

books," and preached from managed thousands of pulpits, until the average man can hardly tell what he does or does not believe. No other question has had so much falsehood propagated concerning it as has this one. None other has had such cranky and wholly untenable and impossible theories advanced as solemn truth regarding it.

Probably one of the most unreasonable notions that has ever been held, and one that has done more harm than any other, is one that had its origin away back among the lowest, most ignorant and degraded races of mankind, and has prevailed among various nations even up to this enlightened age, and that is the belief that the body, made wholly of earthly chemical elements, as it is, lives

in the great hereafter. has demonstrated a thousand times over inal elements, and enter into new comanimal existences, it strange and unaccountable that any sane

person should believe such theories. This scheme of a future existence was the fall of Egypt, as she gradually spent all her forces in embalming and preserv-ing the bodies of her dead, and the placher tombs for the future use of the de-

Our modern churches still recognize of an endless hell of brimstone and fire, the theory of the saving of the physical body is kept in the background as much

as possible.

The second great belief is that of the Materialist, who believes that there is no spirit, soul or astral body, no intelliphysical, in the universe. This school is the natural result of the reaction against the crude beliefs regarding the soul held by men in past times and ever in the present. As a rule, the Material in the present. As a rule, the Materialist is an honest, upright person, and when his reasoning powers show him the absurdity of the doctrines usually taught regarding the soul or spirit and the nature of God, he rushes to the opposite extreme and discards the whole idea of a future existence, or of an infection in this contracts that intelligence, and asserts that h ends all." "The soul has a beginning when a baby is born," says he,
"therefore it must end when the baby

dies." This is a good, sound argument; for who can conceive of a finite beginning becoming infinite in duration. The stick that has one end has another

that its premise is incorrect. It is like the argument of the church. Thus:

Man an Evolution, Like the Physical Body.

A Lecture Delitered BY OLNEY H. RICHMOND, it the Grand Temple of the Mag. Chemical Properties and advancement in the leaves govern both. Under this great and advancement in the future, and advancement the future, and everything conception of the future and everything conception of all of swhem everything conception of great interest to us, and should not be latered to us, and should not b

ways will exist.

In its simplest form, this spirit or astral body is simply inactive in each atom, except as to its own individual and supplies the soul-force.

In minderately to a new control of matter.

Matter gives it the highest expression it has ever known, and it therefore rushes to the nearest union of matter, and supplies the soul-force. In the latter days of Egypt and her contemporaries, when chemical laws vibration; but the instant the physical atom comes into the physical atom.

say Mr. Oxygen and Miss Hydrogen have been the parties to this union.

You must now understand that force never dies. When once generated, it goes on forever. It can be, and is constantly transformed but it goes on forever. But to hasten onward over this long stantly transformed but it goes on forever.

As they came nearer and nearer to Intelligence in the Vegetable World. and each after its own kind gave birth to souls. But how low down in the scale of creation were these souls? We, in to souls. But how low down in the scale of creation were these souls? We, in our present high state of development can scarcely conceive of intelligence so low as these first forms. But still this little was a spark from the Infinite Intelligence. The intelligence manifested in a vegetable is almost inconceivably greater than that in the atoms.

Yet was an abardly experience souls? We was some bardly experience between some forms of vegetable life.

Yet we can hardly cognize even that. When the creeper reaches out for a limb it has been a mooted question as to to cling to, or the tree brightens up at the which kingdom some of them belong. But what of that? When a dog tracks his master through a crowd of men, or a evidences of a higher intelligence, a

was a settler for ages and ages, but one day a thinker named Darwin came along and knocked the whole house of cards topsy-turvy by showing that there never was a "first man" on the earth. He showed that everything that exists is the result of a constant evolution from the cause to effect, and every effect in turn is a cause and so on in one endless shale.

at its dissolution, immediately combines with another, where the union is just being formed. That is, two bodies, each with its own soul-force—combines to form a third, and the liberated astral, finding a suitable abiding-place, takes possession. But you must remember that in this chemical union more or less of the old combinations are decomposed in the change, so that a great part of the force is liberated, to seek other homes.

Chemists are constantly taking ad-

As a starter, we must have some place where we pick up this endless chain of evolution, and, taking a link for our place of beginning, examine the following links one by one:

Metter and by matter I mean the following links one by one:

Metter and by matter I mean the following links one by one: 1. Matter, and by matter I mean the ous change. The vibrations are reduced

primordial atoms, always existed and always will exist. They are uncreated and uncreatable, indestructible and unchangeable.

2. Spirit, and by spirit I mean the primordial vibration peculiar to each kind of atoms, always existed, and always will exist.

