer and platform test medium, and proposes to do some work in Michigan at an early day.

Wesley Balduff, an original genius, desires to announce that he will hold a meeting daily between 10 A. M. and 3 P. M., at 277 W. Randolph street. All questions of paramount interest to humanity will be considered by him.

We are glad to announce that Dr. W. S. Rowley, late of Cleveland, O., is now a resident of this city and is stopping at 6122 Ogden st.

W. H. Lynch writes from Missouri: "I have just once spoke to you about Marble Cap as a place for camp-meetings. I am preparing it as fast as possible, and may have it ready to follow the other camps this fall, but surely for next year. It is the most remarkable place to be found for healthfulness, beauty of scenery, etc. The immense auditorium in stone is a wonderful room, with phenomenal acoustic properties that cannot long remain unknown or unused."

Myra C. A. Barnes writes: "The First Spiritual Society of Stockton, Cal., gave a very fine entertainment at the Native Sons' Hall on the 13th."

Dr. and Mrs. Aspinwall, of Minneapolis, Minn., will visit the Northwestern Spiritual Society at Como Park, Minn., but will not visit Clear Lake, Iowa, the last week in July and first week in August, and at Devil's Lake Camp-meeting, Michigan, the balance of August.

Mrs. B. B. of Cambridge, Ill., writes: "I wish to inform you that Mrs. B. and I spent two days in our home; each hour was taken by honest investigators for slate-writing. I need not add they were convinced that she is a reliable medium, and we recommend her to all skeptics or societies."

Dawdrop writes: "The First Society of Spiritual Unity held their meeting June 17, at their Spiritual Temple, Custer Post hall, 85 South Sangamon street, as usual, and with greatly-increased interest and larger attendance. At the mediums' conference in the morning Mrs. Mary C. Lyman made a stirring address, upon our 'Duties toward Each Other,' and Mrs. Juliet received some very satisfactory slate-writing messages. It being Bunker Hill anniversary, the names of Abraham Lincoln, General McClellan, General Lee and John Brown were signed to a patriotic message naming the occasion. In the afternoon Mrs. Lyman delivered an eloquent address on the 'Rationale of Materialism versus Spiritualism,' and Dr. Bishop, Mr. Cole and Will C. Hodre made remarks upon the subject, and Mrs. Jaquet gave slate-writing messages. At the evening meeting, a most beautiful harmonious discourse was given through Mrs. Lyman, and Mrs. Ryan, Mr. Cole and others spoke upon the 'Spirit of Truth.' Mrs. Jaquet gave slate-writing, and Mrs. Lyman transmitted to earth friends present many a loving message from the dear ones attending. The charging of the batteries is held on Wednesday evening, and all honest investigators are welcome—no other kind wanted, as it is not fitting to cast pearls before swine. A number of promising young mediums are having private developing sittings, and are growing finely. Dr. Charles Wheelock, a noted healer and good medium, passed to the 'Land of the Leal,' June 8, 1894."

The Searchlight, of San Francisco, Cal., speaks as follows of Moses and Mattie Hull: "The meetings of the Progressive Spiritualists were resumed in Washington Hall last Monday evening, after a vacation of two months. The meeting was opened by song. An impressive invocation was made by Mrs. Mattie Hull, and Moses Hull delivered a most instructive lecture on the 'Religion of Spiritualism.' This was one of the most masterly arguments we ever heard in that hall, on the purpose and practical bearing of the Spiritual philosophy, in the sense of a religion or belief, as people generally understand that term. Any attempt to give a brief synopsis of his discourse of that kind, which kept his audience in rapt attention for nearly an hour and a half, so as to do the subject and the speaker justice, would be useless, but in a general way we may say that at almost every point it was not only logical, but unanswerable, either from the schemes of the orthodox theology, or from a materialistic standpoint."

Mrs. Dr. Adah Sheehan, whose lectures are always interesting and instructive, is open for engagements for the fall and winter months. She can be addressed at 961 Colerain avenue, Cincinnati, Ohio. She should be kept constantly employed.

L. E. D. of Watska, Ill., writes: "The following clipping is from the Watska Times: 'The lectures by A. B. Copley, D. D., of San Diego, Cal., given at Good Templars' Hall last week, under the management of the First Society of Spiritualists, were well attended, and it is said, changed the ideas of quite a number that Spiritualism is not 'the work of the Devil,' but a religion of goodness. On Friday evening the Doctor gave a lecture in the parlors of Prof. Drake's home to a party of forty persons, his subject being, 'Christianity,' after which questions were answered by the control, to the satisfaction of all present. The subjects of the public lectures were: 'What is Spiritualism? Ministering of Angels,' and 'Does the King James Version of the Bible Favor Spiritualism?' The last question was chosen by the audience, it being given by a Campbellite minister who was present, and with other church people who asked the control questions for one hour after the lecture, but failed to trap him."

