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

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THE GREAT AGNOSTIC INGERSOLL.

HIS SCATHING ARRAIGNMENT OF A FICTITIOUS GOD.

HIS LATEST ATTACK UPON REVEALED RELIGION—HE CHARGES ALL THE ILLS AND EVIL OF THE WORLD TO THE an eclipse of the sun, he said: "That CHURCHES-ETHICAL CULTURE AND THE SCHOOLHOUSES ARE TO TOPPLE OVER THE THRONES AND THE ALTARS -A PROPHECY OF THE COMING CENTU-RIES-NEW ARGUMENTS IN AN OLD

I have called the lecture I am going to deliver to you this afternoon "Which Way?" because I want you to think very seriously about the two ways that are always before you. There is one way we travel for the world we are in, and the other in which we travel for the world which we expect. Along one road is a tide of people who live for supernatural phantoms; along the other go those who live for what they can know and understand. One set, in a word lives for God, the other lives for man.

THE WORLD WE KNOW.

Why should we sacrifice the world we have for the one we know not of? Why should we torture ourselves by fasting and deprivation and weary ourselves with prayer when we might enjoy the sunshine and sweetness of life? I say to you, do not follow that path. Be a man. Be something that will be counted "one" when the consus of the universe is being taken. Take the course that develops the brain and the body, not the one in which man shrinks and withers and at last dries up.

Since the world began it has loved the supernatural and it has been fond of the impossible. Look at machines and think of the labor that has been spent in the search for perpetual motion. In chemistry all science was long concentrated on finding the universal solvent, and one of the seekers was once asked what he was going to hold his universal solvent in after he had found it? In

of Diogenes, of Buddha, of Jesus Christ, of the monks and nuns, and of the pulpits. It teaches man to destroy desire, to deprive one's self of everything, to do with little food, and to go clad in rags, to live on roots, berries, and a little water, to live in a den, a barrel or a desert. It teaches man to avoid men, to restrain his appetites, to go through the world gloomy, unhappy and miserable, that at last he may become a glorified angel, the heir to an eternity of bliss. That is the ascetic philosophy.

The other is the philosophy of humanity, and it seeks to increase as well as to gratify the wants of man. The only way to civilize a people is to increase their wants. The African savage will not work until he has been taught the use of alcohol and tobacco, and then he will scour the continent for elephant tusks to trade for them. Civilized man wants good food, shelter and clothes, and he should strive to supply himself with everything that can increase the comfort of his body or mind. He should surround himself with art and beauty and ease. I say to you this is the true philosophy. Deny yourself nothing that will not hurt others or yourself. Make your groans as far apart as you can put them, suffer nothing that you can help suffering, live for this world and for the

Clergymen with their faces like sepulchers tell me that this is "sensualism, that to want nothing beyond comfort and joy and happiness is low." If it is low. how low is their motive who are striving for an eternity of happiness? Does not the harp here sound as sweet as the harp in the next world? Is not joy and content here joy and content anywhere? Enjoy what you can get. Take what

TWO WAYS IN GOVERNMENT.

government, the one deriving its authority from the clouds, the other from the consent of the governed. There is not a king nor a prince who is not hid behind it is not a king nor a prince who is not a king the pillars of a church; not an aristocracy that is not grouped about an altar. Their existence depends upon the credulity of the people, and the rulers and the priests work hand in hand to keep the record. When Adam and Eve were you not see which way to choose? that credulity alive. Human society driven out of the garden, did God try to



TALKING WITH FORCE,

means me," and he doubled his gifts to the priests and his sacrifices on the altars to square the offended god. And this feeling is alive in the churches to-day, this sense of our importance in the universe. Ah, my friends, man makes very little difference. If not a human being medicine people delighted to be cured by prayers, and the relics of the saints, bits of paper, and the most idiotic remedies. You will find the supernatural in east to-morrow morning and set in the past to-morrow morning a arch the clouds. Spring would weave again her tapestry of green. Wind, wave and fire, the architects of the globe, would go on if none of us were

In olden times the believers held heretics responsible for every disaster. They do yet. A few carthquakes would fill every church in Chicago to overflowing. It would go hard with me then, or very surely I would not be let address an audience like this and awake the further anger of a punishing God Let a pestilence come and the priests would thrive again. Famine is always followed by faith. Calamity is the sun shine of superstition. Wet disaster occur and God would soon again be placated with unbelievers. There would soon be sacrifices and prayers and a rattling of the beads and a shutting of the eyes

THE RIGHT COD.

All Christians know that all other gods are false and unreliable; they have the only genuine article. In India they had many gods and gave much to many priests to keep them in good humor. It the hour of their need the gods deserted them. Think of what Egypt did for its gods, but they were no good, and the descendants of the temple builders are serfs. In Greece, not having enough gods, they erected alters to the unknown god, and Greece went down. The Roman gods fell palsied from their alters when Rome was in extremity. Now, have we the right God? Their gods were all wrong. How about ours? The reverend clergy assure us that theirs is the simonpure article, and all others are fictitious and fraudulent. How can we tell? Shall we investigate or shall we believe? How can we test the God described in our holy and blessed Bible?

To find out a man there is no better way than to give him power and watch And so, too, there are two theories of how he uses it. Well, God has power,

first condition in his service? Would he

THE ORTHODOX DEITY.

| as strong to day as it was when I was a boy. It weakens more and more as men the fact that God permits their the darkness of the Middle Ages on the world. Voltaire was not a believer, but he was a good man. So was Spinoza, quent Colonel.

| Arraigned by the Eloquent Colonel. | Charles Summer believed in a better trinity than your churches—the trinity. The immortality of the soul, judgment, heaven, and hell. Persia believed in one god, so did the HIS LATEST ATTACK UPON REVEALED. | Congress address to day as it was when I was a boy. It weakens more and more as men the proper to consider. The ministers pray to the fact that God permits their they come to consider. The ministers pray for us, and the fact that God permits their they come to consider. The ministers pray for us one God in flow in ministers are and more as men to the fact that God permits their they come to consider. The ministers pray for us one God in flow in the fact that God permits their they come to consider. The ministers pray for us one God in flow in the fact that God permits their they come to consider. The ministers pray for us one God in flow is inspiration by giving us one God in flow is inspirati compare with Zeus or Brahm or the God

of the Aztecs—nor with decent people.

Our Jehovah established slavery licero and Zeno protested against it beore Christianity came. Jehovah him self says that he is a jealous God, and the ministers urge that he did not mean he was jealous of other gods, but of the images. Think of him—he jealous of a stone god or a wooden god! Compare him with Brahm, who said: "I receive all worship and reward all worshipers, All gods are me, and all are true gods because they are me." Jehovah broke all his promises to the nation; he gave nothing but disaster, wreck and misery. Friends, nothing can be worse for any nation than to have Jehovah for its God,

But they say he improved and re-formed, and that when he came again 1900 years ago, his temper was sweeter and his morals better. And yet the teacher who, when half a man, said, "Forgive your enemies," when he became all God again said, "Depart, ye cursed of my fathers, into hell everlasting." Why should the torture be eternal, except, indeed, to give some orthodox angel the pleasure of saying "I told you so" to the damned soul. Think of the futility of the punishment. After the end of infinity that soul will be no better than at the beginning. He will not be reformed; he will be useless except for more torture. Suppose after 5,000,000 of years of hell line a soul should see to God: "Here I have been burning for 5,000,000 years and I am no better. I never will be any better. Why wasts any more brimstone on me? Clark waste any more brimstone on me? Give me annihilation." What could God



DRIVING IT HOME.

Look at it. In the same year that the Emperor Constantine murdered his wife and son, 325, he summoned the Council of Nice to decide upon the nature of the godhead. The council produced the doctrine of consubstantiality, and from that terptising were the ideas of young peo-time on for twelve centures the dogma of the trinity was changed and allowed will key's bones.

until it took the present form. Think of key's bones.

"Son," said the old man, "truly young where of the trinity was changed and altered into hell while waiting for the discussion and old are alike. This shrine where

To my mind the saints of the Middle first condition in his service? Would he upon the people, and yet they are ever-frighten or enlighten? Would he love lastingly blessed, while the men and blood or would he love love? What women whom they burdened with deadly

000. Oct. The priests gov. power from mankind, not from God. who were induced to use that influence who is not a theological product.

Hindoos, and I tell you more, that in Congress address to the Almighty a teach. They are afraid, because the the matter of character Jehovah cannot petition which was so ludicrously beyond president of the college is usually some

CALMLY SCOTING A POINT.

head, closed his cycle acc said: *Oh, God, give Congress wisdom. THE EVILS OF THEOLOGY.

came from all sorts of places to be cured have draw of various zymotic and other diseases. Sweetness. Owing to the pressure of competition or for some other reason business fell off so badly that the monk was compelled to discharge his assistant, a young bonze, to whom he gave a white donkey and a fervin blessing. The young man jourwork, the donkey died on the wayside. to build a temple over the last restingplace of the Sinless One. The money people from the nightmare of hell fear. the empire. He had to employ nearly thirty priests to help handle the crowds, and few monks were doing better or giv-ing more satisfaction. At last he visited retinue and giving evidences of prosold man was glad to see him, and the young priest, with much vanity, told him how much more successful and en-

This lesson learned, poverty win dis-ology out of religion in the first place, appear, men will do their own work, and they will not hire theological attor-

erned the world. They were the men there is no crusted relic of barbarism, who had influence with the God that the from the king upon his throne to the ignorant had made for themselves, and priest at his altar, who is not holy, and when by proper offering, and proper petitions we erase theology from politics we wipe and formule. The clergyman stands in out the crown and the miter, we abolish

the power of the Omnipotent to grant narrow little parson, much more conthat I must tell it to you. He bowed his cerned to preserve the credulity of the pupils than to increase their knowledge. heology is a shackle and a gag upon American learning. And I would get theology out of mor-

als. Superstition is not a virtue. Faith is not a virtue. Because God said this was right and that wrong does not make the thing right or wrong. God doesn't hand that which increases the world's the morning, and the east brightens. There is more war, more fighting, but happiness is the right thing, and here it is now the people fighting for freedom. God has palpably failed. Instead of I see the thrones crumble, and the

And, finally, I would take theology out of charity, and make charity as kings are going and are gone. Arisbroad as man, and as wide as day.

kings are going and are gone. Arisbroad as man, and as wide as day. THE TWO PATHS.

Yes, there are two ways to live. can live for God, who has drenched this world with blood and scorched it with flame, or you can live for man, who stands for peace and liberty and broth-The blessed Scriptures tell us that

there is a straight and narrow path, upon which one must walk toward heaven. It is only wide enough for one, No man may have his wife walk by his side, nor, his child. It is paved with shards and ashes. There is a flower, shards and ashes. There is a nown, but don't you dare to touch it. A beautiful view opens up in the fog on the side, but you dare not look at it. Keep your eyes fixed on the New Jerusalem, if you would save your miserable. Of Nature; and of nature's changeless Theology and the theologians are at if you would save your miserable the base of most of the wrong and all of worthless soul. Do not even look back me annihilation." What could God the ignorance of the world. They are to see if your wife is following safely.

ETERNAL PUNISHMENT.

What did God come for that has helped to make men higher and nobler. They call the great men higher and nobler. They call the great men furrowed the brow and chilled the hearts of the wrong and all of the ignorance of the world. They are to see if your wife is following safely. If she has strayed from the straight and cometerles of the past dead and rotten animoms are false, their is the best place for her, in God's infinite mercy. If your son has fallen, do not stop to pick him up, for what is your eternal punishment, the dogma that has furrowed the brow and chilled the hearts they birmed, and because few voices call the path, keep off the grass, keep on the path, keep off the grass, keep on

mistakes: They will not see how it that in a country bristling with taken centuries of persecution to bring us to liberty, and that persecution is founded on hell belief.

want to go with the good things are, the happiness and the love that last from the dawn of life's course, they did not. The miracles were too idiotic to deny.

Let mistakes: They will not see how it that in a country bristling with newspapers, not one journal denied the the good things are, the happiness and the love that last from the dawn of life's birth into the dusk of death. I want to go with the good things are, the happiness and the love that last from the dawn of life's birth into the dusk of death. I want to go with the good things are, the happiness and the love that last from the dawn of life's birth into the dusk of death. I want to go with the good things are, the happiness and the love that last from the dawn of life's birth into the dusk of death. I want to go with the good things are, the happiness and the love that last from the dawn of life's birth into the dusk of death. I want to go with the good things are, the happiness and the love that last from the dawn of life's birth into the dusk of death. I want to go with into the dusk of death. I want to go with a transfer of the love that last from the dawn of life's birth into the dusk of death. I want to go with the flowers.

The broad path is the one for me and for you. Let us suck this orange of life so dry that when death comes we can toss him the withered peel, sure that we have drawn from it every drop of its love in the reverse and the love that last from the dawn of life's birth into th

CULTURE IN ETHICS.

How shall we be moral on the broad path? theology asks. With more schools, and with culture and investigation in ethics. We want education that neved along, playing in extremely bad is education, not education that is cat-lick, until, for lack of food and over alogued ignorance. We want more schools and less churches. I tell you I The young monk had an inspiration. He am delighted when I come into a village buried the donkey on the road; and as now and find the schoolhouse larger soons as some travelers approached he than the church, and that happens than the church, and that happens prayed plously over the grave and be often now. We want to put deed over sought the passers by to give him money creed; we want to put character over faith.

We want to reform men and women, poured upon him, so that soon he had a line temple up and a reputation for sanctity that drew business from all parts of God made a man refrain from an act by the fear of eternal torture, perhaps, but God cannot scare him into not wanting To murder nations, that Himself had to do it. We must substitute for the vicarious atonement the law of consehis old preceptor, traveling with a big quences, the inexorable law of the effeot that treads upon the heels of cause, And those who wrote how God obeyed the sure certainty that what a man does he does himself, and must pay for. Nobankrupt court where ethical insolvents can clear off their indebtedness and get a clearance. Consequences can detail the court where ethical insolvents are clearance. a clearance. Consequences are the in- Prayer is irreverence in every one what returns he had got from the don- evitable, remorseless policemen of Who prays for aught except "Thy will They follow, and they will progress. not be denied. This is the lesson we Which be assured, while heaven and into hell while waiting for the discussion and old are alike. This shall want teach that honor is not an aims, but a to end, so that they could find out what you were raised and instructed was built sort of a trinity they must believe in to over the bones of the mother of that give it, neither can be take it away. If must teach our children. We must teach that honor is not an alms, but a Will be continued as at first was I am asked what I propose to substitute ness, seal it hermetically, and put it away on a celestial shelf, to be used the answer is simple. I would ness, when he dies.

would a good man do in his place? Take hell fear are in torment eternal. Can how. Our duties are all here, not in neys at law to argue with God about the record. When Adam and Eve were you not see which way to choose? some other place. Knowing all that can their affairs. What little business they driven out of the garden, did God try to

It was the triumph of ignorance, the be made known about God does not help may have with infinity they will attend that credulity alive. Human society will asked the product of the garden, did God try to will fall, they tell you, without religion. Many persons think that if you don't believe you want to steal. It is the believer who commit the crimes. Who commit the crimes. Who commit the crimes. Who held the hemlock to the mouth of Socrates? The believers. Why, the Devil is a believer, but I have seen no effect of his faith of his moral character. He is just as believer, but I have seen and correlated them, they will attend to be saved themselves, but they knew have the first. Calvin was a believer, and he believed in God and torture. The believer, and he believed in God and torture. The believer, and he believed in God and torture. The believer is a believer, and he believed in God and torture. The believer, and he believed in God and torture. The believer is a constant of the garden, did God try to the most of the garden, did God try to the be made known about God does not help the sturnalis of credulity. Learning was religion. Our duties are all here, and do the suct the secon with our grosser nature may have with infinity they will attend to the secon with our grosser nature may here in the subtraction of censible dot the subtraction of censible and philosophy of Greece and Rome; if nothing is do with God. We can do they had anything of the laws, the general for him. It is better for us to the part of anything of the laws, the general for him. It is better for us to the product of the porty of the subtraction will have and all of this subtraction of the subtraction of the

which has cramped the world so long. THE MISTAKES OF MAN. When I think of the mistakes men

have made in the gods they have worshiped, and the sorrows these gods have brought into the world, the pain, the the same position to-day, but his power aristocracy, we destroy the right divine; is lessened, and it is lessening. It is not as strong to-day as it was when I was a and manhood.

The world's made to be and the world's pods, it is enough to drive one made for pity. I look back along that woo, the blood, the torment, that blister mad for pity. I look back along that awful record of my race, I see the snake god waiting in his cave for the victim, the baby, that must be given him to appease him, while the mother walls without. I see altars red with blood, tellectually and spiritually, than anywhile the sacrificial knife plunges into thing I have seen in column after column the white bosom of the maiden. I see other altars, where goats and bulls are of spiritual phenomena, with which oun done to death, and still others, upon Spiritual papers are filled. Yea, verily, sacrificed. I see the palatial cathedral, fringed about with the wretched huts of the people. I see the millions of delve into the interior of their own bemartyrs crushed out of life to put the ing, where alone the key is safely treasworld beneath the feet of priests. I see ured, waiting to be brought forth to unthat earth a place where crime is virtue lock the storehouse where are kept the and virtue crime, and bending over it, priceless gems of this wonderful "underthe black, starless night of religion.

INCERSOLL'S PROPHECY. I look again, and I see the herald star

God has palpably failed. Instead of I see the thrones crumole, and the creed, we want investigation, in ethics altars fall. Then come the days when as in other lines. That is good which is the churches are turned into schools, and the teacher sits where the priest good; not that which a priest says is good; not that which a priest says is once knelt before his empty sanctuary. I prophesy that popes, priests and

new religion of reason and joy is already here. The evangel of health and hap-piness is preached to willing ears. Soon no gibbet shadow will fall across this earth, no beggar's palm will be held out, no miser's scowl will deny him. Ours will be a folk without crime and without disease. I see life lengthen, love intensify, and fear die. I see a free world, emancipated after all the centuries, and see the real heaven here in the real earth.

Surely this shall be.

The having first designed a special Works on, regardless of advice from

Hence creeds, and sacrifice, and prayers,

designed change the course of his eternal

Or having marked Orion's grand dis-

Bearprayer.

Prayer criticises God-would break His plan.

To suit the selfish purposes of man

Which means, if anything, that he should make Some changes in His order for their

sake. Prayer criticises God's eternal laws, And seeks to change them for a selfish

cause. Would stop revolving worlds to furnish

made. A Moses, Joshua, and Christ, bave died

them, lied.
For never mortal, since the world be-

be done. earth shall stand,

planned. Prayer is rebellion of a finite race Against the Infinite, who fills all space Who of all worlds and creatures is the

cause And governor, with sure, unchanging

Contending nations, struggling for life, Cannot enlist the maker in their strife. Who best conforms to laws which He has made

Will least require a God to give him \$4,000.

SOME REFLECTIONS

On the Spiritual Uses of Life Forces

SOUL-LIFE - TEST AFTER TEST-ONE'S

OWN POWERS-CREATIVE FORCES TO THE EDITOR:-In your paper of November 24th were some "Cogent Thoughts Touching the Life Forces," from the pen of A. S. Landon, which seemed to me to touch a keynote, which, dwelt upon and followed out, would prove a lever to lift humanity far higher, inof personal experiences along the lines Spiritual papers are filled. Yea, verily, the divine command, "With all thy getting, get understanding," has a meaning so deep that the masses seem afraid to Never will they come forth standing. unless we reach for them. "Seek and ye shall find."

And then the "future"-what does it

A well-improved future simply signifies a more positive condition of soul or life, which may be reached while still in this and eternal Now.

Instead of wasting hours and weeks and years of precious time, following after mediums, to get test after test as proof of a life beyond the grave; or neg-lecting the everyday duties of life to "sit" for some particular form of mediumship, because somebody else has it; if that amount of time were spent in getting acquainted with one's own powersthe powers of God that dwell within each human soul—there would be a greater "development" than most mortals have

We should soon discover that there are spiritual potencies within ourselves, undreamed of in the lethargic sleep we

have been indulging in.
Whether these spiritual potencies would constitute the "spiritual body" referred to by Paul, might be a question of doubt, but that they belong to the real m of spirit to which the real spirit ual body does belong, there seems no room for doubt; and belonging thus to the spiritual must be immortal as all

The important question to be solved by every human being is: how can I in-. crease my own spiritual powers and potencies? how can I make the most of se forces with whi acquainted. in myself?

Brother Landon recognizes and sets forth the first, the longest and most necessary step toward the desired development.

When men and women, in their search after spiritual light, go into the secret chambers of their own beings, and listen to the voice of God within, they will un. Oh! foolish mortals, pygmies of a clod! so vital a part of the "creative spirit," Think you that prayer can change the have a higher, diviner use than the gratification of physical desire, or the creation of fleshy bodies.

When these forces are thus used, it is. always at the expense of the spiritual. I am glad some of the masculine part of play humanity are beginning to "get undersuns, or traced the mazy milky standing" in regard to this law concerning the use of the creative forces of the way,—
Or Pleiades, Arcturus or Northern universe as manifested in human beings. I think, as a rule, women have sensed. Expect to change them otherwise with intuitively, this higher, more spiritual aspect of the positive and negative relations of life, and perhaps their thought has touched the brain forces of their brothers and caused greater illumination

to both. Brother Landon's article should be read thoroughly and pondered uponyes, and acted upon, for the good of the MYRA F. PAINE.

During the gold fever in California, beef brought 40c a pound: butter \$1; eggs were \$1.25 a dozen; a hen sold for \$2.50, and milk at 25c a quart. Augustus paid for a grouse 30c; doye,

24; for a partridge, 48c; for a duck, 60c; for a fat goose, \$3; for a hare, \$2.20; for a pheasant, \$1.60. King Alfred once gave eight hides of

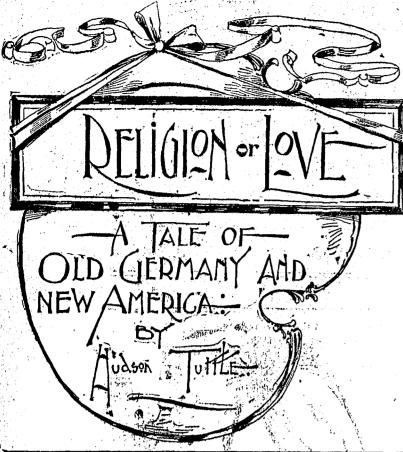
land for a book. There were about 960 acres in the tract, but the title of the book is not given.

According to the accounts found in the library of Nebuchadnezzar, wheat cost about 10c of our money a bushel. and wine Ho a "cupful," about two

The hennins, or huge head-dresses, worn by the ladies of Paris during the fourteenth century often cost as much

The old sheepskin cloak mentioned by Paul, probably cost him about \$1, as that was the common price at that

hippopotamus, brought from the Nili to Rome, by order of Titus; to celebrate the close of the Jewish war, cost



until he became unconscious.