If it would not extend this lecture to were so little understood, it is not to be wondered at that the raising and rehabiliment of the physical body should be with its own, attraction is manifested, and the negative role of ore atom (and the physical body should be about the first and the physical to great a length. I would not extend this lecture to too great a length. I would like to tell you of other wonders connected with this "soul of matter." I would rot extend this lecture to too great a length. I would not extend this lecture to too great a length. I would not extend this lecture to too great a length. I would not extend this lecture to too great a length. I would not extend this lecture to too great a length. I would not extend this lecture to too great a length. I would not extend this lecture to too great a length. I would not extend this lecture to too great a length. I would not extend this lecture to too great a length. I would not extend this lecture to too great a length. I would not extend this lecture to too great a length. I would not extend this lecture to too great a length. I would not extend this lecture to too great a length. I would not extend this lecture to too great a length. I would not extend the physical too great a length. I would not extend the physical too great a length. I would not extend this lecture to too great a length. I would not extend this lecture to too great a length. I would not extend this lecture to too great a length. I would not extend the physical too great a length. I would not extend the physical too great a length. I would not extend the physical too great a length. I would not extend the physical too great a length. I would not extend the physical too great a length. I would not extend the physical too great a length. I would not extend the physical too great a length. I would not extend the physical too great a length. I would not extend the physical too great a length. I would not extend the physical too great a length. I would not extend the physical too great a length. I would not extend th biliment of the physical body should be believed in. But now, when chemistry and the negative pole of one atom is drawn of the wonders of chemical affinity, and has demonstrated a thousand times over to the positive pole of the other, and a has demonstrated a thousand times over that the flesh and bones of man are re-solved and decomposed into their orig-inal elements, and enter into new combinations with later vegetable and binations with later vegetable and animal existences, it seems passing love, hate and cognize the universe with. So you see, my friends, that we have what gives character to the compound. a little soul born here from two other I would also show you how this soul can

stantly transformed, but it goes on for-ever, changing and ever changing, ac-opment takes us into the organic world, this ancient belief in their creeds, but it is noticeable that they have evoluted to such an extent that, like the doctrine of an endless hell of brimstone and fire, the theory of the saving of the physical ally become our earth and her moon, the theory of the saving of the physical ally become our earth and her moon, the saving of the physical ally become our earth and her moon, the saving of the physical ally become our earth and her moon, all the saving of the physical this saving between the allows the saving of the physical ally become our earth and her moon, all the saving of the physical this saving between the saving of the saving of the physical allows the saving of the physical this saving of the physical that they have evoluted to such an extent that, like the doctrine of an endless hell of brimstone and fire, the saving of the physical this saving of the physical this saving the saving of the physical that they have evoluted to such an extent that, like the doctrine of an endless hell of brimstone and fire, the saving of the physical this saving to the saving there was no union between the atoms, no birth of souls. The atoms acted under the force of gravity, but their "soul force" had not been brought in play yet, and no intelligence or vibratory power existed.

A they came peacer and peacer to be atoms, and how much more complex are the chemical combinations, and how much more complex are the chemical combinations, and how much more complex are the chemical combinations, and how much more complex are the chemical combinations, and how much more complex are the chemical combinations, and how much more complex are the chemical combinations, and how much more complex are the chemical combinations, and how much more complex are the chemical combinations, and how much more complex are the chemical combinations, and how much more unstable. What infinite variety we find in this kingdom; so great that a large book could be written upon the soul of plants. In fact, a book has been written, entitled "Evidences of the chemical combinations, and how much more unstable.

and the lowest forms of animal life that

his master through a crowd of men, or a horse pulls the pin out of the gate-post with his teeth, in order to open the gate and pass through, we call that "inthe only fault with this argument is that its premise is incorrect. It is like the argument of the church. Thus:
"Here is a watch; it must have had a maker. Here is a man; how came he here? Born of his mother and father,
"When this conglomeration of atoms I maker. Born of his mother and father,
"This is a good, southed arguments, it is a good, southed argument of the gate-post with his teeth, in order to open the gate and pass through, we call that "inwith his teeth, in order to open the gate and pass through, we call that "inwith his teeth, in order to open the gate and seeking their food, and even "thinking," so far as to take good care the oyster and the horse all have reason, each according to development in the scale of life.

When this conglomeration of atoms I maker. Born of his mother and father, who can conceive of a higher intelligence, a preater soul-development. We soon arrive at animals capable of moving about and seeking their food, and even "thinking," so far as to take good care the oyster and the horse all have reason, each according to development in the scale of life.

When this conglomeration of atoms I maker. Born of his mother and father, who can conceive the pin out of the gate-post with his teeth, in order to open the gate and seeking their food, and even "thinking," so far as to take good care the oyster and the horse all have reason, each according to development in the scale of life.

When this conglomeration of atoms I make the providence of a higher intelligence, a providence of a higher intelligence, a devidence of a higher intelligence, a development with his teeth, in order to open the gate and seeking their food, and even "thinking," so far as to take good care the condition of the care of the maker, and pass through, we call that "inwith his teeth, in order to open the gate and seeking their food, and even "thinking we admit, but there must have been a spoke of condensed and combined to form a world, all the potencies and powers existed therein which were destined to form and people that world. The telling you. God did that. He made Adam out of the dust of the earth, and his wife out of a rib." This argument was a settler for ages and ages, but one day a thinker named Darwin came along and these molecules, and these molecules, and the set of the set of the another, haver remaining separated from matter any length of time, except under certain unusual conditions, until in the course of ages we find them advanced to the lower forms of humanity. We will leave them there for the present, and in a subsequent lecture take them up and follow the soul of man upward from its lower forms, step by step, even into the life beyond and by step, even into the life beyond, and even higher, as it struggles on toward the INFINITE.

Susie M. Johnson.

THE ASTRAL BODY.

In the "beginning" the gods of all nations were wont to do wonderful things and then modestly step back and allow Nature to take her course.

Modern astronomers, with the Nebular hypothesis, have upset the "beginning" of man. Now, modern thinkers have at last discovered the fact underly-lave the Physical Body.

A Lecture Delivered BY OLNEY H. RICHMOND, At the Grand Temple of the Magi.

At the Grand Temple of the Magi.