C. G. Howard, of Springfield, Mass., writes: "In your issue of the 16th inst., under 'Search-Light Flashes,' by Dr. Greer, is an article of such interest I cannot let it pass without comment. The Doctor says the object in writing of hardy and its dreadful effects, of improper marriages and life thereafter, is agitation. Well and good, if he is only successful. The article touches so many of the themes I have espoused and labored upon in past years, that I am very anxious the pearls therein contained may not be lost, nor be read as a mere newspaper article. The Doctor here presents a storehouse full of truth to the early days of our country. Oh! when will the good mothers of this land realize that when they begin child-building according to our spiritual philosophy, it is not that which is to pass away in a day or generation, but that which is to live on forever. Have we wills in government, and ill health, with the long train of other imperfections? Then let our mothers and our fathers turn on the true light of truth in the early days of our country. Oh! when will the good mothers of this land realize that when they begin child-building according to our spiritual philosophy, it is not that which is to pass away in a day or generation, but that which is to live on forever. Have we wills in government, and ill health, with the long train of other imperfections? Then let our mothers and our fathers turn on the true light of truth in the early days of our country. Oh! when will the good mothers of this land realize that when they begin child-building according to our spiritual philosophy, it is not that which is to pass away in a day or generation, but that which is to live on forever. Have we wills in government, and ill health, with the long train of other imperfections? Then let our mothers and our fathers turn on the true light of truth in the early days of our country. 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BIGOTRY DENOUNCED.

Sectionary Injustice Condemned.

The Rights of Roman Catholics Defended.

Spiritualism the Synonym of Tolerance and Fraternity.

Bigotry has no head and cannot think; no heart and cannot sympathize; no moral nature and cannot feel. Its promises are curses; its influence is degrading; its victory is death!

While a constant reader of THE PROGRESSIVE THINKER, and an ardent admirer of its proprietor and the trend of its editorials, I protest—earnestly protest—against this ceaseless warfare—this interminable tirade by some of the correspondents against the birthright Roman Catholics of our country.

Let the following paragraph from the pen of a radical, free-thinking Unitarian, writing in a late Christian Register, teach certain Spiritists the needed lesson of tolerance and appreciation:

"The most sacred wisdom of the ages has been preserved in the literature and traditions of the Church. It can show an unbroken record of saintly piety and charity. On many occasions the authority of popes, bishops and priests has been exercised on the side of mercy and justice and freedom and welfare.

"For modes of faith let graceless bigots fight, His can't be wrong whose life is in the right." A few months ago a writer in THE PROGRESSIVE THINKER put himself on record as follows—"I would not vote for a Roman Catholic for any office, nor would I vote for any man that would."

Oh, how my soul hates the ignorance of the willfully ignorant, and how it pities the imbecility of imbeciles! What are some of the facts? Why, these—the oldest republic in the world is in Italy and not but a few miles from the Vatican. This is what Bayard Taylor wrote of the San Marino republic:

"Truth compels us to add that the oldest republic now existing is that of San Marino, not only Catholic, but wholly surrounded by the special dominions of the popes, who might have crushed it like an egg-shell at any time these last thousand years, but they didn't."

What were Bergamo, Milan, Venice, Genoa, Florence, Pisa, Brescia? All republics in Italy, and all Catholic. What is Andorra today in the Spanish Pyrenees? A republic of nearly a thousand years, standing and Catholic? What are most or all of the States of South America? Catholic and republics. Our sister neighbor on the southwest, Mexico, is both republic and Catholic; while England, Denmark, Sweden and other European countries, queenly or kingly, boasting of protestantism and liberalism, have not only their established religions, but governments bordering upon rank despotism.

Do I write thus charitably of Roman Catholics because I am one? Furthest from it possible! I write thus because I am a man all broad with the instincts of a true manhood—a broad-minded, royal-souled manhood—demanding tolerance, kindness, charity, and the exercise of fraternity towards all religionists of whatever faith, race or clime.

published utterances of Archbishop Ireland, Cardinal Gibbons, and a series of cultured Catholic priests, relating to American institutions? Only recently one of the most brilliant Catholic priests in Texas published the following in a recent number of the daily Galveston News:

"I am a native of this country, and I am glad I am a native of that State of which Gov. Northern is the chief executive. I am proud of Pat Walsh, the Catholic, and I am prouder still of the Protestant governor, who had the dauntless courage and the moral heroism to stand by the constitution of his country, and refuse to make religion a test for official station, though he knew by this act that he would evoke from the abysmal depths of rancorous bigotry the hissing . . . of truculent intolerance."