"Beast! I am glad he went off so easi-

eyes. Darkling night was settling down,

perhaps to her for the last time, and beyond the hills were tipped with light,

token, and am commanded. Thou, oh Jesus, with thy thorns, forgive me if I repine. I will, as fate decrees."

for a smile, Martesque entered.

never allow myself to be defeated."

you in the regular way. O. don't start. I am not a snake! Yes, marry you, and

gade. If I return with you he will par-

"Marry you! If the globe were yours,

come charmed with each other."

"What say you, my dove?" he said,

greatly disturbed him.

possible help for you."...

means.

don me."

CHAPTER XIV.

Persecution.

In the first story of the tower Martesq had furnished a room in accordance with his ideas of luxury. Gross and sensual, he was not content unless his surroundings were the same. A soft couch on one side, with wolf-skin rugs on the floor: chairs with bear-skins thrown over them indicated his savage taste. The walls were high, the windows narrow and the aspect of the room like that of a prison. In this room Lorenzo and Martesq were passing the evening in conviviality. They were seated on opposice sides of a round table on which "Reget I am gled his year were cups and two bottles covered with the mould of years. The countenance of Martesq had become more villainously bestiai in expression. Lorenzo, his opposite in many respects, had also changed for the worse.

"Here, let me fill your cup to the brim with this red wine from the Rhine. In has been in the cellar of the monastery for twenty-five years. I sent the old man over there and told him to say we had a sick saint on our hands needing their best. Hal ha! So we have, and it's myself; and you! Ha! ha! You

"Fill again!" cried Lorenzo, "that is nectar worth being a saint for. That was sharp of you, and I'll stay with you until it is gone."

"No, no, not so fast. There is one swallow more. You are not to become quite a swine as you were last night. I want to talk with you, and after that you may drink ten bottles, if you de-

"Drank to the last nail!" cried, Lorenzo, smacking his coarse lips. "Oh, that I were a wine-casket! Then I should be filled and satisfied."

"Well, you are in a fair way to be. If you keep on you ought to become a monk, or a holy father, and carry the

keys of the cellar."
"Hold, now," cried Lorenzo, nettled,
"you like wine yourself."

"So I do, and water is a stranger to me. Water is good to make the vine Her eyes fell on a narrow cleft in the grow, that is all. Wine and women! wall, and examining it she found an airaround and deny. I am honest and speak out. Ha! ha! how I laugh when Ttle up an honest swain and his sweetheart for life, ''till death, etc.' Good Lord, it's hard on them, but for religion

they'll bear it."
"This religion of ours is a handy garment and does not pinch, does it? "Pinch! Not us; but Lord, it pinches the people. It pinches their money all

way from them into our pockets, and if they rebel, we pitch them to the devil."
"What about your mission?" asked Lorenzo.
"Why, I forgot. We are sent by the

holy Jesuits as missionaries to the Indians in North America." "Oh, Lord! Do they make wine?"
"No, fool, you'll have to keep sober, and you will have nothing but villain-

"I won't go," he said doggedly.
"Yes, you will go. We shall start as

soon as some urgent matters are off our hands. I have a girl here, one of the Bertheldorf heretics, all of whom I promised the council to deliver into their hands, like a fool."

their hands, like a fool."

"You name yourself honestly. Who had enough of heretic-catching. Who do you enlist in this pious scheme?"

"You, of course."

feet.
"Yes, that is my intention. If it fails,
"If it succeeds, you'll catch the racket; if it succeeds, the glory will be mine," replied Martesq, with a sneering laugh. "Here, take more wine, and mayhap you will take arrant poltroon.

He took a bottle in his hand and dexterously drew the cork:

"Ah, here is the fragrance of the blossoms and a fire that would give strength to Samson. Take a full glass, you'll not soon taste the like. I helped the lamb feels about so in regard to the ent in thought, of a liberal and philomyself to this bottle when I said mass lion, yet the lion loves the lamb so well sophic mind, she accepted the truth of

eyes began to glitter like a snake's, and his courage to boast of his exploits.
"Now for your scheme," he said.

"You hate Dencke?" "Hate! that word gives no expression to my feelings."
"It would afford great pleasure to the

"Just so. Well, now, you will go to the castle and bribe some one to open the gate for you. I will send some soldiers, who will, when you admit them, fervently.

"Whom shall I bribe?" asked Lorense, perplexed and frightened.

delight to represent on the head of Madonna, and said: "In God!" For a moment the wretch was over-

awed and codfounded. His assurance quickly recovered. "God!" he replied, with a coarse laugh,

"God! He is dead or asleep for aught any one knows. He didn't appear when your friends were tortured. He has not been seen here for a year, while you have prayed every day. He is proba-bly asteep or gone away. Oh, you can't ghten me with God, pretty one."

How is it possible for a man, created in the image of God, to become such an incarnate fiend! Is it possible you had a woman for a mother, who loved and cared for you?" she exclaimed in pity-

ing tones.
"Oh, yes, I had a mother," he replied scoffingly, "rather a pretty woman, who died in the street, from which the friars took me and made me what I am-all I am, which I now bring and cast at your

"Which I spurn as I would a loathsome reptile. "How pretty you are!" he exclaimed "When you are in repose you are not handsome, your face is too tame. Excitement brings you out. Flaming with anger, you are charming, quite divined I must see to it I keep you angry." He

stepped toward her. ... You have

The priest did not need urging. He With a sudden movement she disen pen in their behalf. drank and talked, and talked and drank, until he could talk no more. His head gaged herself, and drawing the dagger fell lower and lower on his breast, and from her belt she cried: "Heaven sent at last he slid from his chair to the me this for my defense, infamous cow- liberality, and quotes the words of some floor, where he remained, limp, as he ard, and my arm is nerved by the blood noted Catholic divine, in order to show

ly. Now he may sleep while I go to my cage and make my bird sing, if she will to the door, and as he stepped back-slyly undermine our constitution.

Shrank back, retreating before her blind Americans, that they can more land's dollars to swell the coffers of an out."

PATHER MCI YNN.

FATHER MCI YNN. wards over the threshold his hed caught, stone steps, worn by countess feet. Helloise had passed aday of anguish. She was impressed with the imminence of coming evil. Desperate as her condition had been and completely in the power of a man whom she knew as utterly base and heartless, she had maintained her conrage, had hoped against hope, and preserved her constant faith in the protecting care of the Father. She knew the danger, but it seemed far of and possibly might be averted. With subtile prescience she now felt that it was near at hand and hourly expected. was near at hand and hourly expected right and justice, which to a true wo- endorsed our institutions and public bones" sent for a priest and he rebelled

was near at hand and hourly expected the blow of fate. Weakened and depressed by the terrors of her captivity, she had given way to weeping, and in the twilight knelt beside her couch and prayed. A strange, delightful influence fell over her in magnetic waves, and she felt the presence of an angel who whispered softly: "Thy mother is with thee; be of good heart, for the way will be made plain unto thee."

She arose strengthened, and as calm as the sea when the storm-waves are looked out over the river with longing eyes. Darkling night was settling down.

The crisis passed, she sank exhausted from the suffered panes of the old "bag of three."

She arose strengthened, and as calm have been given cups of such intense looked out over the river with longing eyes. Darkling night was settling down.

The crisis passed, she sank exhausted on her couch of straw. "What is for closed door means starvation. Well, I thousand saints have suffered panes to which starvation is pleasure. Tought not to complain, when so many others like this of mine is a honlar three dead past, as the sea when the storm-waves are looked out over the river with longing eyes. Darkling night was settling down.

The crisis passed, she sank exhausted on her couch of straw. "What is for closed door means starvation. Well, I thousand saints have suffered panes to which starvation is pleasure. Tought not to complain, when so many others like the presence of the color of straw. "What is for the old "bag of three," He tatter also at the latter also at the latter also at the latter also at the latter also at the humble pie, went to Rome, and grawled at the feet of the old "bag of three."

Working IN THE DARK.

Dr. Peebles condemns the A. P. A. for working in the dark. It takes its include with praises for popery, and he no longer endorses the public schools. When he was an outcast from his sect, seven years ago, Protestants put useless to cavil over the dead past, as

stairs; the key was applied, the door officiated at the funeral, which was opened, and with a leer that he intended largely attended

"I come," he said, "for a final answer, and I warn you that this evening ends Joseph Lee passed to the immortal the controversy. Further, distinctly understand that in an affair like this I life, at his home near Moravia, N. Y., It will take years and years of slow January 5th, in the 82d year of his age. Growth before Romans are liberalized. He was a staunch Spiritualist for years, We will say, for the sake of Dr. "I know," she replied with forced calmness, "what else?" and left this as a rainbow of beauty to Peebles' argument, that even supposing "Dr. Peebles is one million cheer the dark sky of earth-sorrow for some few are growing liberal, they from where he ought to stand." "The inquisition is at my command."
"That I also know. You robbed me of my dearest friends by its hellish "I will be fair with you; I will marry

In the lonely hours, sister, Angels hover ever near; And among them there is one more Familiar face to cheer; It is thy loved companion Only waiting for you here.

S. A. WALTERS.

you'll catch the racket; if it succeeds, the glory will be mine," replied Martesq, and all mankind your slaves, and you with a sneering laugh. "Here, take more wine, and mayhap you will take more heart, and not show yourself an or show yourself an You! Perfidious serpent, with the bru-1895. She lived many years in Cass You Perfidious serpent, with the bru-tality and cruelty of a fiend of hell; no words can express my detestation and horror of you!" 1895. She lived many years in Cass county, Mich., but the last five were spent in the home circle from which she took her flight, and where tender min-"Ha, ha!" he laughed, "a fine speech istrations were bestowed upon her in which you will soon retract: I suppose the helplessness of paralysis. Independmyself to this bottle when I said mass holf, yet the holf loves the lamb so well sophis mind, she accepted the fruth of for the earl."

The subservient Lorenzo drank, at fair offer. If you wish to go elsewhere ties she has now entered upon. Three sliws a drop to pass untasted, but finished by gulping the remainder. His the forests of that wild land we shall be services, conducted on Sunday, the 13th land we shall be services, conducted on Sunday, the 13th land we shall be services, conducted on Sunday, the 13th land we shall be services, conducted on Sunday, the 13th land we shall be services. inst., by Mrs. Emma Nickerson Warne. She was silent, but her eyes were fixed The body was taken to Dowagiac, Mich., on him with a steadfast gaze which band, who has awaited her coming for twenty years.

"So, so," he said, as though bantering a child, "you scorn fair methods. What have I to do? You have been here of 59 years. He was a true state that it is a child, "you have been here of 59 years. He was a true state that it is a child, "you have been here of 59 years. He was a true state that it is a child, "you have been here of 59 years. He was a true state that it is a child, "you have been here of 59 years. He was a true of the state of t "Their blood offered as a sacrifice, for instance."

a child, "you scorn fair methods. What have I to do? You have been here nearly a year. You have been here nearly a year. You have rejected my proposed kindness and love. I am tired of laughed hoarsely at the pun. "Do you understand?"

"Yes, it means a fire."

a child, "you scorn fair methods. What have I to do? You have been here nearly a year. You have rejected my proposed kindness and love. I am tired of it. You understand?"

"Yes, it means a fire."

a child, "you scorn fair methods. What have I to do? You have been here nearly a year. You have rejected my proposed kindness and love. I am tired of it. You understand?"

Which is all a child, "you scorn fair methods. What have I to do? You have been here nearly a year. You have rejected my proposed kindness and love. I am tired of it. You understand?"

What have I to do? You have been here nearly a year. You have rejected my proposed kindness and love. I am tired of it. You understand?"

What have I to do? You have been here nearly a year. You have rejected my proposed kindness and love. I am tired of it. You understand?"

What have I to do? You have been here nearly a year. You have rejected my proposed kindness and love. I am tired of it. You understand?"

What have I to do? You have been here nearly a year. You have been here of the work of the work of the year. You have been here nearly a year. You have been here of the year. You have been or with more pleasure than he at the ossible help for you."

"Yes, there is help!" she exclaimed Nr and worker for many years. Our street, our lites we keenly feel, but Spiritualism hear the comforting friend in our "Where?" he asked with a sneet, los been the comforting friend in our she raised her arm toward heaven haseavement, as we know we have the mpressively, while her face was sur-rounded with an aureole such as artists assu GEO

GEORGIA COOLEY.

A WOMAN IN IT.

AND SHE STRIKES VERY FORCIBLY.

over the earth, in a religious sense, but

we shall be free to choose our own gods.

This is as it should be. The A. P. A.

no longer necessity for it. Whatever

right to condemn it so severely. It

may have a mission to work, even if he

A great lesson has been taught to the

bless it for this. It teaches them that

institutions. It was a lesson they had

to learn, sooner or later, and if the

A. P. A. has taught it, then its mission,

perhaps, is accomplished. To sum up

the matter, it is right that the A. P. A.

will. If there is no call for it, in time

must allow that the two factions occupy

POLITICAL PUDDINGS.

country, who sticks his fingers into their

American pope, located in America Romanists come to America, enrich

DR. PEEBLES MILES IN ADVANCE.

RIGHTS OF EVEN A FLEA,

believing that, as it was projected on the earth, the earth owes it a living.

So, God bless the Doctor! He means

well, and is far ahead of me, for I have

country in their power.
The Doctor did well in his last arti-

cles. I bow to his spiritual develop-

for many issues back, contains such arti-

cles from your pen, and that of

useless to waste words upon them.

THE STATE OF YOUR PULSE.

I smile at Brother Lockwood asking

unequal attitudes.

She Thinks Dr. Peebles More Able ular sect will be allowed to domineer

And Says There Is a Necessity for sprang into being because there was a the A. P. A.

Than His Opponents.

And Wishes It Godspeed.

is, is right. Dr. Peebles does not know but that the A. P. A. had its origin upon the spirit side of life. He has no TO THE EDITOR:-I read Dr. Peebles' last letter in your paper. Is it not too bad that this centleman is so wrought upon by this controversy condoes not see it. It may have emanated from the shades of Washington, Lincoln cerning Romanism? I hope, for his sake, that we can arrive at some conor Jefferson, for all he knows. Great movements like this mean something. clusion without causing further anxiety, for, at his time of life, I feel that his offended me past endurance. Blessed for at his time of life, I feel that his Mother, what shall I do? Shall I sacrifice myself, or shall the transgressor with it. I know that there is some mistreed to the reward for his evil deeds? Romanists by the A. P. A., and we can the American' people are on the alert, and will protect to the bitter end our What have I done that I must die? No, I will live! Justice shall be answered by justice."

"That is for you to find out. You are acquainted with the servants and must see the contract of the servants and must see the contract of the contract of the servants and must see the contract of feel your way. You must be off to-mor-feel your way. You must be off to-mor-fow. Here, another cup success to you and death to heretics! Take the bottle and drink yourself under the bottle and drink yourself under the table!"

Approaching, he laid his coarse hand on her shoulder:

the chained and no one can hear you. lleges possessed by his brother. These sentiments do him honor, he evidently would not wrong the poorest and humblest in the community; such, in his opinion, are entitled to all that ileges possessed by his brother. These sentiments do him honor; he evidently exists. This century called for it; another may not. If it is right that it should die away in another era, then it laid his coarse hand on her shoulder; his opinion, are entitled to all that "I'll have no more parleying or delay," others enjoy, and he, for one, wields the to come, it will pass away. Dr. Peebles

MERELY A SUBTERFUCE.

When Brother Peebles speaks of the descending from a long line of heroes.

Martesq listened while he talked; The earth has been offended long watched him as a cast watches its proy, until he become good American citi
watched him as a cast watches its proy, enough with you."

Indicated in a foreign that they have seconded from the Pope, and have become good American citizens. he designates only a very few of land wags things to suit himself. Sundantially the land wags things to suit himself. enough with you."

With flashing eyes and uplifted hand she advanced as though she would execute her purpose. Involuntarily he shrank back, retreating before her blind Americans that the sheat the

When he was an outcast from his sect, seven years ago, Protestants put the Doctor suggests. We know the ceived hundreds of dollars for lectures.

Passed to Spirit-Life.

Passed to the higher life, from 32

Pass while beneath were growing snadows.
Her eyes fell on a narrow cleft in the wall, and examining it she found an arrow cleft in the wall, and examining it she found an arrow cleft in the wall, and examining it she found an arrow cleft in the wall, and examining it she found an arrow cleft in the wall, and examining it she found an arrow cleft in the wall, and examining it she found an arrow cleft in the wall, and examining it she found an arrow cleft in the wall, and examining it she found an arrow cleft in the wall, and examining it she found an arrow cleft in the wall was a few which with a country, and an cognizant of the world at the touch, but the long blade had and only sister of Mrs. L. Pet Anderson Boves. The funeral services were conducted by Mrs. Dr. Jackson.

Solar Biology.

By Hiram E. Butler. A scientific method of deline that Eye cursed the world are the world at the touch, but the long blade had and only sister of Mrs. L. Pet troubles of the clergy in New York and been coated with some material which were conducted by Mrs. Dr. Jackson.

EXPERIENCE IN A NUNNERY.

Country, and an cognizant of the do for Catholicism; it is enough for me that Eye cursed the world are country, and an cognizant of the world at the touch, but the long blade had and only sister of Mrs. L. Pet troubles of the clergy in New York and the world at the touch, but the long blade had and only sister of Mrs. L. Pet troubles of the clergy in New York and the long blade had and only sister of Mrs. L. Pet troubles of the clergy in New York and the long blade had and cognizant of the world at the touch, but the long blade had and only sister of Mrs. L. Pet the clergy in New York and the long blade had and cognizant of the world with seven place and business qualifactions. Conjugate the clergy in New York and the long blade had and cognizant of the world with seven place and business qualifactions. Conjugate the clergy in New York and the clergy in New York and the world with seven place and business qualifactions. Conjugate the clergy

were conducted by Mrs. Dr. Jackson.

EXPERIENCE IN A NUNNERY.

The she heard heavy steps on the their she key was applied, the door opened, and with a leer that he intended for a smile, Martesque entered.

"How as a month, and it was a protected it from rust, and it was an expulsite figure of Jesus—"I accept this counter, I was placed in a nunnery, that the death of my for Americanism I would die. For the Marchaeler of mouthed protestations are not sincere.

It will take years and years of slow We will say, for the sake of Dr. IVE THINKER, one writer says: her, his aged companion, who must stay a little longer in the mundane life. Several children by another union survive him.

Some are growing neers, they lit may be better to be off than to be a would be excommunicated from the million miles in the rear. For my part, thurch. What cheace, then have the lithink that the Doctor is miles in admired in the more ignorant masses of Romans to be. come enlightened and cast off the papal has become so godlike that he cherishes yoke? None. In another century, per animosity for no man, but would fight haps, the priests will dare to speak. It for the is only a few of the latter, now, who are liberal. The common mass, those who vote, are as completely under Romish and perhaps bare his arm to its fangs,

rule as ever. WHAT TICKET TO VOTE.

Only this fall, my neighbor's servant girl came back from church, saying not reached that perfected state where that the priest had that day directed I can believe the utterances of a few the parish what ticket to vote. It may crafty priests, and wish to place the are guilty of uncharity and injustice; cles. I bow to his spiritual develop-yet, as the case now stands, I think the ment, and to the logic and flow of words A. P. A. is a necessity. While we are brought to bear upon his subject. They waiting for Romans to come out into deserve due credit; they are masterly the light of the nineteenth century, efforts, and I, for one, appreciate them, shall we sit calmly down, while the His vision was beautiful, and I think Catholics over our heads? Should not constitute the whole world; we are Greek not meet Greek? If Americans all different, and have guides who think see that Romanists are bent upon differently.

ner de quiescent?

NOT IF HIS BLOOD FLOWS.

Dr. Peebles cannot know that a Catholic reverences his church more than anything else in the world; for generations he has been the pit that it is the only religion, and his will televate the part of the pit that it is the only religion, and his will televate the pit that it is the only religion, and his will televate the pit that it is the only religion, and his will televate the pit that it is the best and the pit that it is the only religion, and his will televate the pit that it is the best and the pit that it is the pit the pit the pit the pit that it is the pit the tions he has been there it is the seess all the fire of youth, yet it must only religion, and he will tolerate no other not if his blad form. other, not if his blood flows. This is a length. THE PROGRESSIVE THINKER peculiar trait in this people. All Roman priests hope one day to reach the apex and rule over our country.

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ON DR. PEEBLES' SIDE.

Now, there are too many odds against Brother Peebles; too many writing against him, and I want it understood that I am on his side, for I am always on the weakest side: my friends all know that. In this case, however, the weak-WOMAN'S LAST WORDS

must not be given over to any one religious sect. The Protestants will see that the Catholics do not prevail; the Spiritualists and Liberalists will see that the Protestants do not deprive us of our rights, and so on. America will work out her own salvation. No particular sect will be allowed to domineer

She Thinks Dr. Peebles More Able

must not be given over to any one related as I can, under the circumstances, and my own set opinions against Romanism. I think he is more able and scholarly than his opponents, and I see that he most strenuously objects to being asked the state of his pulse; it appears to agravate him, and I hope, in future, correspondents will refrain from delays so bers. I concur with the Doctor, as well respondents will refrain from doing so as it is foreign to the business in hand With deference to the opinions of all, fraternally,

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others. Rest content now, brother, and let me have the last word-I am a wo-man, and the only one, I see, who has CHRISTIANITY A FICTION. yet entered the lists. They do not unerstand you, these others; I do; it is The astronomical and astrological origins of all religions. A poem by Dr. J. H. Mendenhall. Price 50 cents.

STANDING UP FOR JESUS

the state of mine, I will here say, oheer | Fifty Years in the Church of Rome

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WOMAN.

A RARE TREAT.

The Great English Author Will Appear in \$ a Series of Articles.

THE FAMOUS CHAPTERS, according to their tradition, went out from Spain, and settled in Cairo among

Cibbon on the Origin of Christendom.

BY PROF. EDWIN JOHNSON. Of London, England.

In response to an invitation from the editor, I have pleasure in writing a few notes, which I should wish to be suggestive rather than exhaustive, on the famous chapters in which Edward' Gibbon treated of the rise of the Christian

The great difficulty under which I labor is this: So great is the admiration, and I may say affection, in which I hold one of the most truly, "illustrious" of our English men of letters, I can hardly prevail upon myself to touch upon the matter at all, without following him exhaustively in every statement he has made. Leisure is wanting at present for this undertaking; moreover, it might prove tedious to my readers, were I to

detain them at so great length.