In the "beginning" the gods of all nations were wont to do wonderful things are constantly taking and vantage of this lawe of life without knowning really what it is. For instance, the wonder and majesty of thy law, the feebleness of mind, the greater membering the vastness of thy works, the feebleness of mind, the greater membering the vastness of thy works, the feebleness of mind, the greater membering the vastness of thy works, the feebleness of mind, the greater membering the vastness of thy works, the feebleness of mind, the greater membering the vastness of thy works, the feebleness of mind, the greater membering the vastness of thy works, the feebleness of mind, the greater membering the vastness of thy works, the feebleness of mind, the greater membering the vastness of thy works, the feebleness of mind, the greater membering the vastness of thy works, the feebleness of mind, the greater membering the vastness of thy works, the feebleness of mind, the greater membering the vastness of thy works, the feebleness of mind, the greater membering the vastness of thy works, the feebleness of mind, the greater membering the vastness of thy works, the feebleness of mind, the greater membering the vastness of thy works, the feebleness of mind, the greater membering the vastness of thy works, the feebleness of mind, the greater membering the vastness of thy works, the feebleness of mind, the greater membering the vastness of thy works, and unto the etarly law, the feebleness of mind, the greater membering the vastness of thy works, the feebleness of this law of the wall under the s

to the utterance. Happily your love may interpret from whence the message

Happy is he who at life's earthly close,
When slow declines the golden harvest sun,
Heareth a voice at eventide that says:
"Beloved, welcome, welcome and well
done."

Most like an autumn sunset when the glow And golden sple: dor fills the perfect sky, Or when across the fields the hazy light Of Northern Indian summer trembling doth

The shocks of corn, robbed of their summe gold, Stand naked, bare and brown, for stubble

And all the harvest's summer-time did hold Garacred in greater strength as earth time

Dawneth at last, completes another year. The hazy mantle o'er the earth doth cling And all the branches without pain or fear Turn their brown beauty to the winter sky
And hall the storm as it comes sweeping by Most like the ebbing tide upon life's sands
Where all along the shore the treasures lie
And argosles that have by love's commands
Been summoned in their beauty scattered
know

No longer needed for the voyage-song Across the deeper waters far away Were left there as treasures that may belong Between the spirit and the glorious day

Or like the sound of music passing sweet
That having summoned life with its accord
In slower and still slower time doth beat
Until the angel choirs take up the word
And summon one unto the song divine—
So came the sound of the celestial shrine. Both worlds in the dim light that lies between The mortal and the immortal state were

and loved friends and spirit friends were seen In the same glory and bright golden air. No difference between the heartbeats here And hand-clasp there except the tearful eye, Save that the loved ones from the brighter

sphere Show nothing of the sorrow nor the sigh, But only standing as if waiting there Long time to welcome one to scenes more

Thus gliding softly as the day might glide
Or as the waters of a wondrous stream
Glide out unto the larger, grander tide,
I passed from out earth's wondrous dream
And to fulfillment of the larger state
Unto the glory and the presence uncreate.
Belowd over it is not all of death t

Beloved ones, it is not all of death to pass from mortal life, nor is it all of eternal life to pass through the change called death. The limitations of the called death. senses cling still, and one measures at first the larger scope of the infinite with the finite senses and the accustomed boundaries of human thought. In full confidence of immortal life, with a certainty of the presences that were near and dear in both worlds, and the absoand dear in both worlds, and the abso-lute knowledge that when one has done all and even though imperfectly sown the seed and garnered the treasures com-mitted to his keeping, though some-times the seed were sown in fallow places, and sometimes the harvest might not be abundant, still with the certainty that a place and state were waiting to that a place and state were waiting to receive one, there is the lack of perfect

power to comprehend at once the meaning of the change called death.

However ripe one may be in earthly years and experience, and however full of that conscientiousness which makes each day's duty sacred, and however much one may see in all the scenes of nature and in human life the incentive to loftiest endeavor, still when the awakening comes, when the spirit is set free, when the knowledge presses upon the consciousness that it is indeed in the immortal realm, the wonder is almost overpowering. Still, the naturalness of it is also the greatest wonder, and one passes from the earthly scene to the

with robes of light in which to array one for the immortal kingdom, and though one does not feel that one enters into the presence of the divinest life that heaven holds all at once, still there is the unspeakable consciousness of being set free from bonds that were scarcely recognized as bonds: the feebleness of age, the consciousness of earthly form, that which belongs to the limitations of the senses—all this is at once removed; but the feebleness of mind, the greater can cause terror, and to feel perfectly new life is felt at once; yet, the natural is the comfort and the assuagement of part is that one passes at once into the presence of friends and associates and in one's self.

has sometimes been a thought: "Will I fail in courage in the last hour of mor-tal agony? Will there be a time or sca-son when I shall not feel this faith and hope and strength and certainty?" And one questions one's self all through life, I fail in courage in the last hour of mortal agony? Will there be a time or season when I shall not feel this faith and hope and strength and certainty?" And one questions one's self all through life, —"Am I ready? If the messenger should come now, is it possible that I might quail?" There is nothing to fear. I do not even think that the most terrible life has so much to fear in the change called death as in the continued terror of mortal existence; and I cannot think of any human life, full of the usual aspirations and loving duty, that could even feel at the final moment of dissolution the least the final moment of dissolution the least the final moment of dissolution the least

and loving duty, that could even feel at the final moment of dissolution the least terror or the least lack of security. It is passing from uncertainty to certainty. It is passing from doubt knowledge. It is passing from belief to that which in itself is boundless possession, and in that sense the instant one is set free there is knowledge. Many know beforehand. The overlapping glory already impinges upon the earthly state before the dissolution or separation, and one leaves the body as a worn-out servant, as a garment that is spent and seless, with no regret whatever, but

with great joy at being thus set free.