I love my country with all my heart. I would give my life in defense of its liberties, and none of my Protestant friends could do more. I thank almighty God for our incomparable government, a model for the nations of the earth. May it be as eternal as the granite hills of our county. May the stars of our flag be intensified in brilliancy, flashing their effulgence over the whole world, and may the soft, gentle zephyrs which kiss the folds waft the fragrant incense of liberty and constitutional government to the oppressed and down-trodden people of every country and every clime.

The Rev. Mr. Brannan being asked if he did not owe allegiance to the pope, replied: "I do, most assuredly. As President Cleveland is at the head of my country, so the pope is the visible head of my church. Every organization must have a head, and it would certainly be an anomaly if the oldest and greatest and most powerful organization in the world didn't have one. President Cleveland has nothing to do with my religion, and it is not any affair of his whether or not I am a Catholic, a Methodist or Presbyterian. The pope has just as much to do with my politics as Mr. Cleveland has with my religion. I may be a democrat, a republican or a populist and the pope has nothing whatever to do with it."

True, Catholics in the past persecuted and slow Protestants, and in turn Protestants in the old world persecuted and killed Catholics. And sad to say, Spiritualists have misrepresented and persecuted Spiritualists. Were I a medium for spiritual manifestations, I should prefer living under the reign of Pope Leo XIII., to the reign of the late self-appointed Pope John C. Bundy. Who did Massachusetts Spiritualists say persecuted unto death the earnest and eloquent Ed. S. Wheeler? Down on this persecution—down on this bigotry—down on this judging the motives of others!

It is surprising that we so frequently fail to make ourselves understood by others. And to the conscientious such failures are painful. The honey bee does not fail to find honey in the thistle and the thorn-blossom. Why should not rational men seek, find and emulate the good in all religions and in all religious organizations? Why not have yearly and daily Parliaments of religion?

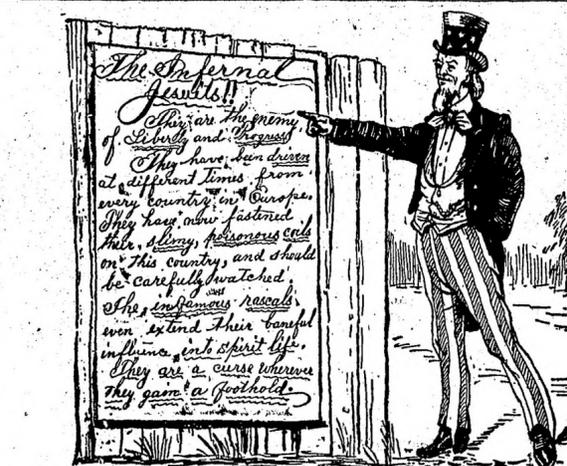
Few, if any, religionists have suffered more from persecution than Roman Catholics. The British Parliament, in 1778, repealed a number of very severe statutes against the Roman Catholics, whereby they were permitted to own land and their priests to preach without being stoned or hanged. This so aroused the religious intolerance of the Scotch, that they organized a secret "Protestant Association" under the rallying watchword of—"No Popery." The prejudices of the people were so aroused, so hot with unholiness zeal, that within a few weeks from the establishment of these anti-popery societies visits had taken place in both Edinburgh and Glasgow, to the extent that reputable Romanists, houses were sacked and their occupants maltreated. Catholic priests were driven from the cities and several Catholic churches were burned. These are among the undeniable facts of history. Shame on such persecution in the name of religion!

Personally I should have no more fear of political injustice, or religious persecution, were Roman Catholics in the ascendancy, than I should from sectarian protestants, who are now doing their best to smother their old orthodox God into the constitution. Do I write thus charitably of Roman Catholics because I am one? Furthest from it possible! I write thus because I am a man all broad with the instincts of a true manhood—a broad-minded, royal-souled manhood—demanding tolerance, kindness, charity, and the exercise of fraternity towards all religionists of whatever faith, race or clime.

J. M. PEEBLES, M. D. San Antonio, Texas.

Brief Notes from Onset.