I will try, therefore, within a moderate space, to show that our admirable countryman, notwithstanding that splendid and haughty independence of spirit which so well fitted him to give an account of Christianity that should be free from all prejudice, has been deceived by the writers whom he consulted: the earlier of whom were sheer inventors, and the later of whom were mere compilers and re-editors of the fables of the originators of the system

My object, then, it will be understood, is not the eulogy of Gibbon, nor most certainly the depreciation of one who mever wrote, so far as I recollect, a silly ment or death, this must be the disposi-

cite passages from his fifteenth and six- ance of so distinguished a preacher as teenth chapters. I must confine myself Dr. Williams, of the spirit which anito the sources from which he drew his mates the church, how far has the church opinions, and which are indicated in the advanced in tolerance since it imprisfootnotes. He begins with the story of oned Galileo for disputing the astronomy the Jews; and what is his first reference? of the Bible; burnt at the stake Bruno. It is to the fifth book of the "Histories" Joan of Arc, Latimer and Cranmer ascribed to Tacitus, and published to a butchered thousands of noble men, wolimited reading world about 400 years ago. The passage was written by a professional enemy and satirist of the Jewjecting the dogmas of the church? I ish people; certainly by no old Roman, certainly by no Jew; and if not, then by a holy Roman-in other words, by a monk; and if by a monk, by a Benedictine; and if by a Benedictine, then at some time during the revival of letters, and certainly not before that peculiarly that from the beginning He had condemned the greater part of His children dark period we designate, in the figures of their own chronology, "1480-1520."

Were I writing for the first time on this question, my readers might well demand of me strong proof of these assertions. But since a hospitable welcome has been offered to my arguments by the editor and others connected with this That any substance from any planet of the church would simple the chirch would simple to the passages in the literature alleged to be of the old Roman Empire, referring to Hebrews or Jews; and repeat, without the smallest hesitation, that not one of those passages is other than spurious, and not only spurious, but malignant in the literature alleged, and not only spurious, but malignant in the literature alleged to the control of the con and not only spurious, but malignant in intention. In that position I shall be confirmed by any scholarly Jew who cares to go over the ground again, in part trodden by men like Bernays or Deutsch. What I have chiefly added to the elucidation of this question is the argument that Islam and Judaism are closely connected. The old Roman writers knew, and could know, nothing of the former system; a fortiori, they could know nothing of the latter. Again, the truly critical scholar of the Jewish persuasion who revises the Cabbalistic account of his own literature will find himself compelled to adopt these con-

It is perfectly clear that if Gibbon could not make out the true story of the Jews from the alleged old Roman passages, he did not make it out from their own accepted authorities. After citing some well-known lines from the text of Juvenal-which I bracket as false-on the inhumanity of the Jews, who are said to be forbidden in "Moses' secret volume" to show the way to a stranger. Gibbon says: "The letter of this law is not to be found in the present volume of Moses." But he adds, with his usual irony: "The wise, the humane Maimonides openly teaches that if an idolator its way in the teeth of the church, has never had and never sought laws to profall into the water, a Jew ought not to save him from instant death." Gibbon tect it from attack. It is a sorry confession for the church to make that it is took this statement out of the work of the French Protestant, Basnage, published early last century. Now, setting aside altogether the question as to whether the Jewish churchmen are more or less bigoted than other ecclesiasticsthat is not the point-I would call the attention of my readers to this curious use of the sources of Gibbon. Juvenal is said to have written in the "first century." His slur upon the Jews is only found confirmed by Gibbon in Moses of the "twelfth century," according to the Cabbala of the Jews themselves—i. e., In "Maimonides." Lastly, Gibbon does not ask himself who the "Son of Maimon," or "Maimuni," really was, or how he came to have his name rendered in Gentile and Greek from the Arabic, as it seems; or when he really "flourished," and what the authority of this great 'Doctor of the Doubting" amounted to. No! he quotes Monsieur Basnage, in his "Histoire des Juifs," vi., 28, bearing date early in the eighteenth century, or about 500 years after the alleged date of Moses' death.*

Here, then, I find myself stuck fast on the first two pages of Gibbon's history of and at the same time a "monkeye" for the primitive Christians. Impossible to \$4.50. know anything about them until we know something about the people they ever recognize to be their spiritual progenitors, the Jews; impossible (I say it most advisedly) to know anything about the sect or the caste designated as Hebrews or Jews, unless we can make out for it. Garfield. the personality of this their revered

the Arabs,
After all, instead of scrambling through Gibbon's finely-written chapters, and either denouncing or approving what we do not understand, it might be well for us to pause and consider anew the literary problems involved in the opening paragraphs.

*Maimonides, otherwise Moses ben Mai-mon, died A. D.1204.

[TO PE CONTINUED.]

LIBERTY OF SPEECH.

Ingersoll's Lips Should Be Closed, and His Pen Stopped.

REV. DR. WILLIAMS—THE INQUISITION Rev. Dr. Williams, in his letter pub- ists' Association.

an attractive orator may bring to many, we think, no matter how much we believe in free speech and an untrammeled press, that his lips should be closed and his pen stopped in such terrible work."
Against such un-American, despotic

lic, to enter my emphatic protest. The gentleman strikes a blow at what is than the entire amount that the associadearest to man-the right, after doing tion received last year. his own thinking, to express his honest thoughts. As I know of no means of stopping a writer's pen or closing an orstood there is a science of letters, as there is of every branch of human art.

Gibbon's work is in the hands of all: and it is needless, therefore, that I should cite passages from his first the passages from his first to sixty miles long. We went down into a coal mine, and the wonders of passages from his first to sixty miles long. We went down into a coal mine, and the wonders of passages from his first to sixty miles long. Joan of Arc, Latimer and Cranmer; men and even children for the awful wish we might conclude from the utterances of the gentleman that the church had advanced since the founder of Presbyterianism, in 1553, had brave Michael Servetus burned alive, because he had

> The framers of our glorious Constitution, guilded by the history of the intol-erance and persecutions of the church, most wisely inserted a clause guaranteeing to every American citizen the right to follow the dictates of his own conscience in matters of religion. It is

to the torments of hell.

fending it as a measure of justice than Colonel Ingersoll and his liberty-loving gheny. followers. But the moment that you set one religion above every other, whether it be Christianity, Mormonism, Buddhism or Mohammedism, you pervert the spirit of our institutions and deny to others the right that you demand for yourself. Our Government would remain no longer a non-sectarian governtarian government for the members of one particular sect. May American patriotism ever preserve our liberty, so dearly bought, from the fetters of ecclesiastical rule, which the history of the world has, in every case, shown to be inimical to liberty, progress and happiness. I maintain that Colonel Ingersoll has the same right to attempt to convert men to his mind as Mr. Talmage and the Rev. Dr. Williams have to convert thein to theirs. It is a very frail system of philosophy that must be labeled: "Hands Off.," to prevent its falling into pieces. What respect would we have for the scientist who would claim to have discovered a truth, and then obect to having it questioned and tested? But science, though it has had to fight

unable to stand upon its merits. J. C. WALKER.

crease one's own ability.—Goethe. Eloquence is in the assembly, not merely in the speaker.—William Pitt.

To accept good advice is but to in-

The devil never tempted a man whom he found judiciously employed.-Spur-

Prosperity is no just scale; adversity the only balance to weigh friends.-

Plutarch. Waste of time is the most extravagant and costly of all expenses. - Theophras-

The man that dares traduce because he can with safety to himself is not a man.-Cowper.

In the time of Augustus a female dancer was worth \$2,000; a flute-player who could also dance, \$3,000; a doctor \$700; a copyist, \$900.

It is reported that Elizabeth bought a 'catte of Malta" for \$5.25 from a sailor,

Childhood itself is scarcely more lively than a cheerful, kindly, sunshiny old age.-L. M. Child. If the power to do hard work is not

talent, it is the best possible substitute Make life a ministry of love, and it AROUND PENNSYLVANIA.

Items from W. H. Bach.

TO THE EDITOR:—Since writing my last letter we have been filling engagements at Titusville and Wilkes Barre, Pennsylvania, and are now at Pittsburg. Titusville is a bright, active town of about ten thousand inhabitants right in the center of the oil region, and from the city can be seen in every direction the large oil tanks where the crude oil is stored, while even the waters of Oil Creek that flows through the city has a coating of oil from leakage of the pipes and refuse from the refineries. Few peo-ple know that the kerosene oil that we use comes from the ground a dirty red color, and it is only after the refining process that it is fit to burn.

We found quite a nice society and a

great interest in Spiritualism there, and would advise any of the friends passing in that direction to give Titusville a

December 1st found us on the way to Wilkes Barre, Pennsylvania, where we found a small society struggling in the midst of orthodoxy to maintain itself. midst of orthodoxy to maintain itself.

They have been holding circles and not having any public meetings, but when the anniversary day arrived we held a public meeting at which we had quite a good attendance and added our mits to the grand total anthony department of the grand total anthony depar EV. DR. WILLIAMS—THE INQUISITION the grand total gathered that day for of the incomprehensible questions with the treasury of the National Spiritual me is: How do you find time in the

lished in the Baltimore American, December 29, says in regard to Ingersoll:
"Now, considering the appalling wretchedness that a gifted writer and writer and construction of the same and t I do not believe the Spiritualists of the generous response from every direction. wish especially to eall the attention of the people of the Northwest to it, and hope that they will join in a universal effort to assist it in its work. It has done a great deal in the one year, with sentiments, worthy only of a member of the limited means at its command, to the Inquisition of the Dark Ages, I wish build up and put Spiritualism on a betas a liberty-loving citizen of this republer ter basis. The one fact that it has given

I was engaged at Wilkes Barre for the purpose of developing mediums, but we held several public meetings that were ator's mouth except those resorted to by well attended and aroused the ire of the preachers and a sleight-of-hand performer, but that is all in the business.

down into her sanctum sanctorum and see her divine revelations. Great trunks of trees and stumps are found that are changed into the best fuel ever found by Think of a solid mass of coal eleven feet thick and extending miles in every direction, and this under from two hundred and fifty to three hundred feet of ground. The coal is enclosed between two layers of slate, and very fine fossils are found in this slate where it joins the coal, while the slate itself is said to contain some very fine crystals.

In some places there are three veins lower vein, and as they come nearer the surface there is a decided decrease in coal mines is thrown out in great piles and catches fire by spontaneous combustion and burns for years. It is a grand sight in the night to see the piles from fifty to one hundred feet high all covered with streaks of fire, like unto mol-

itualist societies in this city and Alle-

At the Pittsburg society we found Mrs. Whitlock, who addressed the meeting in her usual pleasing manner, and T. Grimshaw, the pastor of the society, presided in a very acceptable way. They have a lyceum, which we attended, but as the weather was very cold the attendance was small.

As for myself, I am here to develop mediumship. We have held several circles, with good results. At our first circle, one who never had any evidence of trance control, and who was a new investigator of the subject, showed signs of trance control, and at the third circle was unconsciously controlled by her father, who spoke through her.

Our second circle started Wednesday evening, and at the first one a gentleman who had been seeking mediumship for five years without success, was controlled and spoke a few words, while at the second he was controlled and gave us quite a talk. Others are progressing finely, and the result of the two circles will be at least half a dozen mediums developed.

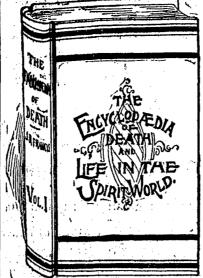
I have some open dates for the season of 1895 and would like to hear from societies or circles who wish my services as trance and inspirational speaker and developing medium.

Address during January, Pittsburg, Pennsylvania. W. H. BACH. Pennsylvania.

"Voltaire's Romances," translated from the French. With numerous illustrations. These lighter works of the and how the invisible forces are applied. brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

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During the time of Christ two sparrows were sold for a farthing, or, according to another evangelist, five were sold doctor, the man of Arabic name, who, will always be worth living, Browning. for 2 farthings.



Any one who sends us tour trial sub scribers can have the Encyclopædia of Death, and Life in the Spirit-World, sent to him for 50 cents. Every Spirit-

G. W. Brown, M. D., prominent as editor, publisher and author, says: "One midst of your multitudinous duties as editor, publisher, business manager and general factorum of THE PROGRESSIVE THINKER, to compile, print and publish your one and only Encyclopedia of Death, and Life in the Spirit-world. The book is splendidly gotten up."

THE LAWS OF CREATION

From the Multiple of Units Is the Magnitude—The Action of Invisible Forces.

cept by the imagination of bodies so mi-nute as to be incomprehensible. Yet we have to entertain the atom theory to covered, and you often now suffer matter is but a force. By the constant der, back and hips, as the result of the forward movement of the earth with the fall." sun, nebula in space comes in contact with the atmosphere so near the earth as to reach hydrogen gas; and then, by the laws of another a small huming the laws of another as the laws of another laws of anoth because it is within its force of gravity.
And thus we have one mode of creation by electric force.

and gentleman, and exclaimed:
"Twenty-six years ago I see you back near the Atlantic coast, in one of the

ing in contact, a planet possibly may be formed as a portion of some new world in stellar space. These portions of nebula are maintained in a very exof coal and in others a less number. The of nebula are maintained in a very exbetter quality of coal comes from the panded condition, and in this regard the action of invisible force is first bethe size of the vein, until it is too small molecules; and not unlike the action of to work profitably. The waste of the force in steam. When a body of consolidated nebula is brought to an exam-

work waiting for us. Sunday we at date in space, it becomes a planet large to me, and told me every word I had is to be built up on the co-operative brilliant throughout. a crust air or gas which never leaves had received the tests. the planet, as examples abundantly prove in this system. Then instead of the slow-moving nebula there is an increased motion in proportion largely to its increased density. Its center of motion now becomes eccentric, and it has become an opaque body around some At Carnegie Hall in Allegheny we central body; as an instance, the aster-found E. W. Sprague, who spoke to a oids, etc. So surely as nebula becomes large and attentive audience, while the a planet, so certainly in this system all Allegheny Society is well provided for of its nebular forces which were acting Frank T. Ripley. Brother Ripley and reacting within themselves now are has improved considerably since I last acted on by the sun to exert themselves saw him on the platform, and has few to keep up with the sun and go around equals as a platform test medium. The serious error of all time and by

> independently of its atoms and molecules. The earth has the three nerve centers—the eccentric center of motion. the negative and positive magnetic centers of motion, and an electric force applied transversely to the magnetic forces. Especially how invisible forces perform the function of deflection round yond any question that the center of eccentric, and it is demonstrated that circle or a straight line; neither does the sumpull on any planet any computa-ble amount. Neither does the planet pull on the sun to any extent whatever. In the "System of Astronomy" by the writer it is shown beyond any doubt that

equilibrium in all its members. Neither

all scholars heretofore consists in treat-

Home address, Port Angeles, Washigton. PROF. D. C. SEYMOUR. ington. there is no acceleration, as per Kepler, of any planet. And therefore those conditions which are attributed to gravity says It Was His Own Production. are the result of lever force. We only know by the motion of the planet where to pardon me for not answering your about two miles from the center of the cause. planet but if gravity was a potent force issue of December 8th, W. T. Moffett the center of motion must be in the center of the planet. But such is not the
fact; the planet is like all other planets

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tional effusion inspired by a skeleton in at equilibrium; a guided round by any force, except as a result of its own more hecular particles put in motion by the months. I can assure you I never saw sun's vibrations. Sir John Herschel, the original in the British Museum page 217, in his 'Outlines of Astronopinned upon a skeleton. I have not my," 1856, states that "the moon's orbit has a continual tilting motion of the plane itself." This fact is true and the cause is the screw-path, and the "tilt" or could have read or copied it. J. W. DINSDALE. twist amounts to about 164 degrees in one sidereal year. Herschel, however, did not venture to state the cause. The entire solar system is one of perfect

which it is maintained. And by these uniform motions the action on the opaque planet is one of constant culmination and recession; and of this is the evolution we have before us.

The sun is said by eminent scholars to be hot, but it is not shown that we could see any of the sun's nebula if it were 20,000 miles distant, nor is it shown how any heat can be sent through a perfect vacuum, nor why the sun does not heat the moon as well as the earth. It is evident that we have many things to learn of the sun before the many are satisfied. If we consider the sun to heat the earth as fire heats a room, it must be found that the sun in space, if as hot as stated, would not heat the earth the least perceptibly, for the want of some tangible radiating surface. We, of course, would not be heated without the sun, but the correct theory in no text, book is pointed out. The sun appears to heat the earth as a fire heats, but the sun appears to go round the earth. Neither is true. G. L. CHAPIN.

BRITISH COLUMBIA.

we came here to Nanaimo, and have occupied the Good Templars' Hall, for the Spiritualists of this place, for three Sundays, Dr. Mary Seymour and myself both occupying the rostrum, while I gave, in closing, character readings and clairvoyant tests, nearly every one being readily recognized and acknowledged. To one old gentleman, whom I had never seen before, I said:

"I see you living in a foreign country, beyond the big ocean. When a boy, you were living in a small cottage, in a small valley, surrounded by high hills or mountains, and the houses were very thick, but small in size, yet comfortable. Then I see you in a city, but later in life you came to this country. While on the sea you encountered a great storm, and thought you were all to go to the bottom. A death occurred on the ship, In regard to the foregoing the whole material universe is involved. Of large to you was a great novelty. Later in bodies we have some conception, but no conception of the atom is attained exavoid the theory that all that is termed | rheumatic or other pains in the shoul-

the laws of creation, a small burning mining shaft, where he fell about thirty body is formed and sent to the earth, feet, etc. I stepped up to another lady

In far-distant regions vast bodies of nebula are found slowly changing their positions, and in time, by two bodies coming in contact, a planet possibly may be formed as a portion of some new long the formed as a portion of some new long the formed as a portion of some new long the formed long the form

ago they had had the experiences and suffering I had so well described.

Turning to another gentleman, I said: "When you were a little toddler, I see tween the atoms and then between the molecules; and not unlike the action of force in steam. When a body of consolidated nebula is brought to be a body of consolidated nebula is brought to be a body of consolidated nebula is brought to be a body of consolidated nebula is brought to be a body of consolidated nebula is brought to be a body of consolidated nebula is brought to be a body of consolidated nebula is brought to be a body of consolidated nebula is brought to be a body of consolidated nebula is a body of consolidate the blood flowed very freely, A little ination it is found to contain all the same elements as those of earth, but differently compounded showing quite clearly the general with some way in the bedding. Afclearly the general unity of matter, and that the body being united with the earth's force becomes subject to the laws of the oblate spheroid.

date in space, it becomes a planet large or small as the case may be, and the blazing portion not at first uniting with as she was older than the brother who remembered the instances very woll, plan. Profits will accrue at once to those as she was older than the brother who who purchase the books it publishes.

wound from an accident; also when you came to America and landed from the ship, and was going out on the wharf, you struck your knee against some sharp obstruction, which caused you much pain and lameness."

She responded by telling the audience the fright from the bloody wound was true, and that she did hurt her knee in the manner described, and had to lay her injured limb upon the car seat in front of her, on account of the pain.

I have found the Spiritualists ing the planet as an entire sole, acting Nanaimo, British Columbia, a very intelligent and earnest folk, and

good mediumship is being developed.

Mr. George Campbell, the leader and president of the little society, is one of nature's noblemen, and a seer in a new way. He is inspector for looking for gas in the coal mines, and by spirit help operate the molecules of the earth to can see collections of gas, so as to give perform the function of deflection round warnings of coming danger, and thus the sun is not known, but it is known be- have the workmen warned on time, and the gas expelled before it has time to motion of all planets in the system is collect in sufficient quantities to execcentric, and it is demonstrated that plode. He says the gas looks like a the earth cannot turn on its axis and whitish cloud (yet no one can see it but produce only one more sidereal day than himself) and when he sees and tests it, solar days. Nature never formed a true he invariably finds it present. Thus is the Spirit-world reaching down into the very depths of the earth, to benefit humanity, and prove our religion to be true.

TO THE EDITOR:-Have the goodness letter ere this. The inequalities of time and many other contingencies was the cause. "Lines to a Skeleton," in your pinned upon a skeleton. I have not seen or ever read "Crown Jewels"-or any other collection of gems where I

Masonic Temple, Chicago, Ill.

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As there are thousands who will at first venture only twenty-five cents for The Producestive Thinken thirteen weeks, we would suggest to those who receive a sample copy, to solicit several others to unite with them, and thus be she to remit from \$1 to \$10, or even more than the latter sum. A large number of little them, and thus be able to remit from \$1 to \$10, or even more than the latter sum. A large number of little amounts will make a large sum total, and thus extend the field of our labor and usefulness. The same suggestion will apply in all cases of renewal of subscriptions—solicit others to aid in the good work. You will experience no difficulty whatever in inducing Epirituments to subscribe for The Progressive Thinker, for not one of them can afford to be without the valuable information imparted therein each week, and at the price of only about two cents per week.

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237 If you do not receive your paper promptly, write to us, and errors in address will be promptly corrected, and missing numbers supplied gratis.

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SATURDAY, JAN. 26, 1895

A Grand Enterprise.

There has lately arrived in San Francisco Bishop Gimyo Adaehe, a Buddhist missionary from Japan. His object is to teach the faith of Gautama, the Wise, to the people of benighted America. He desires to redeem us from our vices, and induce us to practice goodness for its own reward, not for the promise of a future heaven. The reports say he is very intelligent, the descendant of a long line of priests. Asked if he was not presumptuous in undertaking so great a task, he replied:

"No, I do not think I am at all presumptuous in endeavoring to convert America to Buddhism. My faith has existed for thousands of years, and it has benefited all those who have adhered to it. My faith is that of imperial Japan, and is the true Buddhism, which has been preserved in our temples, and by our holy men, as the faith of the most elevated men of the empire. I think I could convince you of its truth, if you would listen without prejudice. is not a revolting religion, and it asks nothing more than that men shall be pure, and do right to others. I shall give especial attention to seeing that the Japanese in America do not take up any of the strange faiths that are common here. Some of them are drifting into Christianity, which is not an honor.
A temple will be made ready, and as many priests as necessary will attend. I am 25 years old, and have built one temple, the Ichi Renshien Komonja, at Kioto. When Americans see the beauty and goodness of my faith, they will wish to learn it, and many will become Buddhists of my order. When I receive proper recognition from Washington, I shall begin my work."

As Buddish has no God who repented because he made man, and swept pented because he made man, and swept all away by a universal flood, save a flavored few; as they know nothing of him who determined to damn the entire race because their first parents ate aforbidden apple; as they have no God and the great satisfaction he obtains is with a closed bis appetite to be satisfied.