I am particular in these details because human lives seem to dwell so much upon

There is, however, a period after the change that seems to bring knowledge of individual imperfections. Many spirits may have told you this, that at the sudden and instantaneous passing of the spirit, or the gradual change, there is a sense of triumph, but that soon the imperfections of one's nature, the possible imperfections of one's life, the limitations and shortcomings become evident, and though every friend that draws near, every spirit companion, the nearest and dearest, refrains from any manifestation of a knowledge of these imperfections, one is constantly overwhelmed with them—that there might have been this or that duty performed, and some-thing greater and grander might have been done with the gift or the talent bestowed; that certain tasks were appointed and possibly not fulfilled; and one has continued retrospect for a per-iod that makes him feel almost afraid to venture forward lest the added glory of some spiritual being shall make him feel utterly dwarfed in that presence. But no one is allowed to remain in a state of despondency. The healthful retrospect which brings to each spirit consciousess of one's own imperfections is needed, out at the same time everything is given which can induce him to know that there are larger facilities for knowledge; that the spirit now enters upon the fuller possession of its powers, and that the human life, though it was the prepara-tion, is not all there is of the possibility of gaining knowledge.

of gaining knowledge.

Every old-time tradition and fearful

enters is a life of activity, earnestness and the attainment of knowledge. omed to have are not at once dispensed tomed to have are not at once dispensed with; they do not at once disappear, but they have a most peculiar effect. One's form is affected by them; one's raiment is affected by them, and instead of being arrayed in the shining raiment which our forefathers were told was prepared for the saints, one finds one's self arrayed in the shadow or light of one's own manufacture. Wherever, an important showed that everything that exists is the result of a constant evolution from the committee of the change, to a blay resides now in cause to effect, and every effect in turn the changes, gaining more experience, and a like or greated who was not the union the change, to a blay resides now in the changes, gaining more experience, and so on in one endless change, to a blay resides now in the changes, gaining more experience, and one in one endless change, to a blay resides now in the changes, gaining more experience, and one in one endless change, to a blay resides now in the changes, gaining more experience, and one in one endless change, to a blay resides now in the changes, gaining more experience, and one in one endless change, to a blay resides now in the changes, gaining more experience, and the changes, the phase of the changes, gaining more experience, and the changes are five the changes, gaining more experience, and the changes are five the changes and so on in one endless changes. The changes are five the phase of the changes are five the phase of the changes and of the changes are five the phase of the changes and of the changes are five the phase of the changes and of the phas

SPIRIT LIFE.

SPIRIT LIFE.

one has dreamed of the immortal world, and though no hovering angels, with wide-sweeping white wings, await to confintelligence, the directing matter of the many."—(W. W. Wheeler—Life.)

The Experiences of a Poet.

The Experiences of a Poet.

The Experiences of a Poet.

A Lecture Given Through the Mediumship of with another, where the union is just with another works of light in which to array one for the immortal kingdom, and though no hovering angels, with wide-sweeping white wings, await to conduct one to a far-off heaven, and though there are none bearing palms and with rowns of glory wherewith to deck one's bright in which to array one for the immortal kingdom, and though the reare none waiting with robes of light in which to array one for the immortal kingdom, and though there are none who find each day's duty and full-what with splender for their works brighter than those who know and understand with splender of the immortal world, and though the tenement of clay, and when you see the wide-sweeping white wings, await to conduct one to a far-off heaven, and though there are none bearing palms and with I saw shaded on earth. That is the I saw imperfectly revealed in the glass of human life." You will then know that the recognition comes not by what you see, but by what you know and with splender for their works brighter than those who know and understand with splender of the immortal world, and though no hovering angels, with splender of the immortal world, and though no hovering angels, with splender of the immortal world, and though on hovering angels, with splender of the immortal world, and though on hovering angels, with splender of the immortal world, and though on hovering angels, with splender of the immortal world, and though on hovering angels,

clings tenaciously to the habitation of clay as though if that were parted with all life were gone.

The real statement is that when the body is left, all death is gone. There is no consciousness of death. What one experiences is not death, and that is the marvel, since even in the strongest there has sometimes been a thought. "Will be above the wond'rous rivers, All the belts of lakes and rivers, Far above the wonders of the mountains; Far above the broad Atlantic Circling, sweeping round the wild coast; Far above the mild Pacific, With its wond'rous wealth of waters; With its wond rous wealth of waters; Far above the drooping Redman Driven desolate and lonely,

Made a fairer kingdom, blessed.
A bright hunting-ground supernal,
Made it toned with light of sunset,
Made it fair and great and golden,
Made the rivers swifter, wider,
Made them deeper, longer, brighter,
Made the mountains more majestic, Made the pine trees more exalted, Made the plains and prairies vaster, Made all things more sweet and beauteous, And, when summoned by death-arrows, Out from all their wigwams summoned, From their councils and their battles, All the tribes of Redmen gathered, Manitou, the mighty maker,

Said: "This hunting-ground I give you Stored with buffalo and bison, With bright birds of fairer plumage, For your own possession ever. Not with double tongue deceitful, Not with promises to be broken, Not with treaties, all, all broken, All you nations, tribes and peoples, But revenge must enter never For the wrongs your brothers gave you, For the scourge and poisoned arrow, For the draughts of fire from Hades, For the draughts of fire from Hades,
For the terror and the anguish,
For the slaying of your women,
For the hunting of your children,
There must be alone forgiveness,
Else this heritage will leave you;
This fair land, so bright and beauteous,
This bright nunting-ground eternal
Will be shadowed and be darkened By a cloud more deep and dreadful Than the war-cloud of the paleface.