Sunday, 17th, was the opening day here, so termed, as the day on which those most interested assemble. In days of old it was called "picnic" day. President Dr. H. B. Storer gave an address of welcome. Mrs. M. E. Chandler gave words of spiritual comfort. Prof. Kenyon, as usual, gave a most thrilling impromptu discourse. Mrs. M. E. Thompson, the promoter of the Lyceum here, gave an interesting account of the improvements that had taken place in the past year, and rendered an original poem entitled, "Farewell to Old Winter and Welcome Young Spring." Miss Emma Minor gave a brief address. Prof. Sullivan rendered some of his pathetic songs, and Prof. W. E. Peck, of Springfield, Mass., who happened to be present, at the request of the president, favored us with that phenomenal impromptu gem, "Angel Footsteps on the Floor." Your humble servant was the last to address them, and he spoke laudatory of the spiritual press, which concluded the day's services. We anticipate vigorous results this season, and everything indicates the fulfillment of it.



THE CATHOLIC OCTOPUS.

It is a Cesspool of Corruption, And Has Been a Curse to the World.

FACTS IN ABUNDANCE, TO ILLUSTRATE THE MALICIOUS CHARACTER OF THE CHURCH OF ROME—CARNAL INTERCOURSE—PRIESTLY LUST—THE ROBBEN PROFESSIONAL—PRIESTS AND NUNS. LITTEBY SAYS: The ninth commandment: Falseness: Of this baseness, five specimens only shall suffice.

Sanchee, a very renowned author, in his work on "Morality and the Precepts of the Decalogue," part 2, book 3, chapter 6, No. 13, thus decides: "A person may take an oath that he has not done a certain thing, though in fact he has. This is extremely convenient, and is also just, when necessary to your health, honor and prosperity!"

The sixth commandment: Murder: The following miscellaneous decisions, extracted from the work of the regularly sanctioned Roman authors, of the very highest character and rank in that community. In his famous volume called "Aphorisms," p. 178, Emmanuel Sa writes: "You may kill any person who may be able to put you to death—judge and witnesses—because it is self-defense."

Henriquez, in his "Sum of Moral Theology," Vol. 1, book 14, chapter 10, p. 859, decides that "a priest is not criminal, if he kill the husband of a woman with whom he is caught in adultery."

Airault published a number of propositions. One of them says, that "a person may secretly kill another who attempts to destroy his reputation, although the facts are true which he published."

In his Moral Theology, Vol. 4, book 32, sec. 2, Escobar determines, that "it is lawful to kill an accuser whose testimony may jeopard your life and honor."

Guimenius promulgated his seventh proposition in these words: "You may charge your opponent with false crimes to destroy his credit; and you may also kill him."

Gobatus published a work which he entitled, "Morality," and in Vol. 2, part 2, tract 5, chapter 9, sec. 8, p. 338, is the following edifying specimen of Popish morals: "Persons may innocently desire to be drunk, if any great good will come from it. A son who inherits wealth by his father's death may rejoice that when he is intoxicated he murdered his father." According to which combined propositions, a man may make himself drunk expressly to kill his parents, and yet be guiltless.

Busenbaum wrote a work denominated "Moral Theology," which was enlarged and explained by Lacroix. In Vol. 1, p. 295, is the following position: "In all cases where a man has a right to kill any person, another may do it for him."

Alagona, in his "Compend of the Sum of Theology," by Thomas Aquinas, question 94, p. 230 "Sums" up the Romish system in this comprehensively blasphemous oracular adage: "By the command of God, it is lawful to murder the innocent, to rob, and to commit lewdness; and thus to fulfill his mandate, is our duty."

Hurtado issued a volume of, "Disputations and Difficulties." At p. 476 is the following genuine Popish rule of life—"Carnal intercourse before marriage is not unlawful." So teaches that Jesuit oracle.

Escobar, in his "Moral Theology," p. 326, 327, 328 of Vol. 4, determines that "a man who abducts a woman from affection expressly to marry her, is guilty of mortal sin, but a priest who forcibly violates her through lust, incurs no censure."

Fegeli wrote a book of "Practical Questions," and on p. 397, is the following—"Under what obligation is he who defiles a virgin? The answer is this: "Besides the obligation of penance, he incurs none."

The seventh letter from Miss M. contains the following passage: "It is a shame for women to approach those confessionals. If they were never wise in scenes of iniquity before, the priest will instruct them, by asking the most filthy questions. I was confined to my bed three days from my first confession, and thought I would never go again, being so abashed by abominations he had put in my head. I would just as soon recumbent scalding water to cure Anthony's-fire, or a wet bed in an ice-house to

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