Your General Survey of the Spiritual pender them highly educational; worth is a book any one can take up and open anywhere and find an essay of a few that the early civilization in the valley late of the price of subscription in and of them anywhere and find an essay of a few that the early civilization in the valley late of the Nile is a survival of the lost conclude the varied spiritual phenomic and find an essay of a few that the early civilization in the valley late of the price of subscription in and of them anywhere and find an essay of a few that the early civilization in the valley late of the price of subscription in and of them anywhere and find an essay of a few that the early civilization in the valley late of the price of subscription in and of them anywhere and find an essay of a few that the early civilization in the valley late of the price of subscription in and of them anywhere and find an essay of a few that the early civilization in the valley late of the price of subscription in and of them anywhere and find an essay of a few that the carriers him can desire the price of subscription in and of them. Now we gratify them. Instead at the price of subscription in and of them anywhere and find an essay of a few that the price of subscription in and of them. Now we gratify them. Instead of the price of subscription in and of them. Now we gratify them. Instead at the price of subscription in and of them. Now we gratify them. Instead the price of subscription in and of them. Now a few lates of the price of subscrip who allowed his appetite to be satisfied with roasted doves, tender lambs, and eight-day-old babies, and finally, the blood of his own son; and as they practice what they preach, our sympathies the taxing of church property. This is "The Encyclopædia of Death, and Life are with the movement.

our era, Asoka, who reigned over all gard to ownership, should share equally is alive to all the demands of the hour, India, became a convert to Buddhism. At his instance, the third general council of the followers of that faith was held, and 80,000 missionaries were sent into all the world, to teach the glories of their faith. They visited Persia. Assyria, Babylonia, Syria, Phœnicia, Egypt, and, it is probable, went as far State treasury for that purpose, a thing the author of The Arcana of Nature anwest as Greece and Rome. In the revolution of empires the Western nations lost all knowledge of these Eastern nations, though it seems probable they wove portions of the old faith into the HAW. A

We are sure, if Buddhism was to overrun our country, and establish its mild and pacific methods on our barbarous ways, civilization would not be retarded in consequence. Instead of a single representative, let them come by stead of being a new combination, it is the questions and answers in this dehundreds and thousands, if they will. If they do no more than to hold the natives of Japan, now located in America, from falling into our habits of intemperance, vice and crime, they will deserve well from all.

A Solemn Question.

After all, we are not quite sure but this Sunday religion has served a beneficent purpose in the divine economy. One day in seven set apart to the service of God, six days in seven to practical life, is a great deal better than if all time was wasted on an abstraction. Had the custom been reversed, six days given to God and only one to productive labor, where would the money come from to pay the preacher? They who are so very zealous in the service of the heavonly powers on Sunday, seem to have little regard for them on week days; indeed, they are noted for lack of piety during the secular days. By giving six days to the material prosperity of the world, and to the advancement of knowledge, numenity has gradually risen from its a question which does not concern that your Publishing House may grow its savage condition to its present enlightenment. Given one more day in lightenment. Given one more day in in the London Chronicle. Let us hope have been still farther advanced. Rewerse the order, and give six days to when good morals and worthy actions will serve as passports to public favors, and low far above cannibalism instead of opinions on a subject even greater portion of the time. would the race be to-day?

Twenty-Seven Liars.

Any mean thing ever said or thought of Rev. Sam Jones, the great Southern revivalist, is now and forever withdrawn. He is a brick. He deserves immortality. The Hartwell, Ga., Sun tells the reason of our changed opinion this way:

An unusual incident occurred at the close of Sam Jones' sermon at Pulaski, Tenn., the other day. Stepping down from the pulpit, folding his hands across his breast and looking solemnly over the audience, the great revivalist said:
"I want all the women in this crowd

who have not spoken a harsh word or harbored an unkind thought toward their husbands for a month to stand up."
One old woman, apparently on the shady side of 60, stood up.

"Come forward and give me your hand," said the preacher.

The woman did so, whereupon Jones said: "Now turn around and let this audience see the best-looking woman in

the country."
After taking her seat the revivalist

their wives for a month past to stand

Twenty-seven great, big, strapping fellows hopped out of the audience with all the alacrity of champagne corks. 'Come forward and give me your

hands, my dear boys." Jones gave each one a vigorous shake, after which he ranged all of them side by side in front of the pulpit and facing the audience. He looked them over carefully and solemnly, and then, turn-

ing around to the audience, he said:
"I want you all to take a good look at the twenty-seven biggest liars in the

Fact and Speculation.

Mr. Bent returned from his exploraa series of lectures in regard to his discoveries, before the British Association. He detailed what is known of the past history of the country, described its people, showed their hostility to strangers and their religious fanaticisms, reserving an account of the archæological remains of the country for future use. When last heard from by us he contemplated returning there this winter, accompanied by his wife.

Geology teaches that the Indian Ocean, in all probability, marks the site of an ancient continent, which was slowly submerged. Hadramaut is the northmiles. As we find Semites possessing all the leading characteristics of the Jews, the parents of whom were never in Palestine, nor in any of the countries and east of the Persian Gulf, and a similar people inhabiting the region lying on the Gulf of Oman, and westerly through Hadramaut and Aden to the Red Sea, and can trace their remains blended with other peoples, in modern Egypt; and as we knew the Phœnicians,

As Buddhism has no God who re- ants of the submerged continent may Chicago!

Ought to Become a Law.

A bill has been introduced into the Legislature of Michigan providing for House, the issuing of the first volume of a move in the right direction. All prop-Two hundred and fifty years before erty protected by the State, without re- fact that THE PROGRESSIVE THINKER in the expense of protection. For purpose of taxation no question should ever that are breaking the shell of ignorance arise as to the use to which property is and inactivity. The department of put. If exempted on religious account, then the resources of the State are employed in the maintenance of religion quite as effectually as if an appropriation of public money was made from the prohibited by most State constitutions.

Not a New Word.

The term "Agnostic" was supposed to be a new word, compounded from the Greek gnostikas, to know, to which was there is no man in the world so well calprefixed the negative "a," making it not culated to be placed at the head of this to know; but in reading the Greek Testament the other day, as all pious editors should, we found in Acts 17:23, the compounded word, and rendered in the English translation "unknown." So, in-

Robbed the Churches.

Paul wrote very frankly about his doings, notwithstanding he was crafty tured, and the critical of our land, or with his guile. He told that same people, see 2 Chron., 11; 28:

the recipients of the robbery must have your paper. been humiliated, to have him tell all the world, and the succeeding generations,

robber to advance their prosperity. Young Russia.

The young Czar, in revising the list of Religio-Philosophical Journal must officers for promotion, which calls for have taught you many lessons, and given the age, religion, etc., of the applicant, you an experience wherein you have ran his pen across the column headed greatly profited. My wish is that your religion, remarking as he did so, "That paper may continue to progress, and edge, humanity has gradually risen from is a question which does not concern that your Publishing House may grow the wisest know but little about.

VARIOUS OPINIONS

FROM MANY LEADING AND ACCOMPLISHED MINDS ON THE PROGRESSIVE THINKER.

AN OHIOAN.

He Has a Comprehensive View of the Progressive Thinker

And Expresses Himself Freely.

TO THE EDITOR:-Now, Mr. Francis, I desire you to publish this article. It comes which you conduct THE PROGRESSIVE the Spiritualists of our country.

reports of the spiritual phenomena that abilities. are occurring in our land are unequaled by any other paper, and the fairness with which THE PROGRESSIVE THINK-ER deals with all mediums is remarktions in Hadramaut, and has been giving able; not that it is afraid to condemn a not a subscriber who cannot by a single fraud; but the slow and thorough in- hour's effort obtain another. That would vestigation that is given to all reports, conveys the idea to do justice. Many profound articles weekly appear, and some not so profound, but suited to the tastes and capabilities of its numerous readers. This great array of names-Wetherbee, Dawbarn, Richmond (Cora L. V. and A. B.), Buchanan, Howe, Hull (Mattie and Moses), Getsinger, Bach, Harper, Hodge, Moulton, Lockwood, Hon. A. B. French, Cadwallader, Beals, Underhill, Neely, Sweringen, Van Horn, Schufeldt, Babbitt, Olney H. Richmond, Mathews, Lane, Griffen, and hundreds of ern coast line of that ocean for 1,200 others, indicating a variety of intellectual talent and acumen, have become any journal." quite familiar to thousands upon thousands of readers throughout our country, and although we have met but two west of them, now located on the north or three of them, we feel so well acquainted with them, we imagine we

could select them from a great crowd. Outside of all these correspondents, the different departments of the classified subject-matters that you weekly in Nubia and Abyssinia, and, inter- place before your readers would make a splendid monthly or a fine periodical.

Your Transatlantic Eclectic Magawho colonized the eastern and southern | zine is just what it purports to be: a immense importance to the editor and him very intimately. This was so much shores of the Mediterranean, were of choice selection of the spiritual, religthis race, all the relies which are found lous and scientific matters of Europe. of them become thrillingly interesting. From this department we get pretty financial troubles? Have we ever very interesting, and every thoughtful pers, one article appearing each week shown much all there is worth reading in the thought how much more real value we reader will think so. I am not writing until their completion. Parties will do are getting from the columns of THE a review of this attractive book, but feel well to file the entire series, for they country in southern Arabia gave to the And what comparisons we can form from

manifest in his conversation.

The New Departure, the Publishing in the Spirit-World," go to confirm the and is ready to meet the great issues

QUESTIONS AND ANSWERS! What shall I say in regard to this weekly work? Is it enough to say that Hudson Tuttle answers the questions? That swers the questions? The name and the author of the above book would give assurance of great work in this department. I heard a lady say the other day, and she is a lady of some culture, that with her. No nonsense-everything of a profound philosophical and inspirational character. In reading Nature were by my side. I take great pride in having the learned, the culwith the Corinthians, and caught them any other land read anything Hudson Tuttle has written or may write. The wisdom, the information, the accurate "I robbed other churches, taking knowledge conveyed weekly through wages of them to do you service." this department by Hudson Tuttle, if it It does seem the great teacher ought could be measured in dollars and cents, to have been silent on that subject. Even would be worth ten times the price of

I think I but echo the sentiments of the people when I give expression to that he. Paul, had played the part of a these thoughts: not that I would disparage any other paper, but simply give credit to whom credit is due. A schooling of twenty-five years upon the

\$\dagge\dagg A PROPOSITION.

> To Advance The Progressive Thinker.

IT IS ADMIRED BECAUSE IT HAS BEAT NO STOCKHOLDERS, AND HAS NO DEAD-BEAT SCHEMES TO GET INTO THE POCKETS OF OTHERS.

One who has been a subscriber from the first number of THE PROGRESSIVE THINKER, writes:
"I admire the vim and pluck with

from an outsider, a disinterested party, THINKER, and often think what would After taking her seat the revivalist addressed the men:

"Now I want all the men in this crowd who has watched the purpose, plans and progress of your paper with a great deal of pride. Do not let your modesty step in here and prevent their wives for a month past to stand the purpose, plans and progress of your paper with a great deal of pride. Do not let your self-reliance and independence. No stock scheme to keep up the pretense of these sentiments, as beliging the cause of these sentiments, as beliging the cause of these sentiments, as beliging the cause of the men:

Spiritualism, expressing their views of it get along before it came on the battle-when accompanied by a yearly subscription.

Spiritualism, expressing their views of it get along before it came on the battle-when accompanied by a yearly subscription.

A subscriber can extend his subscription one who has watched the purpose, plans and progress of your paper it get along before it came on the battle-when accompanied by a yearly subscription.

A subscriber can extend his subscription on the rostrum, on different occation.

The progressing their views of it get along before it came on the battle-when accompanied by a yearly subscription.

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The progressing their views of it get along before it came on the battle-when accompanied by a yearly subscription.

The progressing their views of it get along the appearance of these sentiments, as helping the cause; no dead-beat scheme Encyclopædia for 50 cents. they do not emanate from yourself, but to help yourself at the expense of oth-we know they are quite general among ers, and no seeking of gifts, but a we know they are quite general among the Spiritualists of our country.

The Progressive Thinker is sui generis, unique. There is something in it for every Spiritualist, and for alin it for every Spiritualist, and for al- for fifty-two numbers, though it is all most everybody else. The freedom of you ask. I want to put forward some discussion allowed upon all questions measure to help you and the cause. We as Spiritualists have a duty to perform. constitutes it a democratic paper in the You send out the paper and we ought to help its circulation to the extent of our

"The times are hard, and press heavily upon us all, and that should be cause for us to exert ourselves the more. You will accept our aid only in one way, and that is by subscriptions. Now, there is double your circulation, and many times increase the influence of THE PRO-GRESSIVE THINKER. I believe in concert of action, and if we all, as one, make the effort, we shall succeed. I take the liberty to designate the remainder of this month as the time in which we make the effort, and address this personally to every subscriber. If a subscription cannot be obtained for a year, then for six months, or even three -a New Departure Subscription. At least we can send a copy for trial for three months to some friend, or one as missionary where it may give forth its

"Remember the time, and roll in the largest list ever received at one time by

CONNECTICUT.

Good Words from an Eminent Physician.

TO THE EDITOR Have we ever thought that the editors and publishers of our liberal papers may be cramped by the present hard times for the necessary means to continue their publicasary means to continue their publications? Have we ever thought that to larly struck with it as not only being discover all the affluents which helped to renew our subscriptions promptly, eloquent, but touching and scholarly. He swell the mighty stream. These papers though a small matter to us, is often of was my neighbor and friend, and I knew now given are only side issues, but they read; or that its withholding points to talking with me, and I value it very scholars will obtain and study with care. aggravating and often dangerous highly. So are all the other chapters There will be a total of thirteen pa-PROGRESSIVE THINKER than we pay like doing so some time; but now I am will be invaluable for reference, and of

As Buddhism has no God who relants of the submerged continent may Chicago!

great variety of topics, of a character to tunity of getting one while he can. It readers. They have been the originators of letters, and have been the originators of letters, and so well supported by facts of observance of a first submerged continent may Chicago!

great variety of topics, of a character to tunity of getting one while he can. It readers. They have been the originators of letters, and have been the originators of letters, and of them are the originators of letters, and and no states his positions in a succinct to tunity of getting one while he can. It readers. They have been the originators of letters, and of them and the states his positions in a succinct to tunity of getting one while he can. It readers. They have been the originators of letters, and one while he can. It readers. They have been the originators of letters, and one while he can. It readers. They have been the originators of letters, and one while he can. It readers. They have been the originators of letters are the originators of letters, and one while he can. It readers. They have been called in the originators of letters are the originators of letters are the originators of letters. They have been the originators of letters are the originators of letters are

Spiritualism, historical, scientific, edu-cational, and topics of every-day inter-est, all for one dollar, weekly, for a GRESSIVE THINKER, the best Spiritual whole year. These are some of the paper published, which every Spiritualist thoughts, and this is the deed. Herein lought to do, and it rejoices my heart find inclosed one dollar, subscription that so many do so. Respectfully, renewal, though the old has not yet exrenewal, though the old has not yet expired.

J. P. COWLES, M. D. Hartford, Conn.

A PHILADELPHIAN.

Eminent as an Author and as a Lawyer.

He Expresses His Views of The Pro-

great ability that you show, both as publisher and editor, and I wish you enlarged success! Of course I do not like larged success! Of course I do not like and profit by its teachings. some of your advertisements, but that is and honest medium, C. E. Winans, a small matter prompared with the solid with us.

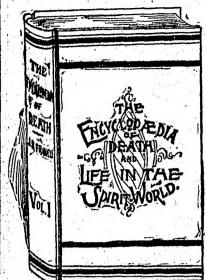
DR. J. C. PHILLIPS. department as Hudson Tuttle. I agree a small matter, compared with the solid with us. Dr. J. with her No nonsense everything scientific matter you crowd into your fredericksburg, Iowa. scientifie matter you crowd into your columns. Your number of September 15, containing the views of the Countess Wachtmeister, is a parvel. There is a stead of being a new combination, it is the questions and answers in this de-the revival of a word as old as the Acts. partment, I always feel as though the intelligence who inspired the Arcans of closely. R. B. Wester closely. R Philadelphia, Pa.

An Excellent Pamphlet.

The Occult Science Society, of Fort pointed arguments in favor of Spiritualagainst the attacks of Rev. D. W. Moffat, D.D.

Mrs. M. E. Cadwallader.

This well-known lady of Philadelphia, will be in this city so time during the month, and will be glad to visit the different societies. She will also probably attend the meeting of the Michigan Association. Societies desiring her to visit them, can address her until February 5th in care of this office. She is working in the interest of the National



Bear in mind that the Encyclopædia of Death, and Life in the Spirit-World

FROM THE HUB.

The Encyclopædia of Death.

THE EDITOR:-Your handsome book, "The Encyclopædia of Death, and Life in the Spirit-Word," is before me and much of it read, and all will be bereadable and convincing manner.

I am one who considers the question, 'Whether death is the end," the one man wants to know to-day more than Spiritual books, large and small, but good as they are, I don't believe there is one that is better worth reading than book, and every chapter I have read, and I have read a majority of them, is worth \$2. These thirty odd interest-ing chapters are each only a few pages long, and have no special connection with each other, as a continuous treatise, but can be read with interest wherever one happens to open the book; it is a book that a person can take up when he wants to read something and be ics in the New College of London, and read over again and read many times. have done who have tried to discover

144th page, and headed "The Experience the order of search, commenced at the of a Profound Scholar," from a discourse mouth of the river as he found it, then, by Mrs. Cora L. V. Richmond, by the unlike any other investigator, made its

THE ENCYCLOPÆDIA.

The Views of a Prominent Psychometrist.

To THE EDITOR:—The Encyclopædia of Death, and Life in the Spirit World, TO THE EDITOR:—I am amazed that you are able to publish a paper like The PROGRESSIVE THINKER at such a pricel I look with perfect admiration upon the great ability that you show both as paper like that you show both as per of the age in the hardest all the perfect admiration upon the great ability that you show both as per of the age in the hardest all the perfect admiration upon the great ability that you show both as per of the age in the hardest all the perfect admiration upon the perfect admiratio received. It's a gem! The angel world,

THE ENCYCLOPÆDIA.

Friends Owe a Debt of Gratitude.

TO THE EDITOR:-Your elegant "Encyclopædia of Death, and Life in the Spirit-World," was duly received. It is an excellent manual for the investigator and the confirmed Spiritualist, as it Wayne, Ind., have issued a pamphlet furnishes a mass of facts in demonstraof 87 pages, bristling all over with tion of spirit return which I think have never before been made so accessible or ism—it being a defense of our cause by Friends of the cause owe you a debt of L. O. Hull and Dr. H. V. Sweringen gratitude for the beautiful and timely publication. L. BARNEY.

THE ENCYCLOPÆDIA.

They Have It Act as a Missionary.

TO THE EDITOR:-I must add that I am delighted with your new work, The Encyclopædia of Death. My husband and I have read it with great interest until finished, and have started it out on a missionary work among orthodox people. I want everybody to read it, and as

"THE LIFE WORK"

Of Mrs. Cora L. V. Richmond Compiled and Edited by Harrison D.

Barrett.

The life and work of one so well known and appreciated as the subject of this volume cannot fail to be of especial interest to Spiritualists everywhere. Her work is graphically depicted, giving accounts of her lectures and labors from childhood to the present time, extending throughout our own country and Europe. It is the history of a very remarkable career as medium, lecturer and author; and it will be treasured by thousands of her friends and admirers, who will be glad to learn all they can of her life and experiences. The synopsis of many important lectures and addresses, though ecessarily brief, are valuable. Quotations are made from many noted per sonages, without and within the ranks of Spiritualism, expressing their views of

A subscriber can extend his subscrip-tion one year at any time, and get the peared in 1857, in 1876, and in 1894. The Encyclopædia for 50 cents. volume comprises 759 pages, neatly bound in cloth. Price \$2, postpaid. For

PROF. JOHNSON.

important Announcement.

THE PROGRESSIVE THINKER has had

on file for several months, awaiting this favorable period of the year, an important series of papers from the prolific pen additions, is the second effort in the of Prof. Johnson, of London, wherein he New Departure of THE PROGRESSIVE What I have read criticises Gibbon's Review of Chris- THINKER. It is a book which marked insures that, for the important subject tianity, in his Decline and Fall of the an era in the methods of thought on in which all mankind is interested is Roman Empire. Probably no more in psychic subjects. It was first to take ably treated, and in a most interesting, structive and interesting series of papers this hitherto unexplored realm, and its pertaining to the origin of the dominant treatment is entirely original. It outreligion have ever appeared in the lined a plan of study and investigation, American press. They will attract which, new as the subject was, appears any other, and this book answers universal attention among scholars, and to be the only one the student can purit. The Liberal bookstore is full of should be read by every thoughtful sue to arrive at satisfactory results should be read by every thoughtful sue, to arrive at satisfactory results. preacher the whole world over. As A great many psychic clubs and readthese papers will be nowhere else attain- ing circles have adopted it as a guide, this handsome one now before me. It has 400 pages, and divided into thirty order two or more copies NOW for odd chapters or essays, and is about a \$2 sorap-book use, and other copies for the student's only helpful manual friends.

> advances. For learned and deep re- matic controls, his inspiration has search among the literature of the past, made no higher flight than in "Psychic they have no equals.

Prof. Johnson is an educated clergyman, late a teacher of the higher class-The last chapter I read was on the the rise of Christianity. He reversed

THE NEW DEPARTURE.

Fifteen Cents for Three Months.

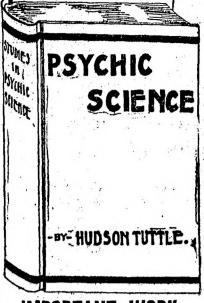
NOTE FROM THE INSPIRATIONAL LEC-TURER, WILL C. HODGE.

TO THE EDITOR:-Never was there such an opportunity to do missionary work as is offered by THE PROGRESSIVE THINKER, in its latest New Departure. In no possible way can so much reading matter be furnished for so small a price as a subscription to the best Spiritualist paper, published three months for fifteen cents. Here is an opportunity that should claim the attention of every Spiritualist, and if you do not get double

A Saint in Prospect.

For near 400 years Christopher Colum bus has remained as he died, an ordinary Price Reduced About Onesinner. It is now reported the Pope will soon announce the beatification of the great explorer. This beatification is the first step towards canonization, when his name is enrolled in the list of saints. The custom is only a survival of the old Cæsar was enrolled among the gods. It price from \$1.25 to 75 cents. was in imitation of this habit the name Jesus was converted into a god. Proties at full price and presented one to estants make no saints; but most churches talk as glibly of Saint Matthew, Saint Mark, Saint Luke, Saint Hard, etc., as though they were thus honored by God himself instead of by Page Their set up as God's earthly

Ayer's Hair Vigor is certainly a remarkable preparation and nothing like brush.



IMPORTANT WORK.

Studies in the Outlying Fields of Psychic Science.

WORK BY HUDSON TUTTLE.

WITH FULL DIRECTIONS HOW TO IN-VESTIGATE SPIRITUALISM, DEVELOP MEDIUMSHIP, AND FOR THE FORMA-TION OF HOME CIRCLES.

This second edition, with important

Since the author wrote the "Arcana They increase in interest as the reader of Nature," by almost purely auto-Science." The following press notices show how

the book has been received-even the religious press having words of praise. interested, no matter where he opens it. especially educated in Bible literature.

I have not read a chapter that I did not He experienced the same difficulties all unitizes all psychic phenomena is only The generalization by which the work paralleled by that of gravitation in the physical world. With this key, all manifestations of mind or spirit—in the physical life, or in the spiritual, fall into line, and are as readily explaina-ble as the relations of worlds when re-

ferred to the law of gravitation.