Than the war-cloud of the paleface."

Then did all the councils gather,
Nations, sachems, chiefs and warriors;
Then the symbol of the peace-pipe
Brooded o'er this mighty nation;
And they pledged themselves in council
To the Manitou forever,
Not to take revenge or hatred,
Not to bring bloodshed or ruin,
Not to bring bloodshed or ruin,
Not to kindle in the westland
The red fires, or trail of war-cloud,
Not to paint the face of warrior,
Not to plume the feathered bonnet
For the slaughter of the white man;
But to bring a sacred blessing,
Mighty peace and deep forgiveness;
And the heritage eternal
Now remains their sole possession.
Thus a mighty chieftain told me, Thus a mighty chieftain told me, Inus a migary emercian total magnification of the Eloquent with wondrous language,
One whom this great nation slaughtered
For his eloquence and greatness.
And thus in the peace-pipe gathered
All the a-hes of past batred;
We smoked the Calumet together,
And I passed from out their country.

Then there came a deep longing that error passes away, for one at once enters into the companionship of those who know that the life into which the spirit souls whose lives had been great, heroic. souls whose lives had been great, heroic:
—martyrs, heroes, saints, in whom there
might have been such glory had the
earth but known it she could have woven and the attainment of knowledge.

The rare thing and the wonderful thing about it is, however, to feel one's own naturalness. By this I do not mean especially the sensations, but that one feels to be one's self so wholly that there is no particular change, and that even the convictions and folbles one is accustomed to have a rot at once discussed. companionship of such as these? Tis true thy life hath been from day to day well woven in its duties, and 'tis true that thou too hast upheld the right and desired the groups."

NO. 65.

Borne to a kingdom of such surpassing brightness
Into a realm most fair and beautiful,
Into a glory like the wond'rous witnesses?
That floats around a spirit most dutiful,
As though a place of prayer, swept, garnished, brightened,
Had suddenly revealed itself unto my sight;
As though an angel presence had there lightened. The glory and the wonder pure and bright

By which the human life may wage time's wars. And lo, beyond this army was a splendor Like to the light seen in the visions old, A vast surpassing brightness, pure and ten-

That seemed a rarer, more perfect glory to hold;

And then I saw the lines that led in glory To where this light shone bright and clear and

To where this light shone bright and clear and fair,

A face divine held in the ancient story
To be the Elder Brother standing there,
And those whom he had blessed and named in keeping,
All of his followers upon the earth,
Were neither those that in the graves were alecting.

sleeping Nor saints that claimed exemption from true worth; But tollers for humanity's blessed sake in

Bearers of burthens for their fellows here All blessed in that pure glory, with love rife And radiant in that supernal atmosphere.

Another hope had crowned my earthly state hat I might enter in passing from the earth The sphere of poets, those whom men call great, And see their glory, their supernal birth.

I did not know by what claim I might enter there. There seemed to be in my spirit a love of the great masters of song. ould I but have seen Dante when, ban ished from his native city, he wandered an exile and taught the song of the heavens, or if blind Milton, dreaming of Paradise, could behold the angels in that surpassing state, might not I perceive his spirit in the wonder that it had wrought with song; and, perchance, Wordsworth, chanting hymns divine; or Shelley, with his clear, crystalled song;

or Shakespeare, solving the problems of life and human existence? Oh, was there in heaven a poets' sphere!— aweet song floated over my spirit, A light and breath as though avoice were

Surpassingly melodious—my soul could hear it: hear it:
"Brother, art thou not one of those who sing!
Since song impelled from out the heart
Doth its own spiritfashioning
Forever its own grace of love impart;
And since it makes its wings of burnished
light
To soar and futter in the ways are

To soar and flutter in the upper air,
It is not very far and out of sight,
The poets' realm is everywhere—
Is where the song bird in its wondrous

Is where the song bird in its wonder flight

Is heard when 'tis no longer seen;

It is where the darkened shade of night Hovers the earth and heaven between.

Is where pale death and life must meet And where life conquers in his love,

Is where heaven brings to the poet's feet All of the offerings from above.

All hail, brother, the song is thine,

Which made thee ask for entrence here,

And this is thine own heavenly shrine

And thou art in the poets' sphere.''

As a golden light trembles at dawn
Haif afraid to be the day.
As a robin timid across the lawn
Hastens and hurries swiftly away;
Or as love entering the heart,
Yet shy of the recognition there
Half afraid, turns to depart,
So feared I the answer unto my prayer.

Most as one praying to be forgiven, Yet fearful finds the doubt within, And wonders at beholding heaven And wonders at the glory therein, So not of those who sang the songs Or gave herole verse to earth, Not of these to whom fame belongs, Who are honored in Times' birth;

Who are honored in Times' birth;

"Poets," said my companion sweet,
"Are those who sing the songs divine;
In whose lives all the glories meet,
Who lay them on truth's perfect shrine.
What pleasure may crowd around
The laurel-crowned poets of earth,
Thou may'st not see, but song is found
In the rare realm of heavenly worth.

Parnassus and Olympus moan,
The gods depart and time grows old,
And ages hear the weary groan,
And the longing earth grows faint and cold,
'Neath the poesy that sounded sweet
But hath no music from the soul.
The sphere of poets is where thou'lt meet
All those who own blest love's control."

And the time and the hour and the wonde

SATURDAY, FEB. 21, 1891.

THE INDIAN.

THREE MEALS A DAY OF RELICION.

tarian Spoons.

Paved Heaven Promised.

The following table (says the Inter-Ocean) shows the average attendance at Indian Schools under sectarian control for 1890 and the number of pupils allowed for the grants of 1891:

		1890.
oman Catho	lics.	 3,013
piscopalian.		 219
resbyterlan.		 320
ongregation		
ethodist		62
utheran		
ennonite		29
nitarian		
dends		

the Indians is given to the schools under the care of the Roman Catholics, a denomination that has never claimed to repre-

sent over one-sixth of the population.
This liberal misappropriation of public funds has created legalized friction with the present rational and American theory of the Indian Bureau for commonschool industrial education among the Indians, with a view of preparing them

SELF-SUPPORTING CITIZENSHIP.

only an average of about 3 cents per member in the aggregate."

Yet this pairry sum has been allowed to blind many minds to the compromise of a great vital principle of our republican institutions. Heminder 1. Congressional action. In the Congress of the United States in 1870 the Hon. S. S. Burdette, of Missouri, proposed an amendment to the Constitution of the United States prohibiting the appropri-

THE PROGRESSIVE THINKER under the control of any religious sect or denomination; nor shall any money so uised, or lands so devoted, be divided

new States-Montana, Washington, Wyoming, Idaho, North and South Dakota -they hold fast to the principles adopted by the older communities, even intensifying the constitutional restrictions. This makes thirty-one States that stand by the principle involved and throw the strongest guards against sectarian in-fluence or aid around the greatest of all our republican institutions.

In view of these facts, how can the ac-It is Dished Out With Section of the government, in appropriating money for any sectarian Indian schools, be regarded except as anomalous, ab-normal, and inconsistent with the genius Various Kinds of Hells, and a Golden and true historic attitude of our free American institutions? There are Indian agencies in fifteen States, not counting the Territories, whose constitutions are violated by the support of sectarian Indian schools, thus turning the tide backward to the delight of Catholicism, which has ever been antagonistic to the public school. The government itself violates the historic interpretation of its own Constitution as well as the letter of the law in these 4,810 spur driving over the Senate committee.

> faith that is good for anything. Guar our constitution. G. E. BAILEY. Washington, D. C.

broad and liberal-minded manner. Many schools, gathered, we presume, from an of the Indians have been made to believe examination of the book used as a by some of the Catholic teachers that the history of the United States. In Illinois a Catholic on a bed of sickness, uncon-United States Government is their and Wisconsin, where the Roman scious of what he was doing! Alas! enemy. This instruction, united to Catholics have shown their political when he shall have passed to spirit-life, their labels half that their hard states. In Inniois a color of what he was doing! Alas! their inherited belief that they have been wronged by the Nation, was one of the causes of the late war. How can the allopathic doses of catechism and homgovernment dissipate these wrong conceptions, and prove to the Indians that
the government authorities and the
American people are their friends, better
than by making large and uniform provision for their education, moral, intellectual, and industrial, instead of establishing as many grades of treatment as
there are sects sharing government

her age, after a few weeks, illness with heart disease. For more than twenty years mother had been among the most

SEEING SOUND.

THE PROGRESSIVE THINKED

PROGRESSIVE THINKED

TO THE VALUE OF THE VALU

of vibrations in some subtle ether which | Hollis, sings and recites with talent and permeates all space, and which comes nearer to being God than any thing else of which we have knowledge? JUS TICE.

Extreme Unction Administered to Gen. Sherman.

This brave warrior during his last fit phenomena. He also assists

Guard gathered on his wrinkled forehead as fast as it could be wiped away. Finis seemed written on the seamed face.

But I must stop. I hope you are in AMERICAN HISTORY.

AMERICAN HISTORY.

See med written on the seamed lace. Only the will remained unconquered about the bedside. A messenger had been dispatched post-haste for one of the two priests at the Church of the Blessed Seament and Eather Parochial Schools. The seamed lace. I forgot to mention that Mrs. Nellie Brigham spent a morning with us, and is in good lecturing trim as usual. She is speaking at Knickerbocker Hall, morning with us, and is in good lecturing trim as usual. She is speaking at Knickerbocker Hall, morning with us, and is speaking at Knickerbocker Hall, morning with us, and is speaking at Knickerbocker Hall, morning with us, and is speaking at Knickerbocker Hall, morning with us, and is speaking at Knickerbocker Hall, morning with us, and is speaking at Knickerbocker Hall, morning with us, and is in good lecturing trim as usual. She has come to stay. From a handful of mood health and spirits.

I forgot to mention that Mrs. Nellie Brigham spent a morning with us, and is in good lecturing trim as usual. She has come to stay. From a handful of mood health and spirits.

I forgot to mention that Mrs. Nellie Brigham spent a morning with us, and is in good lecturing trim as usual. She has come to stay. From a handful of mood health and spirits. It is undignified for a great Nation to arm out its work among its wards to the sects, instead of doing its own work in a section work in a sect

An Endorsement. than by making large and uniform provision for their education, moral, intellectual, and industrial, instead of establishing as many grades of treatment as there are sects sharing government appropriations.