Boston Evening Traveler: "The book is one particularly interesting, and presents an admirable collection of evi-

dence of psychic influences." Dr. Dean Clark, in Banner of Light: "I have had the pleasure of reading this work of Hudson Tuttle, and as a compendium of spiritual science, it de-Spiritualist and investigator. Brother country in southern Arabia gave to the And what comparisons we can form from Phoenicians their alphabet, does not this classification; we feel quite sure Phoenicians their alphabet, does not this classification; we feel quite sure Interval and problem of Prof. Johnson's sharp, full of original thought upon a sharp, full of original thought upon a knows "Shadows" will take the opportant of tonics of a character to the problem of the probl all the skepticism and materialism of

the thinking world.' J. J. Morse: "The announcement of his forthcoming volume, 'Studies in the Outlying Fields of Psychic Science,' is a welcome promise of good things to come. Hudson Tuttle never writes unless he has something to say. And when he writes, all who read him are the better for having done so."

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is no obscure peddler of old notions, in a dress more or less fantastic, but a careful, earnest thinker. He entertains certain convictions with regard to a spiritual existence, and reasons of them with little of the dogmatism of a bigot—rather with the liberality of wide observers."

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IMPORTANT QUESTION.

What Becomes of Our Bodies?

So much has been written of the future of our spiritual body, that the question of what becomes of our material self is almost neglected. The poor framework that has to bear so many of our earthly burdens, is, at the best, only considered justice. The tests given were so new a ments seem to me extremely fallacious—thrown aside and consigned to oblivion they deserved to be described more fully to pinch myself to see if I am really a to pinch myself to pinch myself to see if I am really a to pinch myself to pinc burdens, is, at the best, only considered a mere receptacle for the spirit, to be taken place and the spirit, freed from writer desires to have you publish this the very vigorous and unreasonable arspace, soars into the great unknown, True, the Christian religion teaches that on the day of judgment all bodies shall be re-inhabited by their former spirits, thus forming a new body from the dust of the old.

This idea has been ridiculed, not only by materialists, but also by many Spiritualists, who fail to give the matter any thought, seeing nothing in it but one of the many fallacies of an exploded religion. Let us look at it from a thinking standpoint.

The human body, like all other bodies, is composed of a number of elementary substances, of which the three gasesoxygen, hydrogen and nitrogen-together with carbon form ninety-seven one hundredths of it. A number of other elements are represented, but their names are not essential to our purpose, as we do not wish to make this a scientific dissertation.

has gone through the process of disintegration, either by decomposition or cremation (which are the same, decomposition being a process of slow burning), his elements have been resolved into their respective natural conditions, most of them mingling with the air. Their quantity is not inconsiderable. For instance, the oxygen contained in the body of an averaged-sized man will, when liberated, take up a space equal to twenty-eight cubic meters. So with the other elements in proportion. And as almost a thousand human beings are thus resolved into their elements every day, not to speak of the still greater number of animals, it will readily be seen what an enormous supply of ele-mentary substances are thus thrown upon the air "open to engagements" as

What becomes of these, can, of course, only be conjectured. It would be impossible to trace the elements of a certain body and watch their subsequent combinations and transformations, if, indeed, they remained together, which they probably do not, although it is possible. We will take it for granted that they separate, going into different combinations in the course of time, being released from these in turn and going into others, and so on. They may help to form another body; the elements of Cæsar may have combined with others to form the body of an animal. Who knows? On the other hand, these elements may remain in their gaseous state forever. There is no way of deciding. When you die, the carbon in your body may, many years from now, form a diamond, or be fashioned into a lead pencil. The air we breathe is full of the elements of former bodies—thus their death is our life. It is a wonderful subject to contemplate, but this much is true matter is eternal. The elements that once formed the bodies of Adam and or their furthest ancestors, still exist in some form or other, organic or norganic, solid or gaseous, visible or in-

which is yet composed of the same parts that made up the old? And this being that made up the old? And this being flone, what is to prevent the spirit from part of the great plan of life that such part of the great plan of life that such part of the great plan of life that such part of the great plan of life that such part of the great plan of life that such part of the floral envelope of the study of natural science. Botany, from youth, has been my especial favorite. In the light seemed to flash—in a flame—in a jet—

From the light seemed to flash—in a flame—in a jet—

From the past. They stood for a monotonic ment bewildered—amazed;

They stood for a monotonic ment bewildered—amazed;

They looked scarcely conscious, they give ter brother man.

I have not been attempting to prove 5. That punishment, where there is the truth of the resurrection theory, only howing that there is "something in it" formatory in its object, and therefore of for thinking minds.

THEO. ABEL, JR.

The Michigan State Spiritual

Association. The regular midwinter meeting of the

Michigan State Spiritual Association will be held at Paw Paw, February 1st. 2d and 3d, 1895. This is designed to be and and su, 1650. The first to of the Michigan idle inactivity. Spiritualists, and a cordial invitation is extended to all, with the assurance of lree entertainment by the Paw Paw people, of all the visitors that they can occommodate. An interesting programme, consisting of lectures, discussions, conferences, platform tests, psychometric readings, and other phases of mediumship, interspersed with music and recitations, in which the regular or-Hained ministers of the gospel of Spiritualism, under the auspices of the Mich-Igan State Spiritual Association, assisted by other competent mediums, will participate.

The first regular session will be held Friday evening, February 1st, followed by three sessions Saturday and Sunday. isitors should take the train on the Michigan Central Railroad that is due at Lawton about 1:30 P. M., where they will find conveyances to take them to Paw Paw, a distance of three or four miles (fare 25 cents round trip), or they can connect with trains on the narrow-

gauge road if they so prefer. Let every progressive Spiritualist in Michigan (we will gladly welcome visit-ors from adjoining States) feel that duty bids them be present at this meeting, and we will make it a grand Spiritual love-feast.

DR. F. SCHERMERHORN, Sec'y.

"Woman, Church and State." By Matilda Joslyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpald.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price \$2.

tion and wise suggestions. Price 25c. Lyceum at 2:30 P. M.

THE FIRE TEST.

An Account of Mrs. Kaynor's Visit to Some Very Important Suggestions. Milwaukee, Wisconsin.

To THE EDITOR:—Your report concerning Mrs. Isa Wilson Kaynor's work in Milwaukee, during the present month, does not do the medium entire month, does not do the medium entire ability appears to be sound—whose arguments.

the flame of a kerosene lamp; also passing paper, bank bills, silk and lace handkerchiefs through the flame withhandkerchiefs through the flame with-out burning them, although one of the advocates what they gain by showing Life's fire was flickering—its flame pass therefor by the audience, was well blistered for daring to handle the same glass cylinder which Mrs. Kaynor had held to her face for over one and one-half the burning lamp. A boy of eleven by showing that certain fish in the Mamplaced his hand confidently in Mrs. Kaynor's, and thus protected, she pressed his ments, are without sight; and that when ments, are without sight; hard many need. Now, when a man dies and his body over half a minute, the boy experiencing but a pleasant sensation of warmth. After experiments with the cylinder she fingers slowly through the flame, then the hand, and finally the whole arm up to the elbow. Before beginning operations Mrs. Kaynor had insisted as few factors. to the elbow. Before beginning operations Mrs. Kaynor had insisted on being washed in the presence of the audience by some of the committee, who thoroughly soaped hands and arms, and demonstrated that chemicals were not because of design and the state of design argument? Brothers, what are you thinking of? Suppose you grant that all things in nature do monstrated that chemicals were not because of design and then show the state of design and the state of design argument?

Society on the North Side at Bauch's of the manger shake himself and com-Hall, giving fire tests. This society, although organized less than a year ago, is in a flourishing condition. One test in particular deserves being mentioned. A person was requested to walk back and forth in the hall and then sit down again. Thereupon Mrs. Kaynor, from the footsteps, without having seen the person, gave tests therefrom. The writer, a day or two ster, witnessed a treatment given a sick person by Mrs. Kaynor, by the aid of heat from a glass cylinder—"fire treatment." There are cylinder—"fire treatment." There are Don't tell me you would know by exvery few mediums extant so versatile in their work as Mrs. Kaynor, who seems to have inherited much from her celebrated father, E. V. Wilson.

MAX L. LANE.

SPIRITUALISM. What It Teaches to the World.

I send you the following, which I have lever seen in any spiritual paper.

WHAT SPIRITUALISM TEACHES. First of all. it demonstrates by present facts the reality of a future state of conscious, intelligent, immortal existence for the human family, instead of asking This being conceded, we would ask: you to believe it on the strength of is it impossible for all the elements of certain ancient records.

one body to become reunited, by chance 2. It proves its nearness to the present or otherwise, thus forming a new body world and the practicability of intercom-which is yet composed of the same parts munion between this state of being and

bisolutely nothing, our senses grope in a that man's happiness or misery on larkness when we enter the subject. entering that world depends entirely Perhaps in years to come the mystery of upon his principles and conduct while ife will be solved. Until then we can here, and not upon his religious creed or profession.

5. That punishment, where there is limited duration.

6. That spirits are grouped and associated together by certain inherent principles and acquired tastes and habits, rather than by external circumstances,

such as frequently bind people together 7. That true happiness consists of the proper exercise of all the powers of the soul and the wise and useful employment of time rather than in rest and

8. That those who have the desire and capacity to do good to their fellow beings, whether in the Spirit-world or on earth, have ample opportunity for so doing, and in trying to benefit others they promote their own spiritual unfoldment and happiness.

9. That abundant scope will be found for the unending cultivation of man's intellectual faculties and the perpetual accumulation of truth and knowledge. BENJAMIN DART. East Hartford, Ct.

Sunday Meetings in Chicago. First Society of Spiritualists of Chicago, Hooley's Theatre. 11 A. M.

Illinois State Association, Bricklayers North Side Society, Schlotthauer's exclude the divine agency, but simply As you drank from this goblet with Hall, Sigel and Sedgwick streets. 2:30 presents a process in which that power searching surprise and 7:45 P. M.

The Progressive Society, 3120 Forest avenue. Children's Lyceum, 1:30 P M. Services at 3:00 and 7:30 P. M.

First Society of Spiritual Unity, Custer Post Hall, 85 South Sangamon street. Services at 10:30 A. M., 2:30 and I am not in harmony with this last on the wall!"

Services at 3:00 and 7:30 P. M. Spiritual Unity, Custer Post Hall, 85 South Sangamon tion.

Every object about you, each rude cut on the wall!" 7:30 P. M. Children's Lyceum at 1:30

The First Spiritual Society of the South Side, Auditorium Hall, 77 Thirty-first street. 2:30 and 7:30 P. M.

Spiritual Union, Nathan Hall, 1565 Milwaukee avenue. 7:30 P. M.

National Society of Spiritualists, 681 W. Lake street. Wednesday evenings 7:45 o'clock. 🕾 The Spiritual Research Society, Or

heus Hall, in Schiller Theatre Building, Randolph street, between Clark and Dearborn. Every Sunday at 3 P. M. and 7:30 P. M. Chicago Fraternal Endeavor Society,

Lodge hall, No. 11 North Ada street.

It is intensely interesting. Price \$2.

Meeting 2:30 and 7:30 P. M.

Society of Students of Nature, Brettbrooker. One of the author's most useful
brooker. One of the author's most useful

STILL "DESIGNING."

DID "IT" COME BY DESIGN? I sometimes wonder if it is true that

the very vigorous and unreasonable arguments of the very vigorous and unreasonable arguments of the existence of design, that everything exhibits marks thereof, we comber 9th, giving the faithful and hard-working medium, Mrs. Nick, a well-deserved rest from her usual Sunday test work. The feature of the eventiang which Mrs. Kaynor handled with impunity a very hot cylinder, direct from over the flame of a kerosene lamp: also passions. close without making the slightest ap-

gentlemen of the committee chosen how a thing came into existence, when minutes by the watch, while it was on the cerebrum, do we weaken this theory hand tightly against the hot cylinder for again placed where sight becomes needful, that in time it may be developed? Or, does this not rather add force to the design theory?

demonstrated that chemicals were not manifest marks of design, and then show used to protect her. Paper, and also us how we must go to work and build up silk which Mrs. Kaynor had slowly held in the flame and passed through it with
(from our standpoint) see a pair of wings us how we must go to work and build up out injury, were burned upon being tried similarly by others, when Mrs. Kaynor the blue ether, and then behold a horse's motioned them to do so. tail suddenly drop—a few more wiggles The Sunday following Mrs. Kaynor and twists—then a head, etc.—until, served the First German Spiritualists served the First German Spiritualists finally, we see the freshly-made occupant

mence to feed upon the juicy grass? Certainly your arguments squint that way, if I may be allowed the use of a refined metaphysical term. Take the old pulpit-worn conundrum about the watch; are you quite sure, after all, it is bad Now, does not that watch indicate dewatchmaker, and never had heard of teous sight, one; still, if you used your judgment and that had brought back his life in the comparison, would you not know it to be dead of the night.

fer a victim fer ter fleece.

He stood an' talked an' eyed me till I thought he'd look me through,

Don't tell me you would know by experience—I admit that; but take away your experience. Come now, honest "Injun John," would you think it came by accident? Or, to be more lucid,

perienced in contention with the opponents of design is, that the moment the subject is mentioned they fasten the old Jewish man-god of the ancient barbarian advocate in the Bible about our necks, and then demand we shall prove There she stood in the flesh, with a rose

our beauty thus beladen. My claim is this: Through all the works of nature there are indications of intelligence; a substratum of intention, if you choose, grand, beautiful and But he soon sought a way—they stood harmonious. This design is wholly face to face. unemotional, unchangeable, eternal. Matter changes continually as to its varied forms; this intelligence, never.

charm and variety of the floral envelope I have sat and mused for hours. The unending variation of the forms of flowers, the complexity of unsymmetrical ypes, and the very deficiencies and redundancies, strike me with an everincreasing sense of awe and grandeur. Phyllotaxy, or leaf arrangement! Who can engage in this wonderful, ever-varying, never monotonous part of the study without thought of design? Alphonso Wood, somewhere in his elaborate treatise, well says: 'Unity in He wood and he won this ideal for his Since then two hundred years have fled, wife. all her departments, and eminently so in which all its diversities harmonize.' He further adds, that before flowers were created that type was conceived. partially as an intonation of the bent and trend of the thoughts of a fine naturalist. It may be worth while to menuralist. It may be worth while to men-tion that our no-design brothers always Which works wonders in fevers. Well, Through those old woods a path was quote our scientists as endorsing their a true representation. Agassiz and Dardream,
win, who are far from harmonious on I can scarcely tell which, so real did it
And uttered words of right ous wrath the evolution theory, lead us to believe they are not only believers in design, but the latter at least goes far beyond the present humble scribe in his Godly To some distant country, some strange The first migrations of that calf; theory. Spencer and Tyndall were not anti-designers.

Rositer W. Raymond, in his lectures before the Brooklyn Ethical Association, gives forth the following, which is in exact accord with the view presented in this manuscript: "Evolution does not presents a process in which that power may act as truly as in the process of birth." Again he says, speaking of the atheist: "There is nothing in evolution to force him to that conclusion." He

proposition, however. A year ago the Amazed and astonished, he suddenly And soon the central street was this writer advocated the design theory in a cried:

Of a renowned metropolis. materialistic paper. The editor con-tinued his articles in reply for three or

Now, Mr. Editor, hoping that these anti-design men will not feel entirely anti-design men will not feel entirely join or dream? Squelched just because one great mind Did her soul go to him in that far-away And o'er his crooked journey went and able pen opposes them. I will cauand able pen opposes them, I will cautiously slide away. - B. R. ANDERSON.

To make the hair grow a natural color, prevent baldness, and keep the How her soul went from Natchez way scalp healthy, Hall's Hair Renewer was invented, and has proved itself success-

POETRY.

WITH AN EXPRESSIVE SIGNIFICANCE.

THE DREAM-WIFE.

Lay a fever-tossed patient, from whose ing by; For the priest had just said, "My son,

have no fear, commend thee to God, for the end is now near," And had left with a blessing for the dy-

ing and dead. The last rites were over—the last prayer said! The nurse, worn with watching and

shrinking with fear,
Seemed to feel that the angel of death
I knew then this was heaven, an' I trembled for a spell Butt exhausted and weary, had fallen At the thought o' seein' Peter an' my

And failed for a moment her vigil to But Peter come er laughin', an' he took keep; When into the hut there glided a form As an agent 'at is lookin' fer a purchaser Whose every slight movement of culture

seemed bornwoman whose face was of sweet. classic mold.

And her hair seemed to shimmer like tresses of gold-(from our standpoint) see a pair of wings In her hand was a goblet as blue as the skies:

When she touched the dull sleeper he With a wild, eager look—with a gasp of An' he went on thar a talkin', 'bout the surprise-

"Drink all of this quickly, for I must not delay." He soon drained the vessel-she glided awav. Next morning he 'woke feeling stronger and well, And asked for the woman—the vision—

the spellsign? Suppose you had never known a or whatever it was, that strange, beau-

> His hearers they smiled, for to them it did seem But the play of delirium—the freak of a dream

It was six long years after, when passing so, where then is the founder of the In the suburbs of Natchez, he saw that sacred disk out of joint? one trouble which I have always ex. That same slender figure and same

golden hair: She stood in the pathway-so sweet and "My God, it is she of that far-away land!"

in her hand He spoke to his triend, who thought him quite wild, Or possessed of a fancy unworthy a child.

And their spirits went back to the first meeting-place; To that low ceilinged room, where their

They looked scarcely conscious, they both seemed so dazed; Yet never a word of that past did they

speak, Though the strange recognition seemed to flush on each cheek. Then he wooed and he won all the love One day through the primeval wood

Of his own past existence, his very own But made a trail all bent askew,

wife. in the flowers; and the first step in the It was after the marriage—when at last But still he left behind his trail, study of them is to discover that unity. study of them is to discover that unity—by themselves, ... And thereby nangs my moral that simple idea of the floral structure. She went to a cabinet, and from one of The trail was taken up next day. the shelves

I do not mention this as authority, but Of queer, antique pattern, and with Pursued the trail o'er vale and steep, She said: "On this place is a well of As good bell-wethers always do.

nuote our scientists as endorsing their one midnight hour, particular phase of thought. This is not Some six years ago in a vision or

seem-I went to a hut with this cup in my Because 'twas such a crooked path;

foreign land: saw you there dying or near unto With your eyes wild and staring, with This forest path became a lane

quick, gasping breath; touched your pale forehead, you looked Next morning I woke the dream lin-

And there stood this cup with the water

"You saved me, my dream-wife, but for you I had died!

mean? The acme of wave-thought was it vis- Followed this zigzag calf about; ion or dream?

land? Did her soul go to him with that cup in A hundred thousand men were led in its hand? And though years have now passed, they They followed still his crooked way are wondering still

down to Brazili Can the mind leave this body and wan- To well-established precedent. der afar?
| A moral lesson this might teach
| Does it travel through space like the | Were I ordained and called to preach

cious dream-wife;

And though holy their love they are pondering still How her soul left her body and went to Brazil!

UNCLE JOSH'S DREAM.

One night I sot er thinkin'o' my chances over thar. Whar the Christian God is rulin' like an

old tyrannic Czar; An' I fell asleep an' dreamin', an' the dream it hants me still, Like the shadder o' er mountain in the evenin' hants the rill.

I dreamt I stood er lookin' at er mighty golden gate That was swung betwixt er garden an er awful burnin' grate;
The gate was shut an' bolted when I
walked up fer ter rap;
An' ask ter see the garden, an' inquire about the crap.

was told ter tech the button, by er noble lookin' man,
An' the gate would fly wide open on the latest modern plan, bled fer a spell.

chance o' gittin' hell.

o' land, An' he says ter me: "Old hay-seed, what's the matter with yer now? Have yer come ter look fer heaven since

yer got too old ter plow? We can allers git attention from the old an' sickly soul, But the hustlers never question 'bout a

From the churches-preachers-deacons-'at was roastin thar in hell. He said the place was peopled 'most en

heaven er a shadi"-

tirely, jist now. With the folks who made their livin 'thout the sweatin' o' their brow: The ones 'at sung an' shouted, an prayed fer sinners' peace, While a lookin' through their fingers

fer a victim fer ter fleece. But he smiled an' kindly asked me: "I there somethin' I kin do?" An' I said: "I come a lookin' fer the

place where Adam fell-An' I'd like ter see the Savior, but don't care much fer hell." Then he asked me fer my record, an' I

gin it true an' straight, An' St. Peter flung wide open unter me the golden gate. When I hit upon religion, an' I told him 'bout the spirit, He jist motioned me ter enter, 'cause he

didn't care ter hear it. Twas then I seed clean through it: I'd heer'd that song afore: He was orthodox—I knew it—an' was

bitter ter the core;

An' when the gate swung open I jist seemed ter swing therewith; But er spirit softly whispered whole thing was a myth. 'An' 'at when I went in spirit on a jour-

nev in my dream

give ter brother man.

DR. T. WILKINS. THE CALF PATH.

The love of a life, which seemed a A calf walked home, as good calves should,

A crooked trail, as all calves do. And, I infer, the calf is dead. And thereby hangs my moral tale. By a lone dog that passed that way; She took down a goblet, as blue as the And then a wise bell-wether sheep And drew the flock behind him, too,

made. And many men wound in an out, And uttered words of right ous wrath But still they followed-do not laugh-And thro' this winding woodway stalked, Because he wobbled when he walked. That bent and turned and turned again; This crooked lane became a road Where many a poor horse with his load Toiled on beneath the burning sun. And traveled some three miles in one. And thus a century and a half They trod the footsteps of that calf. The years passed on in swiftness fleet. The road became a village street, Every object about you, each rude cut And this, before men were aware, A city's crowded thoroughfare. Of a renowned metropolis. And men two centuries and a half four weeks, during which he pretty Oh, marvel of mysteries—what can it Trod in the footsteps of that calf.

rearly exhausted Darwin.

Fach day a hundred thousand rout Each day a hundred thousand rout By one calf near three centuries dead

And lost one hundred years a day.

For thus such reverence is lent

They follow in the beaten track, And out and in, and forth and back, And still their devious course pursue To keep the path that others do. But how the wise old wood-gods laugh: Who saw the first primeval calf. Ah, many things this tale might teach-But I am not ordained to preach. SAM W. Foss.

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given my heart the greatest comfort in the severest
loss i have had of son, daughter, and their mother."

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igenerally supersede the latter when its superior
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Real Life in the Spirit-Land.

By Thomas Paine, A Revolutionary namphiet, addressed to the inhabitiants of America in 1776, with What I heard, saw, and felt at Cassadara Laboratistory notice by an English author. Paper, H. L. Suydam, It is a pamphiet that will wall to be presented by the control of the con



GENERAL SURVEY.

The Spiritualistic Field—Its Workers, Doings, Etc.

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 a 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.