The National Government, violating its own Constitution by these exectarian grants, casts its influence in favor of denominational schools, and imperils thereby the integrity of the whole common school system of the various States. A division of the public school moneys among the various sects means the destruction of our covining the meritance of the same and the action of Corporation of the same and the action of Carlied, and the decidence of the mediumship of Mr. Johnson, of No. 407 West Van Buren St. On the night feeb, 7th, I, In company with my wife and four other friends, attended one of his materializing scances at the above the spirit, and he are devoted to the assassination of Lincoln, four lines to the Centennial Exposition, five lines each to the election of Hayes and the action of Common school system of the various sects means the other devoted in the company with my wife and four other friends, attended one of his materializing scances at the above the spirit, and he are devoted to the assassination of Lincoln, four lines to the Centennial Exposition, five lines each to the election of Hayes and the Supreme Court in regard to it, to the assassination of Garifield, and to make a Statement of the mediumship of Mr. Johnson, of No. 407 West Van Buren St. On the night feeb, 7th, I, In company with my wife and four other friends, attended one of his materializing scances at the above was a Catholic, a stranger to me. I saw the mediumship of Mr. Johnson, of No. 407 West Van Buren St. On the night feeb, 7th, I, In company with my wife and four other friends, attended one of his materializing scances at the above was dead—died twenty-five years ago. Then I saw another spirit, and he agave his name as fathere believe the mediumship of Mr. Johnson, of No. 407 West Van Buren St. On the night feeb, 7th, I, grants, casts its influence in favor of denominational schools, and imperils thereby the integrity of the whole common school system of the various States. A division of the public school moneys among the various sects means the destruction of our common schools, and this consummated means the overthrow of our civil institutions and a return to Papal supremacy over kings or Presidents. These sectarian appropriations have gone on increasing from year to year, until there is no time to be lost in

PERSONALS.

by a careful management of his voice increase a pigmy daisy, that lies first imprinted on the paste, to a gigantic sunflower, occupying nearly the whole surface! In the other forms—c. g., the shells—this addition of piece by piece does not appear, and the scroll once fashioned remains. The forms thus produced on the paste are photographed whilst the membrane is in sonorous vibration; or water-color impressions are bration; or water-color impressions are taken, which are transferred on to glass immediately after being produced, the means of communication, etc. Unconminute beauty and delicacy of the forms being shown to perfection by the use of ary work, and to-day the entire club is to be entertained at her elegant home. Admitting the truth of the above, may which is filled with valuable pictures not all things in the vegetable, mineral and rare bric-a-brac. She is a quiet. and animal kingdoms—even extending unostentatious lady, most agreeable in into the spiritual realms—be the result social circles. Her daughter, Miss Helen

Mr. John W. Fletcher is speaking in Brooklyn, and is very busy, but finds time to come into the Adelphi Hall meeting and give aid, as he can, to the afternoor meetings. Henry Slade is located at 229 E. 14th street, and gives scientific demonstrations of physical well as the letter of the law in these States. It is a question of right and wrong. If anything could open our eyes to the evil of it it should be the spectacle of the Catholic bureau pushing by the country of the catholic bureau pushing by the cathol

The Dapuscs, the denomination to which Commissioner Morgan belongs, never asks for government aid in their which Romanic Solution of the Indian question. Why work, believing the principle to be wholly wrong. It will be seen from the table that considerably more than one half of the amount appropriated by Congress to denominational schools among the Indians is given to the schools under the care of the Roman Catholics, adenom-

CATHOLIC SPIRITS.

Their Pestiferous Influence.

I am now and have been a medium

for twenty-five years, and heal by laying on of hands. The following experience occurred a few days ago: It demon-strates that spirits of Catholic priests are still fighting for their church. A To the Editor:—In justice to a are still fighting for their enuren. are still fighting for their enuren. The deserving medium and the cause of few days ago I was called to treat a lady who was afflicted, and in the room was a whole who was afflicted, and in the room was a still fighting for their enuren. have gone on increasing from year to year, until there is no time to be lost in inquiring how far this "wooden horse" by severing industry with any standard is right of the public money to schools among the lowest their mission schools among the Protestant Standard is right of their mission schools among the Protestant Standard is right of their mission schools are all un-Americans.

The Chiniquy Version of the Assassination of Lincoln have been electrotyped, and severage of about 3 cents per member in the aggregate."

While I am a stranger to Mr. Johnson, I wish to do what little I can to prove to the world that he lady left. In two days afterward I was solicited to the stirred up over this matter. The shall be allowed to thrust itself into our public institutions. An able lawyer and time the professes to be.

E. E. COLEY.

The Chiniquy Version of the Assassimation of Lincoln.

As we go to press Monday with not been excepting public forms to pressure Thinner, and then the lady left. In two days afterward I was solicited to help form a circle of young investigate. The content of the public and the perfect of young investigation of six ladies and on pressure the perfect of young investigation of the Assassimation of Lincoln.

As we go to press Monday with not been excepting public forms to pressure Thinner, and then the lady left. In two days afterward I was solicited to help form a circle of young investigation of six ladies and on the microl was sassimation of Lincoln.

The Chiniquy Version of the Assassing there, and the the lady left. In two days afterward I was solicited to help form a circle of young investigation of six ladies and on the pressure of the perfect state whether well recommended.

The Chiniquy Version of the Assassing there, and the protest at standard is right to the protest at standard is right in the secret of the protest at standard is right in the centre of the public of the pu

All about the Population of Hell.

Geo. A. Shufeldt, who is always engaged in figuring out some abstruse problem, has rendered his name immor-

Sunday, Feb. 15, we will probably effect a temporary organization.