A. Amae, of Atlantic, Iowa, writes: "I write to tell you that I have just finished a two-weeks' engagement with the Atlantic Spiritual Association, having received a hearty welcome and a genial support. The society is made up of good, kind and congenial workers, to whom I wish, through your columns, to express my sincere thanks—to all, and especially to Mr. and Mrs. Whitcomb, and Mr. and Mrs. Motz, for so highly entertaining me."

and wife. They spent the week before Christmas with us. The Spiritualists tried to procure one of the three churches for their meetings, but the opposition was too much; but finally succeeded in getting permission to hold their meetings in the High School building, and it seemed appropriate it should be so, for Spiritualism in a large sense is an educator of the people, freeing their minds from the darkness of superstition and letting in the sunlight of truth upon their souls. Our meetings were a grand success. We engaged them for four nights-every night the interest increased; at the last the large room was filled to overflowing. They are both excellent speakers. Mrs. Kates powers in psychometry are truly wonderful."

will be welcomed.

A. C. Cotton is at home, Vineland, N. J., and will answer calls to attend funerals or deliver lectures in any locality.

Mrs. S. M. Sanford, recording secrepieces that greatly interest me, it would be no easy thing to enumerate them.

Mrs. M. Summers, writes: "The first them." The South Grand Rapids Spiritual Spiritual South Grand Rapids Spiritual Spir meeting of the Society of Students of Nature, held at Brettman's Hall, 771 Armitage avenue, near California avetthis glorious cause. Her manifestations this glorious cause. Her manifestations souls who are striking out into broader

the afternoon.'

J. Madison Allen writes from Stutt-

Spiritualists will persist in depriving aroused.
themselves of its benefits. Every one of The F pure and lofty character can easily flow. How far better this than to have to work amidst the mental effluvia of the last

opera house or town hall. The first lec-

tures given here were by me, four years

F. O. Garrison, president, writes from Duluth, Minnesota: "The society here is in a very flourishing condition at present, with splendid prospects for the fu-ture. It looks like a veritable revival coming. We have just held our annual president, Mrs. Mary L. McGindley, retaining to serve longer, a new president sas, writes: "Every time I see the names of Mr. and Mrs. Hatfield Pettinames of Mr. and Mrs. Hatfield Pettinames of Mr. and Mrs. Hatfield Pettinames with the McGindley has served bone in The Progressive Thinker, meeting, and our first and most efficient. long and faithfully, and the present suc-cess of the society is due almost entirely to her efforts. Allen F. Brown is with others in praise of those true mediums. cellent speaker. His tests cannot be us as lecturer and psychometrist, and is They gave a series of seances in this surpassed. They are clear and distinct giving very general satisfaction. He is city. These seances were a series of and always recognized." giving very general satisfaction. He is city. a worker, and has a wonderful faculty tests and nothing but tests in full light for drawing the people together and There was no room for caviling or starting things along. His lectures are doubt as to the character of the phefine and his readings a constant source of surprise. Under his direction we have organized a Progressive Lyceum that is meeting with great success. I meeting with great success. I would like to hear from speakers and Mr. and Mrs. Pettibone have no superiors. mediums as to engagements for this riors. I wish to say to spiritual societies spring and for the coming season. We anywhere and everywhere, whenever

John Hazelrigg writes from New York City: "At the regular meeting of the Psychic Union in Mrs. Williams' parlors on January 9, the initiative steps whose friendship you will be proud."
were taken toward the project of buildunder the project of buildaddress is I am Mass. were taken toward the project of building a spiritual temple in this city. The subject is to be fully discussed at the next meeting, and the necessary committees appointed. Mr. Henry J. Newton, Mrs. Williams, Mrs. Stuart Richton, Mrs. Williams, Mrs. Williams, Mrs. Williams, Mrs. Williams, Mrs. Williams, Mrs. Williams were among the speakers who gave us I will give it my support as long as good to Sturgis, Burr Oak, and Athens, refrom the plenitude of their powers. luck will permit." from the plenitude of their powers. luck will permit."

Many topics appropos to the objects of R.S. Jackson writes: "I like THE PRO- to the State meeting, 1st, 2nd and 3rd of the society received informal consideraGRESSIVE THINKER the best of any of February. Permanent address, postoftion, after which came adjournment."

the Spiritual papers that I read."

February. Permanent address, postoffice box 338, Vicksburg, Mich.

T. V. Blackman writes: "The Pittsburg, Kansas, Spiritualists are glad to be able to announce, that after a cessation of meetings during the summer months, they were resumed in December, being of a parlor character. Doctor A. M. Morrison, who was educated for and formerly preached as a Congregational minister, but who was too close a student to remain in orthodoxy, has delivered three eloquent and logical lectures before the society, and has been engaged to conduct aseries of hall-meet on the evening of the 28th inst. The substance in Philadelphia on the evening of the 28th inst. The substance in Philadelphia on the evening of the 28th inst. The substance in Philadelphia on the evening of the 28th inst. The substance is peakers in our on the evening of the 28th inst. The substance is peakers in our on the evening of the 28th inst. The substance is peakers in our on the evening of the 28th inst. The substance is peakers in our on the evening of the 28th inst. The substance is peakers in our on the evening of the 28th inst. The substance is peakers in our on the evening of the 28th inst. The substance is peakers in our on the evening of the 28th inst. The substance is peakers in our on the evening of the 28th inst. The substance is peakers in our on the evening of the 28th inst. The substance is peakers in our on the evening of the 28th inst. The substance is peakers in our on the evening of the 28th inst. The substance is peakers in our on the evening of the 28th inst. The substance is peakers in our on the evening of the 28th inst. The substance is peakers in our on the evening of the 28th inst. The substance is peakers in our on the evening of the 28th inst. The substance is peakers in our on the evening of the 28th inst. The substance is peakers in our on the evening of the 28th inst. The substance is peakers in our on the evening of the 28th inst. The substance is peakers in our on the evening on the ev ings, the first to be held Sunday, Janu- holding his trumpet seances here, and ary 13. It is probable Mrs. Alice M. would like to correspond with other so-Blackman, a home medium, will give cieties." psychometric tests at these meetings. At the business meeting of the society, held on the evening of the 8th, the following officers were elected for the ensuing year: Sam Barratt, president; T. V. Blackman, vice-president;

Francis F. Allen, secretary; Mrs. Alice M. Blackman, treasurer. Missionary work has been done, and not only is the society membership increasing, but many investigators are inquiring after ual harvest to be garnered in Pittsburg. President Barrett, of the National Association, writes that he will soon be here and lecture for us."

Jennie Hagan-Jackson writes that she has engagements at Muskegon, Mich., all the Sundays of January; February, at Saginaw; and at Grand Rapids dur-ing March. Would make week-evening engagements near those places. Will be at the Michigan State Spiritual Con-Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speak. Tillie Reynolds for that month person of anything of special interest. Tillie Reynolds for that month. Doctor Fred Schermerhorn is lecturing in Toledo, O.; Hon. L. V. Moulton at Balladies who are all mediums, one being timore, Maryland. Everywhere she goes, the Spiritualists seem growing.

L. M. Bowdoin, corresponding secretary, writes from Stockton, Cal.: "The meetings here presided over by Mrs. M. E. Aldrich are gaining many new believers, of cultured people and others." B. F. Schmid, of Indianapolis, Indiana, writes: "The Indianapolis Association of Spiritualists have during this month their fifth speaker in the course of lectures for 91894-1895. Mrs. Ada Foye, of Chicago, is serving our associa-

she does. Through her organism, father, mother, brother, sister, who inessages of love and good cheer. She listens, and she hears them give kindly greating. She sees and talks us all about the congregational parents belonging to the Congregational pharents belonging to the Congregation pharents belonging to the Congreg E. L. Spencer, M. D., writes: "The them, and yet, with all this beautiful truth, this mountain of evidence, that truth, this mountain of evidence, that our friends do live, we still have doubttrick. Why, there is no death; when loving innuence, for which I am most we receive such positive evidence of immortality. The door of the Spirit-to proclaim the glad tidings to those yet world is thrown widely open by our good and noble worker, and the feast of cere wish of one who is a well-wisher of and instrumental music, series of Delivery at present the whole human family." spirit communion that is ours at present the whole human family." is a treasure worth the keeping. Long may she do the bidding of angel friends in bringing tidings of the life beyond the grave.'

Prof. Silas Edmunds writes from New Orleans: "Allow me to thank you for the 'Encyclopædia of Death.' received a few days since. From the perusal I have made, and the solid comfort my companion and I experienced from its IVE THINKER. It gives me more pleasbright and beautiful pages, I am confident that a rich store of good things lies before us. At all events, I am con-Mr. A. E. Martin informs us that any vinced that you have struck the keynote good medium who visits Bath, N. Y., in the gamut of Spiritualism, and

Mrs. M. Summers writes: "The first ciety has secured the services of Mrs. the Unitarian discourse of Rev. Dr. neeting of the Society of Students of De Wolf. of Chicago. She has sucnue, Chicago, Sunday evening. January lath, was attended by a large and interested audience—surprisingly large considering the little advertisement that with us one more Sunday, and she then coasion; and the same with us one more Sunday, and she then was given of the occasion; and the same returns home. We have not engaged all."

may be said of the Lyceum that met in any other speaker vet." any other speaker yet."

Mrs. A. E. Martin, from Bath, N. Y. writes that any good mediums coming gart, Ark.: "Your paper is always brimthat way are very welcome at her house, ming full of most valuable matter, and Circles are held three times a week, the standing wonder is that so many and quite an enthusiasm has been

The First Spiritual Society, of Los our papers should have a hundred thousand subscribers. My work here is progressing finely, with appreciative and increasing audiences. The temple in which we meet is owned by the society, and the first Spiritual Society, of the rown money, which they love better than anything else. Then, again, both the society, of the first Spiritual Society, of the rown money, which they love better than anything else. Then, again, some that I know have thought as I did, this clear and convincing tests, commending him to all honest investigators the papers around. Many times I have a paper around. Many times I have a paper around the society of the society of the society. and is a neat and commodious structure, of occult science and spiritual phenom-

night's Jim Crow performance in some clairvoyant, and at the last three sittings we had independent slate-writing, which phase we are trying to de-velop. She will make a wonderful test members. If they are going to do good medium, as she herself cannot write with their church literature they go more than her name. She is being developed at home, and our circle is composed of herself, a little son of mine, six they are welcome to my papers." years old, and myself. I am a medium myself."

my conscience upbraids me for failure to add my testimony to that of many are looking for a revival and will need you want physical seances and Mr. and help." vicinity, don't fail to secure their services. You will find in them a high-

C. E. Graham writes the following, but gives no names, and in that respect it is very unsatisfactory: "I have read THE PROGRESSIVE THINKER, and witnessed every phase of mediumship I could find. I am a Spiritualist through and through, but this is useless to dwell upon. I want to say I have witnessed the most wonderful manifestations from the gift of trance, clairvoyance, clairauthe truth. There is a bountiful spirit- dience, slate-writing and physical mediumship. While entranced she visits places and spheres, and on her awakening she can give beautiful descriptions of her journey. She hears beautiful singing and music while in her normal state, and sees numerous spirits everywhere she goes, and her physical maniis in your sight, and what seems strange to me is the paint will not rub off on any a fine automatic writer."

Mrs. P. P. Rouse writes: "I wish you good success in your new publishing house. We see you have a bank of lovely flowers just at your hand. They look so bright and fresh we think it means well for THE PROGRESSIVE THINKER."

tion for the first time, and we are highly study and delight for over forty years, pleased and gratified with her work. ery few there are who can come so brought up strictly orthodox, my closely to humanity, and reach them as parents belonging to the Congregational she does. Through her organism, church, but I have some most convincof severe trials, by the beautiful and trick. Why, there is no death; when loving influence, for which I am most

of missing a number of THE PROGRESS- 15 cents. ure than all other papers combined." Sarah B. Brainard writes: "Fre-

that is so highly instructive and interesting, and I wish very much that I brought to our ranks a new guide and could have it to send to some friend, to light." pieces that greatly interest me, it would

F. M. D., of Versailles, N. Y., writes: "Ever since I have been a reader of your paper I have worked diligently in season and out of season to get subscribers. I have given my papers to people to read, but I shall not do it in the future, for it is only helping them to evade helping the cause with a few shillings asked people to subscribe. They reply: having a mental atmosphere unmixed ena, and to the cordial support of Spiritand Spiritual. in which inspirations of a lualists everywhere. spend their money for the church without a murmur, and they do not pass their paper around among the church outside among unbelievers. I am willing to do that. I often tell outsiders

E. M. Prathirs writes from Indianapolis. Indiana: "Spiritualism is spreading rapidly in this city. Meetings are being held in four different parts every Sun-We have started a new society at

Lilian Hall on the South Side, with Professor Charles W. Peters as lecturer. He draws large audiences, and is an ex-

E. J. Bowtell lectured at Paine Memorial Hall, Boston, January 13, Waltham, and is read with much pleasure and Massachusetts, January 20. He is one profit. My sympathy goes out to those Massachusetts, January 20. He is one of the speakers engaged by the Ingersoll Society for the Thomas Paine Anniversary Celebration, January 27. Would like to hear from the secretaries who, through prejudice and ignorance, are not enjoying the same grand privileges and golden opportunities of gaining the true knowledge at so small a continuous and Libertal societies reof Spiritualist and Liberal societies re- cost. It is, in fact, an educator. The specting other dates. Address 282 Shawmut avenue, Boston, Mass.

Geo. W. Carpender, M. D. has been lecturing at San Bernardino, Cal. His lectures are well received. He will retoned, cultivated lady and gentleman, of main there during January, speaking whose friendship you will be proud." at Liberty Hall, corner of 7th and C. streets, every Sunday at 2 P. M. The Doctor would be glad to receive calls in Southern California. He can be addressed at 993 Chestnut street, Riverside, Cal.

C. E. Dent went to Findley, Mich., January 18th, for a few days. He will go

Mrs. E. A. Parkes writes from Flint, Mich.: "I will say that all are working author and lecturer on occultism and togething here in harmony, holding spiritual development, is to commence a meetings every Sunday evening by the course of twelve lectures in Philadelphia

Dr. Dean Clark is doing excellent work in Washington. His lectures there seem to be highly appreciated. He is now at Seattle, where he can be addressed for engagements.

J. writes from Flint, Mich.: "I have just returned from a seance given by H. Pettibone and wife, and I must say it is the first time I have ever been convinced of materialization. To-night is the first time I have ever received a test, and although Mrs. Pettibone gives a medium right in your city. She has her tests in a very singular manner, she is one of the finest mediums I have ever met.

quent lecturers, writes from Seattle, ly to rally the scattered spiritual forces in the Queen city of the Northwest. So festations are of the most wonderful many traveling mountebanks have inuian, and in broad daylight or full gas of Spiritualism that even he, with all his logic and eloquence, finds it hard to disabuse the public mind of its prejulike an Indian, and give the dance, and yell, and talk Indian. All the time she is in your sight, and what seems stranged in the ing very good audiences and an increas-ing interest is manifest. There are several good local mediums who have one else. In their house are three young kept the cause alive despite all drawbacks, and Mrs. Lenout, one of the best of them, has also held public meetings for speaking and tests for about two years. She is highly honored as an honest and faithful worker, and is kind and generous to all her co-workers.

Corresponding secretary writes: "Marguerite St. Omer lectured on January 13th for the First Society of Spiritual-THINKER."

A. B. Flint writes: "Inclosed please find one dollar, for the renewal of The PROGRESSIVE THINKER for one year. It is grand. I will not do without it. she has no superior. She is a willing, whole-souled worker. Societies would be a superior. do well to have her."

Albert De Golier writes: "I have concluded to extend my new year's presents to still others of my relatives and friends, IVE THINKER.

The Chicago Fraternal Endeavor Sosarte movements and recitations, closing E. A. Brooks writes: "Your paper has many good things in it, and all seem to writing by Lizzie and May Bangs; and the mark so squarely, that it makes some of the old standbys squirm in their shoes. But nevertheless it is the truth, and they can't get around it."

J. M. Harvey writes: "I cannot think of the society, invites you all to come and enjoy the treat. Admission, in the society of the society.

Mr. and Mrs. W. H. Bach, from Pennsylvania, were suddenly called home to Aberdeen, Dakota, to attend the funeral quently I see some article in the paper of a brother. They passed through this that is so highly instructive and intercity on Friday last. Mr. B. has been doing a good work East.

John A. Johnston has returned from New Orleans, and is now in St. Louis, and will hold seances at 3309 Franklin avenue.

Allen M. Blanchard writes: "I have transmission of metal through metal, a gold ring through iron, without disturbing paint on the latter. But I do not like the impersonation phase of materialization; the wife of Cæsar should be above suspicion.

Mrs. Dr. Best writes: "Go on in your grand work of progress, for, in the distant future, those who have read your paper will look back upon the light it has brought them, starting them on the road to happiness.'

John Thomas writes: "For some reason have received no PROGRESSIVE THINKER this week. If you can imag ine what the mirage is to the thirsty desert traveler, or a square meal he that I know have thought as I did, that it was helping the cause by sending cannot reach in sight of a hungry man, the papers around. Many times I have you may conceive what THE Prosked people to subscribe. They reply: GRESSIVE THINKER is to my expectation when I fail to receive it. In this city of churches. I get more spiritual Nick Becker writes: "My little girl, all the good they can without money food and more true religion from a pecight years old, is developing into a and without price. Is it possible Spirit-rusal of its pages by my own fireside, splendid medium. She gets the best value is think more of money than their every Sunday, than I can by being orthodox neighbors? The latter always prayed at, preached at, and blessed by any sermenter the characteristic food and more true religion from a peciety of its pages by my own fireside, splendid medium. She gets the best value is the latter always prayed at, preached at, and blessed by any sermenter the characteristic food and more true religion from a peciety of its pages. any sermonizer here."

R. J. Moody writes: "In looking over the paper I was reminded that my subscription was about expired. I consider THE PROGRESSIVE THINKER one of the necessaries of life. This week's paper is unusually interesting. Altogether it is one of the best exponents of the grand-est religion the world has ever known. It was by mere chance that THE PRO-GRESSIVE THINKER fell into my hands about three years ago; since that time I have been looking into Spiritualism, and the more I investigate the more I believe in it."

O. E. Stout writes: "We would not be cellent speaker. His tests cannot be without the paper now, after having surpassed. They are clear and distinct tried it three months."

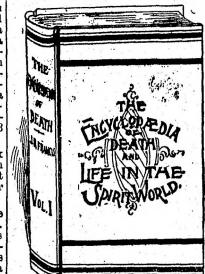
Mary E. Hemingway writes: "Your paper is a welcome visitor to our house, prayer of my heart is: God bless THE PROGRESSIVE THINKER, and may it spread around this land, until all may be baptized with its grand truths, and creeds and dogmas be a thing of the past.

There will be a meeting of the officer and members of the Illinois State Spiritualist Association at 447 Jackson boulevard, Tuesday, January 29, at 8 P. M. Business of importance will be considered. G. L. S. Jenifer is now president, having been elected in the place of Mr. Bruce, who resigned.

G. H. Brooks writes: "My number is 450 Jackson street, Milwaukee, Wis., where I want all of my mail sent for the present. The meetings are well-attended, and the good work is going on."

IFE AND LABOR IN THE SPIRIT.

World: Being a description of Localities Employment, Surroundings, and Conditions in the Spheres mer, medium of the Spirit-Band of Miss M. T. Shelbamer, medium of the Spirit-Band of Miss M. T. Shelbamer, and the good work is going on."



Anyone who sends us four trial sub scribers can have the Encyclopædia of Death, and Life in the Spirit-World, Dr. Dean Clarke, who has long been known as one of our most able and elo ualist will want the various volumes of quent lecturers, writes from Seattle, this Encyclopædia. Your library will not be complete without it.

> That veteran worker, Moses Hull, says: 'I am interested in the future volumes of The Encyclopedia of Death, and Life in the Spirit-world. To-day I picked up your book again; positively I do not know how to lay it down. There is so much in it I have wanted for years, I shall read it and re-read it, and mark it for reference. I am interested in the future volumes of this work."

A subscriber writes from Plattsmoutn, Neb.: "Some six or eight months ago a few friends in this city became somewhat interested in Spiritualism, and as we were reading The Progressive Superstition in all Ages meeting at stated times, and persistent effort, we might be able to get some manifestations. We did so meet, on Tuesday and Friday evenings, and sit around the table. We had no one to instruct or give us any information in regard to the workings, for the people here who believe in that phenomena are afraid, or seem to be, to let it be known; but we persisted in our meetings until to still others of my relatives and friends, and at the same time to help you to advertise THE PROGRESSIVE THINKER, and the Spiritualist Publishing House, hoping by so doing you may secure an increase to your already numerous subscribers. I herewith inclose ten pages we had fairly good results in the way of scribers. I herewith inclose ten names readers could enlighten us, for I am and addresses, and \$1.50." Thanks, for frank to say that we are almost 'knocked your efforts in behalf of THE PROGRESS- out.' We had a friend—say Tom Jones who removed from this place to Denver, Col., some two years ago (and to the best of our knowledge is alive and well today; had he not been, his relatives here would have known). On the evening named the table tipped; said it was a friend, and promptly spelled the name 'Tom Jones,' and said it was our old friend, correctly answering questions relative to circumstances that happened long ago when he lived here. He said that he 'passed out' about four hours before, and that a message had been sent his son and daughter here, which has proved to be all wrong. Will any of your readers or contributors explain how it could be possible for us to get a message purporting to be from the Spirit-world, when the person was alive on this earth." Undoubtedly a Jesuitical spirit got possession of the table and

Ben. F. and Mattie E. Hayden are doing a good work at Crawfordsville, Ind. J. H. Johnson writes: "I have heard several times recently that A. J. Davis had passed on to the 'beyond,' but have conditions, in Louisville, Ky., including never read any account of it in the patronemics of materials and property of mat pers. Please inform us if it is true, that he is really gone." He is alive and well, practising the healing art at Bos-

told the lie in order to discourage you in

your efforts to investigate. Go ahead.

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This Department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle. Address him at Berlin Heights, Ohio.

J. W., Baltic, Conn.: Q. (1) Did we ever live in worlds before this? Are we living our lives over again, in a more advanced state? (3) Are we living in this life the fourth degree of unfoldment?

(4) Do we live one-third of our physical life in the Spirit-world? for Aug. 11, the subject embodied in the above questions, reincarnation, was discussed at length. We are living in this life only, and it is not true that during the third of our live that during the third out of our live that during the third out of the th ing the third of our lives spent in sleep, we are anywhere else than in our phys-

growth of the physical world, its direct a person as Jesus Christ exist? and perfect evolution. Every explana-tion must adjust itself to all others, and there must be no special pleading or exceptions. The physical and spiritual

cosmos must be one perfect whole.

Into this new spiritual science the old fancies and speculations of priest and prophet have no place. Transmigration, reincarnation, as the miraculous method of explanation, have no place.

A. C. R., South Ripley, gives an account of an insane girl, who, having run away, said her father was coming, and attempted to conceal herself, although

sensitive, and too often this first essential of mediumship is mistaken for madness. To such, an asylum, with its concentrated crazy aura, is a place of torture. This class of patients could be cured effectively by magnetism, or in many cases by allowing the spirit control to become parefact. In such cases of the person of the present within the present with the become parefact. In such cases of the person occurred twenty character of the person occurred twenty paper says. Then in the next column stance of the person occurred twenty paper says. Then in the next column stance of the person occurred twenty paper says. Then in the next column stance of the person occurred twenty paper says. Then in the next column stance of the person occurred twenty paper says. Then in the next column stance of the person occurred twenty paper says. Then in the next column stance of the person occurred twenty paper says. Then in the next column stance of the person occurred twenty paper says. Then in the next column stance of the person occurred twenty paper says. Then in the next column stance of the person occurred twenty paper says. Then in the next column stance of the person occurred twenty paper says. Then in the next column stance of the person occurred twenty paper says. Then in the next column stance of the person occurred twenty paper says. Then in the next column stance of the person occurred twenty paper says. Then in the next column stance of the person occurred twenty paper says. Then in the next column stance of the person occurred twenty paper says. Then in the next column stance of the person occurred twenty paper says. Then in the next column stance of the person occurred twenty paper says. Then in the next column stance of the person occurred twenty paper says. Then in the next column stance of the person occurred twenty paper says. Then in the next column stance of the person occurred twenty paper says. The in the next column stance of the person occurred twenty says and the person occurred twenty says and the

aginary?

(2) Is man a free agent? Will and free agency was dis-

for July 28.
(2) Belief mainly is a matter of education, and the great religious beliefs were entertained for ages before a thought was given as to whether they

were supported by evidence or not.

The most uneducated men of the present, reason in a way and strive after in his way. If you wanted to know childhood before they reflect on causes, and are then held because it is easier to believe than disbelieve.

against our will? (2) Is not worship a superstition, and

is it necessary? (3) How can mercy and justice be

As man's character dates back to his birth and early surroundings, for which he is not responsible, how reconcile with justice the great differences in the capabilities and enjoyments refer-

able to these? A. (1) Departed spirits can read our thoughts only by coming en rapport with us, and the possibility of their doing this does not depend on our will, but similarity to them.

(2) All forms of worship began in the fear of ignorant men of the unknown forces of nature. They all began in a mistaken view of the world and human

(3) If justice be confounded with vengeance, as it usually is, then it would be impossible to reconcile it with mercy; but justice, which is the absolute right, is synonymous with mercy. There can-not be antagonism between truths, however remotely drawn. There can be no conflict in principles, however the subject may appear to our understanding.

H. R. M., Easton: Q. From miscellaneous reading, etc., I have gathered that there is such a thing possible to every-one of so developing their hidden powers as to "control by the will," influence others to one's own benefit financially, socially, etc., make friends easily and permanently, have "personal magnetsm" and use it so as to make it a great factor and power in the auvance.

In ambitious young man; do good, resounding words, that we are explanations and retain one's own health, cure anything by their use with definitions of our own. The cultivation of mediumothers, develope one's clairvoyant of our own. The cultivation of medium-powers, etc. Will you please tell me ship has already been repeatedly exwhether there is such a thing as above plained in the preceding numbers of described possible—whether such a power can be developed, and, if it can be developed, how can it be best and most quickly developed to obtain best results

by best methods? A. If it were possible for "an ambitious young man" to secure such a power, it would become the most dangerous possession; not only dangerous to the community, but equally so to the

quality which, though cultivable, is possessed by few in an eminent degree, and the direction of its use depends on and the direction of its use depends on the direction of i the will of its possessor, even though he may be unconscious of his endow-

But it must be constantly remembered that to acquire this faculty at its highest, the individual must make himself worthy. If he would be a force, he must edge to use it. This magician's wand, wrong direction for it. Is it something family. Price, cloth, \$1.50, postpaid.

to seek outside of himself, to find or purchase? No, if he would become strong; if he would influence others, make friends, and become a social power, then first must be look to himself and become worthy of these blessings. If he would advance himself, he must advance others; if he would make friends, he must be the best and truest, most devoted friend; if he would reach the height of his ambition, he must place ambiting under his face. ambition under his feet.

After this, when his character has been tested and found faultless, then he will find that out of it will come, as the fragrance from the rose, this power he friend, now residing in Abilene, Kansas, so craves, which then he will not crave, in a private letter dated December 2,

Silas Boardman: This correspondent is perplexed over the conflicting state-ments made in "Antiquity Unveiled," and the messages through Geo. Cole, and the medsages through Geo. Cole, less than in our physical bodies. Nor have we ever lived in any world before, or once again. Our spiritual individuality makes a clean start at our birth into life, and every known to man which is based on absorbance. If the life is an artist that there is no system of religion painter. He had his paintings on exhibition at the M. E. bookstore of C. & H. step after is a step onward.

We advocate a spiritual philosophy based on the strict lines of science, and pot only consistent in itself, but an out-

Frank Brown, Chagrin Falls: Q. (1) that I am inspirational in writing. Is not belief from evidence, real or im-How can I establish the fact?

cussed in The Progressive Thinker plied, and as vigorously as to those comwere entertained for ages before a thought was given as to whether they were supported by evidence or not. The most uncducated men of the present, reason in a way and strive after causes, but their beliefs are received in his way. If you wanted to know how and are then held because it is easier to believe than disbelieve.

Major Carpenter, Delphi: Q. (1) Can departed spirits read our thoughts and finding excellent conditions to communicate, is asked to explain questions in astronomy, geology, ladgents of the school girls to dance without finding stream of senseless words. He is no botter authority than when a laborar of the most uncducated men of the amount's attention. For instance, four flights of stairs to reach the school from colimb up three or four flights of stairs to reach the school four flights of stairs to reach the school four flights of stairs to reach the school from four flights of stairs to reach the school four flights of stairs to reach the school four flights of stairs to reach the school from four flights of stairs to reach the school four flights of stairs to reach the school four flights of stairs to reach the school flights of stairs to reach the school four flights of stairs to reach the school flights of stream of senseless words. He is no when arrayed against the healthful en- loose on the world if once those raging better authority than when a laborer joyment of children does not commend flames were allowed to go out or calm here. reconcile the conflicting statements made, but the application of this principle accounts for them all.

history, and countless Messiahs, Saviors of mentiand women training steadily crew of respectables, who dare not con-and Redeemers have in succession embodied it. It is now seeking expression in the year. What the world needs is celestial bliss that does not involve the in its incarnation in the lives of all men, which should be divine. That there was a man Jesus, around whom the Christ myths gathered and who was passed forward by Paul as the leader of Christianity, there can be no doubt. The ideal Cleveland, Ohio, on New Year's Day, Christ, changing from age to age, the the visitors were regaled with hot coffee and doughnuts; and the religious servant control of the support orthodox character, Christ myths gathered, and who was put

If we call Spiritualism a religion-it is a great deal more—then it can be boldly affirmed that it is the only one capable of demonstration and based on absolute knowledge. We may accept many things not demonstrated, but we should do so with reservation, and the admission that they are open for examination; for proof or rejection. Thus the question which is ever uppermost, and considered of most vital importance What is God? is so far removed beyond finite understanding as to be most unprofitable. We talk of "principles," which is a vague term, and "law," as applied to the cosmos, means only a line of action, a rut along which forces move. Why do they-so move? What impels? What is the energy which lies beneath, and piety have given to it for the furaround, above, permeating all? Let us not cheat ourselves, by using specious this journal.

"Man in the Past, Present and Future," by Dr. Ludwig Buechner. In this work the learned German scientist gives a popular account of the results of recent scientific research regarding the origin, position and prospects of man-kind. He accepts, and bases his line of thought upon, the doctrine of evolution possessor.
"Personal magnetism" is an organic as ordinarily understood. While writdents in sociology, political economy, reduction of the number of Indian conmoral science and religion will find the tract schools." Perhaps the attacks author's views of more than common interest, and worthy of close study. Cloth igan, and others on this negatious system \$1. For sale at this office.

"The Missing Link in Modern Spiritgather to himself force and the knowl- ualism." By A. Leah Underhill. A deeply interesting volume, of especial were it possible to place it in the hands interest to all Spiritualists. A. Leah of a knave or fool, would be a menace to Underhill was one of the Fox Sisters, everyone with whom he came in contact. with whom was the inception of the The possession of such a power as this modern Spiritual movement. She parcorrespondent desires, can never be acrates many incidents and spiritual ocquired, because he is looking in the currences in the experiences of the Fox

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From the Pen of Mr. O. H. Mathews.

PAINTING BLINDFOLDED - DANCES-COFFEE AND BOUGHNUTS—THE INdissistant pastor of the South Congregational church of Bridgeport, Conn.
CATHOLICS—OTHER ITEMS OF MUCH This is a sign of progress; and yet St.
INTEREST. COFFEE AND DOUGHNUTS-THE IN-

TO THE EDITOR:-A long-time Ohio

bucket compared with the enlightened sentiment and tolerance which now prevails in the world. PAINTING PRODUCED BLINDFOLDED.

Years ago a warm friend of mine Prof. H. A. Streight (now of Mountain s person as Jesus Christ exist?
Some of the communications in Antiquity Unveiled say there is no God except our highest conceptions of wisdom. Prof. Lockwood builds everything on "principles." Mr. Richmond imputes everything to "law." Now, I can conceive of these three things as palpable facts, viz.: Law, principles, and our highest conception of wisdom: but does not be a very lished. Lights were turned ou and on concession. A hall was obtained, committee appointed things as any other portion of the committy, nay, more so, as it is their on the wall; committee held canvas so that no other cloth could be substituted. Prof. Streight went upon the platform in front of the canvas; was blindfolded; lights were turned down; in a very few minutes he announced the work accomplished. Lights were turned on and on clevel and on things as any other portion of things as any other portion of the committy; nay, more so, as it is their don't be profession to keep down heresy in the churches that their time is completely occupied, output to be a very light to blame for the present condition of things as any other portion of the committee appointed things as any other portion of the committee appointed the present condition of the present condition of the present condition of the committee appointed the present condition of the committee appointed the present condition of the committee appointed the present condition of the commi it not sound rather utopian and assumthat canvas was a painting that no the entire ground of metaphysical philosophy? Must we accept nothing but losophy? Must we can absolutely demonstrate? Nay, that would be an infinite assumption, and inconsistent with our idea of progression. If there is such a thing as the progression. If there is such a thing as the progression. If there is such a thing as the progression. If there is such a thing as the progression. If there is such a thing as the progression. If there is such a thing as the progression. If there is such a thing as the progression and assumption, and inconsistent with our idea of progression. If there is such a thing as the progression are progression. If there is such a thing as the progression are progression. If there is such a thing as the progression are turned ou, and on that canvas was a painting that no human hand and brush could excell plainting the past two obtained, both from the Indian and the Plaindealer that "during the past two obtained, both from the Indian and the Plaindealer that "during the past two obtained, both from the Indian and the Plaindealer that "during the past two obtained, both from the Indian and the Plaindealer that "during the past two obtained, both from the Indian and the Plaindealer that "during the past two obtained, both from the Indian and the Plaindealer that "during the past two obtained, both from the Indian and the Plaindealer that "during the past two obtained, both from the Indian and the Plaindealer that "during the past two obtained, both from the Indian and the Plaindealer that "during the past two obtained, both from the Indian and the Plaindealer that "during the past two obtained, both from the Indian and the Plaindealer that "during the past two obtained, both from the Indian and the Plaindealer that "during the past two obtained, both from the Indian and the Plaindealer that "during the past two obtained, both from the Indian and the Plaindealer that "during the past two obtained, both from the Indian highest conception of wisdom; but does plished. Lights were turned ou, and on it not sound rather utopian and assumthat canvas was a painting that no ing to say that these three things cover human hand and brush could excell attempted to conceal hersell, although it was impossible for her to have known. In a short time her father came. He asks for an explanation.

A. This girl is an example of apparent insanity, brought on by psychological influences over a very sensitive organization.

The insense are sensetimes highly we can prove the existence of a planet full artists a proper to the inherent principles of human nature?

We can prove the existence of a planet full artists a present of the more and made the grate-full artists a present of the more and made the grate-full artists a present of the more and made the grate-full artists a present of the more and made the grate-full artists a present of the more and made the grate-full artists a present of the more and made the grate-full artists a present of the more and made the grate-full artists a present of the more and made the grate-full artists a present of the more and made the grate-full artists a present of the more and made the grate-full artists a present of the more and made the grate-full artists a present of the more and made the grate-full artists are also on this lettle home, and owed over \$300 on his little home, and owed over \$300 on his little home, and would have lost it had not J—C—
the infinity, we have not reached it, and, there cashier of a Denver bank, and since Governor of the State, loaned him the money to lift the more and made the grate-full artists a present full artists and a present full artists a present full artists and a present full artists a present full artists a present full artists a present full artists and artists are also full artists and a present full artists and a present full artists and a present full artists are also full artists and artists are also full artists and artists are also ful tion. The insane are sometimes highly sensitive, and too often this first essenbillions of miles distant, but we cannot foregoing transaction occurred twenty

many cases by allowing the spirit control to become perfect. In such cases the imperfect striving to control is mistaken for loss of reason.

Frank Brown, Chagrin Falls: Q. (1)

Was includentary that within the present the imperfect striving to control is mistaken for loss of reason.

Was includentary that within the present the imperfect that the present the present the present the imperfect that the present the pr

DANCES FIFTEEN MINUTES A WEEK.

joyment of children does not commend flames were allowed to go out or calm It would be an endless task to itself for dignity. "It is not necessary to down!" It would be a fearful outlook, argue the question as to whether danc- indeed. ing is a sin. The main point is that the iple accounts for them all.

The Christ-Idea is older by far than minutes a week, while the town is full "the theologians and all that scurrilous more practical reform and less puritanical nonsense."

HOT COFFEE AND DOUGHNUTS.

an ideal, a projection of all that is noble and magnanimous in humanity. were, of course, largely patronized, and were continued from 10 o'clock A. M. until 9 P. M. Addresses were made by E. F. Goff, "the reformed lawyer," and John P. Quinn, "the reformed gambler." If such a unique entertainment as that was not sufficient to bring sinners to the "mercy seat," they must be a hardened lot of sinners indeed.

VILE TENEMENT HOUSES.

Trinity church corporation, New York, city. The public will then know how Trinity church has abused the vast trust the bettering of the condition of the people. "Woo unto you, scribes and Pharisees, hypocrites! for we should be condition of the people." The bettering of the condition of the people. "Woo unto you, scribes and Pharisees, hypocrites! for we should be bettering of the condition of the people. "Woo unto you, scribes and Pharisees, hypocrites! for we should be bettering of the condition of the people." The bettering of the condition of the people where the bettering of the condition of the people. "Woo unto you, scribes and the people was a second to the condition of the people." The bettering of the condition of the people was a second to the people was a second in. For ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation." Matt.23: 13 and 14 v.

THE INDIAN SCHOOLS.

President Cleveland, in his late message to Congress, refers to "the intelligent Indian school management of the in the reservation?"" past year." The appropriation for the current year, ending June 30, 1895, for the Indian service amounts to \$6,733,-003.18, being less by \$663, 240.64 than for last year. He says that "efforts are being made in the direction of a gradual squandering the people's money on

to call a halt. HE TURNS ACTOR.

ber of a company that is soon to appear in Dickson City. Shakespeare says: "All the world's a stage, and the men and women merely players. They have their exits and their entrances, and one man in his time plays many parts, his acts being seven ages."

A LADY TO THE FRONT. Mrs. S. G. Shea has been appointed

in the churches." THEY CANNOT BECOME CATHOLICS.

growing roots, the power for good, the standard spiritualism and spiritual cal life in the Spirit-world?

A. In The Progressive Thinker marketplace. If it is sought, it will block to be come back go on forever, while the supreme channumbers."

WHY NOT ALL CHRISTIANS?

A religious canvass is being made at Abilene, Kansas, I am told, with the re-sult that up to date "261 families have been found that are Christians and 171 that are not." I should like to ask my friend, Rev. V. P. Wilson, why is this; or why are they not all Christians?

THE PRESENT CONDITION OF THINGS. exercise his gift on one occasion. A to blame for the present condition of

Cleveland, O., ought to be a very Agnes' church. Millions have already been spent in church edifices and mill-"Gigantic strides" in the erection of costly church edifices, is what the news-

If you cannot rise, prodigious, What's the use of feeling flat? There's a chance to be religious— Hustle up, and pass the hat!"

EVERLASTING PUNISHMENT.

Waiter Blackburn Harte, in the Jantemplate either sublunary happiness or camnation and misery of others, waxed wrathy and noisy, and reason was sol-émnly damned with billingsgate argu-ments, and honesty of reverent opinion inally crossed over to Central and South was excommunicated as impious, and America. And one of the evidences silenced with all the foul anathemas of the orthodox hell. But the vast majority of men, whose only concern in the mains in Central America resemble ity of men, whose only concern in the subtleties of theology is a humble acquiescence in the uncompromising dam-nation of such of their neighbors as do not share their vices, here and hereafter, are slowly becoming reconciled to

schisms in religious opinion." OPEN SUNDAY SALOONS.

England, believes in open Sunday sa- (then land)—that afterwards the red In-loons, at least a part of the day. "The dians crossed over on the same route, workingman in England must have his and also occupied North America. In beer with his Sunday dinner, and I can- the meantime, the population of Central is likely to suffer a bitter arraignment at hot see any wrong in that. The rich the bar of public opinion as the owner of some of the vilest tenement houses in the city. It will file with the board of shall he have privileges the workingman robbers arrived four hundred years ago; while different tribes of the same type. health a list of the houses it owns in the has not?" The Dean is a level-headed man.

the kingdom of heaven against men; for nights ago. Her parents have moved ye neither go in yourselves, neither seven or eight times since they came to suffer ye them that are entering to go the territory, and the child usually emin. For ye devour widows' houses, and phasized that part of the prayer which requested a home in heaven. On this occasion, however, she repeated it in rather a mechanical manner, as though it were really a matter of indifference, and, looking up into her mother's face, asked: 'What do we want with a home in heaven when we're going to have one

But then the levity among the secular newspapers and also among many of the so-called religious newspapers, gard to sacred matters, is something as tonishing.

C. H. MATHEWS. tonishing. C. H. I New Philadelphia, Ohio.

"The Dend Man's Message," an occult romance, by Florence Marryat. The author's wide experience in Spiritualism the Catholic propaganda, has had a good and her study of occult science have prepared her to write this romance, effect. The manner in which the Indian contract schools have been conducted is a plain violation of the letter and spirit of the Federal Constitution. It was time at this office.

"A Bankrupt Heart," by Florence Father T. Conway, pastor of the Roman Catholic church in Dickson City, Pa., has become an actor and the control of the paper 50 cents, cloth \$1.25. For Pa., has become an actor, and is a mem- sale at this office.

AMERICA.

Whence First Peopled.

Remarkable Information, as Given Through New Medium.

TO THE EDITOR:-The most promising medium (everything considered) I have ever met is John Ring, now of Paris, Texas. He and his father came here about three months ago from Missouri via Arkansas. John Ring is about twenty years old, thoroughly honest and truthful, and is controlled by a band of unso craves, which then he will not crave, but use, not for his own advancement but use, not for the welfare of others.

In reforming the world, the reformer has one individual and one only as a beginning, and that is himself. As the perfume of the rose depends on the deep growing roots the power for good, the very way strive to keep the faithful confirmed Spiritualist, I rejoice to know that the bigoted intolerance of other strong roots the power for good, the very way strive to keep the faithful come about him. His controls are Sun from becoming members of any of the rose depends on the deep growing roots the power for good, the very way strive to keep the faithful come about him. His controls are Sun from becoming members of any of the said societies." So says R. Cardinal Monage of Rome August 20, 1894. Tohn no evil or ignorant spirit is permitted to come about him. His controls are Sunrise, an Indian chief, who lived on the Mississippi River some two hundred years ago; Elder Gill, an able iversalist preacher, who died in Missouri some lifteen years ago; Florence Melvin, an English poet, and a Greek philosopher who lived about a century before Christ. The phases of Mr. Ring's mediumship

are to me intensely interesting, being trance and inspiration. For the past three months a little band of four or five of us have met at the residence of Mr. and Mrs. O. H. Pollard, on every Tuesday and Friday night, and have had most delightful and instructive seances. The seance is always opened by Elder Gill in a beautiful 'and earnest invocation, which is followed by instructive addresses by the other controls, as well as himself.

Gill generally discusses religious and moral questions, and is, like Samuel Watson, of Memphis, a Christian Spiritualist. Love is the great theme of the English poet. The Indian chief is a medicine man; and the Greek discusses philosophical questions—natural, psychical and spiritual—which are intensely

interesting.

Among other items of interest I have obtained, both from the Indian and the tion: one is the Episcopal cathedral, on Euclid avenue; and the other is the Catholic cathedral on the site of St. see the likeness; and no intelligent observer can doubt that our Indians are a branch of the Mongolian type of men. ions more are about to be expended." That is the position I take in my work on Man.

But it is of these primitive white peo-ple of America that I wish to speak. And first I wish to say that, while at the World's Fair, in August, 1893, in a seance with Mrs. Slosson, of Chicago, the spirit of Prof. Denton, the great geologist and psychometrist, came and voluntarily gave me the same information that I have obtained from Mr. Ring's controls in reference to the primitive inhabitants of North America. The statements of Prof. Denton and of Sunrise are substantially, almost literally, the same—briefly as follows: The first inhabthat I am inspirational in writing. How can I establish the fact?

A. In regard to all spirit messages, one rule should be undeviatingly applied, and as vigorously as to those coming from the mortal side. They should be received on their merit, and carefully compared and criticised, they are not ly compared and criticised, they are not infallible. They may come from sources

tribes, who came originally from Central America. These were all darkcolored people, and had their origin in Central or South America, as A. J. Davis maintains; or came from Atlantis before that island continent sank—as I have suggested in my work on Origin, Nature and Destiny of Man." My theory is that the natives de-

scended from Ham settled in Souththose of Egypt. But whether those people came from the East, or originated in South and Central America, is an open question. So far as North America is concerned, the opinion seems to be that no race or type originated on it—that its first inhabitants were the white race, which, the controls of Mr. Ring say, Dean Hole, of Rochester cathedral, came from Asia, via Behring's Strait while different tribes of the same type of men spread nearly all over North America, and were the builders of the mounds, and also of the cliff cities of Arizona, Colorado and New Mexico. In my next I will give your readers ome intensely interesting statements

about the Egyptian pyramids and the occult science of the ancient East, obtained through Mr. Ring. I neglected to say that when we commenced our seances Mr. Ring was completely entranced and wholly un-conscious of what the controls said to the circle; but now the speaking is done mainly inspirationally, and Mr. Ring is conscious of what is said and done. And they have promised us that if everything works right, at the end of seven month we shall have full materialization, and

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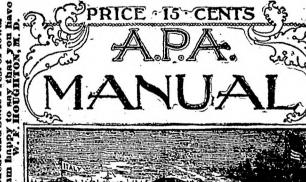
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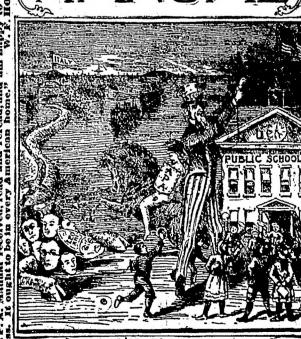
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destinies of individuals. The Telegraph ord of the actions of a witch. Janet, at the time our story commences, had a lover in the person of Benjamin Garrioch, a young farmer in the island of Westray. On both sides the love flame was strong as it was sincere; and yet their courtship did not run quite smoothly. Janet Forsyth was as great an adept at pouting and flirting as are the more modern daughters of Eve. Sometimes, therefore, she encouraged her lover's attentions, and sent him home the happiest man in the parish; but quite as frequently she treated him with the

One fine summer morning in the beginning of July, 1627, Garrioch and three companions, when approaching the beach to go out for a sail, were met by Janet Forsyth, who pleaded with them not to put to sea that day. At first she and so, casting a withering look of conwould give no reason for her strange request, but finding that the young men were inclined to treat her interference as a joke, she began to urge her objections what granter force and vehemency. She told them that she had had a dream the previous night, from which she was certain that if they went out in the boat that day some dreadful calamity would befall them. Her lover pointed to the sea, on which there was not a ripple; also to the heavens, which were cloudless, and, in the hope of dispelling what he considered her groundless fears, playfully told her there were no tokens f danger there. When the boat was launched, however, and Garrioch was about to spring into it, his sweetheart him, and made one last passionate appeal in the short and simple sentence, "Oh, don't leave me, Ben!" Then, as if Garrioch, for hitherto she had been coy, shy, and reserved, rather than forward, through his veins. The sea had an ir-

Fog, which is the handmaiden of heat In those northern latitudes, speedily enin those northern latitudes, speedily enveloped the island, so that Garrioch and his companions were apparently unable to find their way back again. Days, to find their way back again. Days, weeks, months, and years sped past, and their fato of the unfortunate men rether fato of the unfortunate men rether fato of the unfortunate men rether fato. mained a mystery. It was at this time mained a mystery. It was at this time simply a matter of course. If this wo-that Janet Forsyth first began to be the protected of witchcoaft, and sorgery mun had lived in the nineteenth century inspected of witchcraft and sorcery. Her superstitious neighbors knew that the had foretold the disaster that was to befall Garrioch and his companions, and they concluded that she could only duct fresh proof of her connection with have got her information through inter-course with the evil one. Troubles, it course with the evil one. Troubles, it rested on a charge of being a rank has been said, rarely come singly, but witch, and was tried in St. Magnus Cafollow each other in quick succession. This was the experience of Janet Forbyth, for a few months after the disapbearance of her sweetheart she lost her father, who was the only remaining relative she had on the island. From that the Sheriff-Deputy of Orkney as a witch, diumship in ancient times. Mediums to-time onward she took no interest in any-and on this charge she was tried in day would be ostracised and treated as thing transpiring around her. She be-St. Maghus Cathedral three weeks later, badly as the Storm Witch was, if the tame a victim to melancholia, and A number of witnesses were examined, thunned the companionship of her from whom the prosecutor elicited the heighbors. Indeed, for days together story of the alleged misdeeds of the henever left her own house. There Storm Witch much in the same terms but venturesome, boys who had climbed a short consultation, having brought in up on to the thatched roof, and peeped a verdict of guilty against the prisoner, through the hole which did duty both the judge asked if she had any reason bis a chimney and for giving light to the to give why sentence of death should not be passed upon her. As the Storm the sat with her arms folded, crooning witch slowly rose to her feet, a solemn a plaintive song—a circumstance which hush passed over the audience. "I am

THE SEEMED TO HAVE A CHARMED LIFE

that her little craft could live. But

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THRILLING STORY

again after she had been given up for lost. In this way she earned the title of Storm Witch. When fishermen went to sea, and sustained any damage either personally or to their gear, Janet Forsyth got the credit of the mishap. For instance, Robert Reid, a Westray fishermen, took ill one day when cit in his demned cell. making the aisle of the prisoner as the human race. In the earth's childhood, before the inventions of later court, and intimated that he only represented as the human race. In the earth's over to the charge of the officers of the childhood, before the inventions of later ages, the sun was supposed to be the frained from punishing him as his conduct deserved on the ground that he had just returned from fighting the had just returned from punishing him as his conductions of the court deserved on the ground that he only returned from punishing him as his conductions of the court, and intimated that he only returned from punishing him as his conductions of the court, and intimated that he only returned from punishing him as his conductions of the court, and intimated that he only returned from punishing him as his conductions of the court, and intimated that he only returned from punishing him as his conductions of the court, and intimated that he only returned from punishing him as his conductions of the court, and intimated that he only returned instance, Robert Reid, a Westray fisherman, took ill one day when out in his
boat, and on landing he accused the
thrilling narrative from the Dundee Tele
graph illustrates the great danger of
being a medium in the 17th century,
when the church had full control of the
when the church had full control of the
classinies of individuals. The Telegraph

instance, Robert Reid, a Westray fisherman, took ill one day when out in his
boat, and on landing he accused the
the poor woman was led to the condemned cell, making the aisle of the
cathedral loudly echo with lier heart
ple mourned.

They feared it would leave them to
the Storm Witch was condemned was a
with the Storm Witch was condemned was a
memorable one. The English fleet,
under the command of the Duke of
Buckingham, had been driven on the
cathedral loudly echo with lier heart
ple mourned.

They feared it would leave them to
under the command of the Duke of
Buckingham, had been driven on the
cathedral loudly echo with lier heart
ple mourned.

They feared it would leave them to
under the command of the Duke of
Buckingham, had been driven on the
charge, but she threw a bucket of salt
water over her accuser, and he declared
Orkney coast by stress of weather, and goes on to say that most of the culprits tried for witchcraft in Orkney in the seventeenth century were poor old women. Janet Forsyth, known as the storm-witch of Westray, was, however, and the seasy, rapid cure, storm-witch of Westray, was, however, and the seasy, rapid cure, storm-witch of long communication with the seasy satisfied with such an easy, rapid cure, but he was not, for he appeared as a witness against the Storm Witch when classed of holding communication with the Figi One she was quite a voing wor. the Evil One she was quite a young woman, about twenty years of age; and her
biography, taken from the indictment
upon which she was tried, reads more
like fiction than a dry, musty, legal recthe Evil One she was quite a young woat Kirkwall. The people ultimately
believed so strongly in her powers as a
witch that, in times of sickness, they
altered for sorcery
at Kirkwall. The people ultimately
believed so strongly in her powers as a
witch that, in times of sickness, they
are conxed her to visit the sufferers; and if
the fiction than a dry, musty, legal recthe indictment
are conxed her to visit the sufferers; and if
the fiction than a dry, musty, legal recthe indictment with the sufferers; and if
the fiction than a dry, musty, legal recthe indictment with the sufferers; and if
the first day. This was over three
banquet, and the hangman and his two
conxed her to visit the sufferers; and if
the indictment with the people ultimately
believed so strongly in her powers as a
witch that, in times of sickness, they
converted to the indictment with the sufferers; and if
the first day. This was over three
banquet, and the hangman and his two
companions went 1d for a tremendous
date of Christ day. This was over three
banquet, and the hangman and his two
converted to the indictment with the sufferers; and if
the first day. This was over three
banquet, and the hangman and his two
converted to the indictment with the sufferers; and if
the first day. This was over three
banquet, and the hangman and his two
converted to the drink left over at the
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banquet, and the hangman and his two
converted to the drink left over at the
banquet, and th like fiction than a dry, musty, legal rectithe indictment is to be believed, she wrought wonderful cures amongst them. It might naturally have been thought that the Storm Witch would in such circumstances have earned the gratitude of those who consulted her; but it so happened that cattle and horses occasionally died, and the owners never hesi-tated to put down these losses to the credit of Janet Forsyth. At last matters the had found the door of the cell unlocked, reached a crisis. A large vessel was reached a crisis. A large vessel was seen driving helplessly in upon the island in the midst of a terrific gale, and the inhabitants felt perfectly certain that they were about to have a rich harvest most perfect indifference, without any from the sea. The beach was crowded apparent reason.

HER WARNING DISREGARDED.

they were about to find the sea. The beach was crowded with people, but no proposal was made to render assistance to the crew of the apparently doomed vessel. By-and-by, however, the Storm Witch forced her way through the crowd of onlookers. The woman knew well that an appeal for aid would meet with no response; tempt at the people, she proceeded to the beach, set sail in her little boat, and

PUT OFF TO THE RESCUE ALONE. The crowd stood aghast at the hardihood of the Storm Witch. It was thought that nothing human could live in such a gale, even if the boat had been the best belonging to the island, which it was not. When the frail little craft was caught in the swirling tide which runs round Westray, it could be seen rising on the crest of a wave, and then it would disappear for such a length of companions left Westray they were linto our little ones this false idea of hurising on the crest of a wave, and then it would disappear for such a length of time that it was surmised that it had gone down. Once more, however, it would come in sight, always drawing nearer and nearer the vessel which was so rapidly drifting towards destruction. threw her arms round his neck, kissed At length the vessel was bourded. The peril in which the crew was placed evidently prevented them from commenting on their strange visitor. The Storm feeling ashamed at her own weakness, Witch hurried aft to the wheel, gave a and without giving Ben time to make few orders in quick succession which answer, she ran up the bank and disappeared. This demonstration on the part was speedily run into Pierowall Bay, of his sweetheart momentarily upset where it was anchored in safety. The sailors, who had given themselves up for lost, now crowded round the Storm impulsive or demonstrative, but the Witch, offering her their thanks for blood of the old Nourse Vikings coursed their rescue, while the Captain tried to pursuade her to accept a well-filled purse in acknowledgment of her daring and resistible attraction for him, and so, in acknowledgment of her daring and putting the fears of his sweetheart down timely services. But she firmly and to a nervous whim, his little boat was resolutely declined the present. In fact, soon gliding out towards the Atlantic. | she refused to converse with the sailors BOAT AND CREW NEVER RETURNED. She refused to converse with the sallors with the sallors on the further than to express the wish that flagship, he got into the condemned cellcomebody might, if opportunity oc curred, do as much for her Ben. Now her heroic action would have called forth the plaudits of the civilized world; but the superstitious generation to which she belonged could only see in her conthe evil one. She was accordingly arthedral.

THE TRIAL.

In consequence of the events already narrated, Janet Forsyth was reported to tion of the church to any form of mewas no window in her humble dwelling, as we have given them. The jury, after gave rise to the belief that this was her innocent," she said, "of the crime which method of luring the Storm King from has been laid to my charge. In saving the caverns of the deep. When a fresh the crew of the vessel referred to, I had breeze was blowing, and the angry bil-no assistance but from God, with a powlows came tumbling in upon the beech, erful arm to guide the tiller of my boat, the could often be seen hurrying down and a quick eye to avoid the dangerous to a goe where her father kept his boat, breakers which surrounded me. and she frequently put to sea when her remedies I applied to heal the sick were hardy neighbors believed it impossible simple, and I believe imagination on the part of the patients played a very prominent part in restoring them to health. As to the horses and cattle and returned to the island over and over which died, I assure you that, so far as I know, death resulted from natural causes. But I have no desire to live, and the sentence which you are about to pass has no terrors for me."

The judge having expressed his horror of the crime of witchcraft, of which she had been found guilty, said he had no alternative but to order that next day she should be taken from prison with her hands tied behind her back, led to the Gallows Hall, where she was to be tied to a stake, to be worried to

HER LOVER'S OPPORTUNE RETURN. When the noise had subsided the acter.

New York City. prisoner turned round and faced the eople with a contemptuous smile on her face, but as her gaze fell on one of the from Ammonia, Alum or any other adulterant. strange sailors all her fortitude seemed is distant, he will find sorrow near at times at once, as a test of planetary in to desert her, and she fell to the floor hand. Confucius.

"Save me, Ben; save me." In a mo-ment the sailor was beside her, and raising her in his arms began calling her all sorts of endearing names. The whole thing had occurred so suddenly that judge and officers were for some time completely taken by surprise. When the Sheriff-Deputy recovered from the shock, however, he sternly ordered the sailor to give the prisoner water over her accuser, and he declared Orkney coast by stress of weather, and

THE VIOTIM HAD ESCAPED.

At 10 o'clock the following morning a large crowd had assembled in Broadstreet, Kirkwall, to see the poor woman led to her doom. The Sheriff-Deputy and Provost Craigie proceeded to the prison to ascertain the cause of delay, but hastily returned, reporting that they and the prisoner gone. Messengers were at once despatched in all directions with orders to prevent the escape of the Storm Witch, whilst a thorough search of the town was made, in the hope that she might be captured there. iew months afterwards Bailie Blaikie, of Kirkwall, when passing through Manchester on his way to London, was much surprised to find a merchant there having on his sign-board such an unmis-

companions left Westray they were caught in the log, and had been picked up by a man-of-war vessel, in which they had been carried off to take part in the war which was then being waged with France. Garrioch was in one of the war vessels anchored in Kirkwall Bay that day his sweetheart was being tried for witchcraft, but when he entered the court he had not the slightest suspicion that he should see Janet Forsyth n such a cruel situation. It was only when she turned round to face the audience that he made the discovery, and from that moment he formed the resolve that he would effect her escape. Know ing that the hangman and his assistants were addicted to drink, he had little difficulty in getting a good supply conveyed to them, and with it he succeeded in giving each of them a strong sleep-ing draught. Watching his opportunity, which was easily got owing to the enter and lost no time in releasing his sweet heart. The vessel which she had saved from destruction a few weeks previously at Westray was then lying in Dungenes Bay ready to put to sea, and the captain gladly assisted in the rescue of the Storm Witch. Janet Forsyth was by this means conveyed to Liverpool, where she resided with the captain's wife till

many descendants of the Westray Storm Witch. The above thrilling narrative is only one of thousands, illustrating the opposichurch had not been shorn of its power by an enlightened public opinion.

Garrioch, a week of two later, arrived

at Portsmouth with the fleet, when he

took French leave of the service of Charles I. Garrioch and his wife never

were most successful in business in their

new home, however, and there are to be

found in Manchester at the present day

again ventured back to Orkney.

TRUTH GLEANOR.

WHY ARE WE HERE?

To the Editor:—The article in a late number of The Progressive and work in Massachusetts State Tem-Thinker headed: "Let There Be ple, No. 1, chartered to the leadership Light," prompts me to voice the followspeculations in snswer to the ques-"Why Are We Here?" Spirit tal-have always existed; that in their earnest band of mystics, is working and development in previous existences. and that our presence here is by our own desire, by the power of wisdom January 31st, but no dates can yet be spirits, through the physical agency of fixed for New York, Brooklyn or Philour earthly parents, and to outwork adelphia. some benign purpose for ourselves and

humanity.

In contrast with the general belief part, this view imparts a new dignity to ward, but that extended trip must be this life as necessary accompaniments of second degrees during the first four the object of our sojourn here. Hence Sundays in each month at 3 p. m., with no life can be looked upon as a failure, the presiding officer elected for each but as having served some divine pur- meeting. C. M. RICHMOND, Scribe. pose, which will be recognized by us

hereafter.) shall have achieved perfection of char-

If a man takes no thought about what trologer figure out their respective des-

AN ADDRESS DELIVERED

Before the Spiritual Society, Arlington, Nebraska, by J. A. U.

Friends, we have met this evening to cultivate our friendly and social feelings; to a retrospect of our surround ings; and to celebrate a festival as old as the human race. In the earth's

cember. Then the sun was born, the

of Constantinople, was converted to Christianity, to satisfy his pagan subjects he adopted their sunday festival as the Christ day. This was over three hundred years after our era commenced. year is known. Onr Christ day was established by a man who had no virtue or redeeming quality, who sacrificed his own mother and wife in a caldron of boiling oil, because they practiced some pagan rites; and who now figures as a saint in our Christian calendars. It matters not when Christ was born. The pattern we have of him shows that he was a good man, far in advance of the times; and to take his word, he always called himself the son of man. When

e was called the son of God, he said:
"Ye are all the sons of God."
The Spiritualists are the only people who can truly claim him as their exemplar, as they do the works he dld; as he said they would, and even greater. The priests fixed a plan of salvation to enslave and bind the people to their use, and made conditional on certain rules. Placed belief on Jesus as a takable Orcadian name as "Benjamin Garrioch," and he entered the shop to self. God has retired from business, Garrioch," and he entered the shop to see the individual. To his surprise he found the Storm Witch of Westray in charge. But how changed she was She was no longer the tired-out, grief-stricken woman she appeared to be when on her trial at Kirkwall, but was full of life and vivacity, and she was at least ten years younger looking. The Baille having given an undertaking that the would keep

Self. God has retired from business, and Jesus takes his place, Then Jesus appoints a substitute, Saint Peter, and his successor, the pope; and Jesus retired from business, and Jesus takes his place, Then Jesus appoints a substitute, Saint Peter, and his successor, the pope; and Jesus retired from business, and Jesus takes his place, Then Jesus appoints a substitute, Saint Peter, and his successor, the pope; and Jesus retired from business, and Jesus takes his place, Then Jesus appoints a substitute, Saint Peter, and his successor, the pope; and Jesus retired from business, and Jesus takes his place, Then Jesus appoints a substitute, Saint Peter, and his successor, the pope; and Jesus retired from business, and Jesus takes his place, Then Jesus appoints a substitute, Saint Peter, and his successor, the pope; and Jesus retired from business, and Jesus takes his place, Then Jesus popoints a substitute, Saint Peter, and his successor, the pope; and Jesus retired from business, and Jesus takes his place, Then Jesus popoints a substitute, Saint Peter, and his successor, the pope; and Jesus retired from business, appoints a substitute, Saint Peter, and his successor, the pope; and Jesus retired from business, and Jesus takes his place, Then Jesus popoints a substitute, Saint Peter, and his successor, the pope; and Jesus takes his place, Then Jesus popoints a substitute, Saint Peter, and his successor, the pope; and Jesus takes his place, Then Jesus popoints a substitute, Saint Peter, and his successor, the pope; and Jesus takes his place, Then Jesus popoints a substitute, Saint Peter, and his successor, the pope; and Jesus retired f man duty. Even our schools are invaded by them, in violation of the law against teaching religion. Every instinct of the enlightened human heart cries out against this error, that the innocent can take on the sins of the guilty. It violates every principle of ustice, places a premium on crime, and holds back the progress of the race.

When man shall cease to do evil from the knowledge that there is no es-cape from his evil deeds, that they will meet him somewhere, for the reason that the thoughts and deeds are a part of themselves, and go where they go. No amount of pardon can remove the stain. You put them there yourself and can only remove each evil by an opposite course of thought and action. Personal merit is the only coin that stands at par in all worlds, and is in harmony with justice and God's law.



THE GRAND TEMPLE.

Order of the Magi, 1910 Wash ington Boulevard, Chicago.

Since our last monthly report, the State Temple at Lansing, Mich., has been opened as a Grand Temple by the local force from the Chicago Temple, for eight days. During this period, a great work was done and many worthy mystics of that temple, Michigan No. 1 were advanced in our sacred circle.

During the three weeks ending Janu ary 20th, we have been very busy working the Grand Temple at Chicago to its fullest capacity, in order to get the work in such a condition that the Grand Magea can leave it in the hands of the other officers for a time, during his astern trip.

of G. M. Str. V. M. Doane.

He will then visit other eastern cities probably Philadelphia, where Pennsyl intelligences tell us that we are immor- vania State Temple, No. 1, with an life we are the result of our progression under the leadership of G. M. Brother H. O. Skinner, 723 Wallace street. Our work in Boston will begin about January 31st, but no dates can yet be

Full announcements will be made from time to time in this paper.

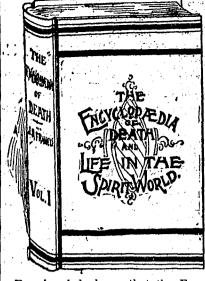
The temples on the Pacific coast are that our life here is evolutionary on our anxiously awaiting our coming west-

existence, and fosters the incentive to postponed to the future.
do the best we are capable of doing—to The Grand Temple at Chicago will do the best we are capable of doing—to The Grand Temple at Chicago will bear cheerfully all the circumstances of hold convocations in only the first and

T wins were recently born to Mr. and A further thought in this connection Mrs. Newell Case, of Grand Rapids, to be tied to a stake, to be worried to death by the hangman, and her body thereafter to be burnt to ashes. Whilst the sentence was being delivered a number of man-of-war's men entered the court, and, though they knew nothing of the merits of the case, applauded the sentence as heartly as the rest of the sentence as heartly as the rest of the audience.

Mrs. Newell Case, of Grand Rapids, is that it is unworthy of us to supplicate that will be confusing when in future years anniversary celebrations will be that will be confusing when in future years anniversary celebrations will be them as tasks to prove our growth in order. Though born within ten minches active the most wonderful cures that have been recorded and are so acknowledged. By the clear in order. Though born within ten minches are effecting the most wonderful cures that have been recorded and are so acknowledged. By the clear in order. Though born within ten minches are effecting the most wonderful cures that have been recorded and are so acknowledged. By the clear in order. Though born within ten minches are flecting the most wonderful cures that have been recorded and are so acknowledged. By the clear in order. Though born within ten minches are flecting the most wonderful cures that have been recorded and are so acknowledged. By the clear in order. Though born within ten minches are flecting the most wonderful cures that have been recorded and are so acknowledged. By the clear in order. Though born within ten minches are flecting the most wonderful cures that have been recorded and are so acknowledged. By the clear in order. Though born within ten minches are flecting the most wonderful cures that have been recorded and are so acknowledged. By the clear in order. Though born within ten minches are flecting the most wonderful cures that have been recorded and are so acknowledged. By the clear in order. Though born within the most wonderful cures that have been recorded and are so acknowledged. By the clear in order. Though born within the most wonde is that it is unworthy of us to supplicate Mich., under circumstances as to time part of Deity—he will seek continuous the succeeding month; one was born in expression in material life until he one year, and the other in the next year—that is to say, one was born at 11:55 o'clock Monday night, Dec. 31, 1894, and the other at 12:05 o'clock Tuesday morning. Will not some as-

fluences?



Bear in mind, please, that the Ency clopædia of Death, and Life in the Spirit-World, (although well worth \$1.50 as prices go), is furnished to any subscriber for 50 cents when he remits one dollar for a yearly subscription. Any one who sends us a new yearly subscriber can have the book for 50 cents. The subscriber can also have it at the same price.

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Wishing you success and the New Year's greeting, you have my undying gratitude forever and all time. Yours respectfully, MRS. CARDELIA E. KINGSBURY.

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