Though we have all been interested and done what we could still the success of the new society is due to the inde-

fatigable efforts and zeal displayed by Miss Belle Cushman. We meet every Sunday at 10:45 A. M. and 7:45 P. M., at Knickerbocker Hall, No. 44 W. 14th St., and all residents of,

and visitors to, our city, who are interested in our cause, are cordially invited o attend. E. T. CROSETTE. W. 38th St., N. Y. City. to attend.

A New Society.

TO THE EDITOR:-On last Sunday vening the Columbus, O., Philosophical Spiritual Investigation Society entered into a perfect organization by the elec-tion of C. C. Pomeroy as President, Mr. Davis as Treasurer, and A. A. Noe Secretary. This society is the first effort in the direction of a broad, humane, to the evil of it it should be the spectacle of the Catholic bureau pushing by the commissioners and forcing itself into the common sense liberal effort, to find for mial.

We find our audiences very intelligent and agreeable listeners, and their earn-Some said that the General had finally consented in a lucid interval, but an intimate friend said that he had not done feel as if we ought to change places! Much credit from the organization is

naction.

This society, we wish to say to the W. 43rd St., New York City.

Indeed, and those who advertise, and known to a far superior class of people than those who visit the common "for readers of the Progressive Thinker. But I must stop. I hope you are in has come to stay. From a handful of men and women the audiences have

To the Editor:—Alas! Alas!! What are we coming to? I just took up the Protestant Standard of this city and read the following:

"A Chicago journal gives an instance of the sort of teaching in the church of the Blessed is speaking at Knickerbocker Hall, morning and evening. She has our fraternal good wishes in her labors, which seem much appreciated and admired by those who like their Spiritualism in orthodox after so many years of waiting, the prayers of the faithful wife and loving of the sort of teaching in the church of the work by the eloquence of Dr. Rowand, the experience of Mrs. Spencer, the wisdom and learning of Mrs. Coit, who like their Spiritualism in orthodox style.

EMMA R. TUTTLE. THINKER will soon have a large family of readers in Columbus.
C. C. POMEROY, President.

General Survey.

The Spiritualistic Field—Workers, Doings, etc.

J. F. Morrell, Secretary, writes as fol-lows from National City, Cal.: "We have an incorporated society here, five miles from and south of Sun Diego. hold meetings (conference) every Sunday morning, and our attendance averages more than any other religious meetings in town except the Congregationalist. We have extra meetings whenever a speaker comes this way. On the 18th we listened to Mattie E. Hull, and again on the 22d she gave us the third and last lecture. She was well liked, and we wish her success wherever she goes. To-morrow she leaves for Los Angeles. We writes: "I am glad to state that, in addi-

Harlow Davis, the celebrated platform test medium, of San Francisco, Cal., will give a test scance at Henshel's Hall.

MONEY FOR SECTARIAN SCHOOLS.

In 1871 the Hon. William M. Stewart, of Newards, proceed the following amendment: "Neither the United States nor any State, territory, county, or municipal corporation shall aid in the support of any school wherein the pocular tenets of any denomination are tangent."

Dec. 14, 1875, the Hon. James G. Blaine, in the House of Representatives, proposed the House of Representatives, proposed the House of Representatives, proposed the same and an abiding haired for family the support of public school, or derived from the House of Representatives, proposed the same and an abiding haired for family the support of public school, or derived from the friends who had gone before.

FRANK.

Meissonier had an abiding haired for the latting in the support of public school, or derived from the friends who had gone before.

Heave a the fellowing for the latting in Holbard Hall. North Collins, N. P. BRADISH.

Solve E. 18th S., Kausas City, Mo.

The Friends of Human Progress, are holding weekly meet in successive, with an instrument of communication of THE PRO-BRESSIVE THINKER.

The proceding edition of The PRO-BRESSIVE THINKER.

The proceding delition of The PRO-BRESSIVE THINKER.

The proceding edition of The

John W. Kratz, of Evansville, Ind., writes that the Spiritualists have had with them there for several weeks Hugh R. Moore, of Dayton, Ohio, the "boy medium." He has done much good there. He is a medium for etherealizations and the use of trumpet. The controlling spirit lectures through the trumpet. Mr. Kratz speaks in high terms of one of his lectures. He says: "We had a lecture by spirit Joe Holli-day, lasting two and one-half hours with-out interruption, and spoken through the trumpet in the dark scance. It was

were very pleasing.

A subscriber writes: "The Peoples' Spiritual Society held a conference meeting at its hall, 93 South Peoria St., to a good audience. Mrs. Dr. Martin opened the meeting with an invocation. Dr. Magoon gave some fine readings. Miss Della Sawyer gave us a fine lecture on 'Shakers,' and being recaised, recited the 'American Fing.' The audience could not refrain from applauding her. Mrs. Cutter and Mrs. DeWolf and Mrs. Dr. Preston made remarks, fol-Mrs. Dr. Preston made remarks, followed by Mrs. Summers with tests. Rev. Dr. Martin closed the meeting with remarks. President Jenifer an-nounced that there would be a meeting

Frank Ripley is lecturing for the Ethcal Spiritualist Association of St. Louis. Mo., this month. Frank Baxter lectures

there March 15.

O. N. Bancroft, of Eustis, Fla., writes in high terms of Dr. G. W. Brown for his elucidation of the character of Jesus. He says: "The people of these United States owe Dr. Brown many thanks for the superior manner in which he has done the work. And every word of it is truth I verily believe. All thinking persons who are not psychologized by those sworn enemies of all progress in spirit-life. Jesuit spirits, or just as bad,

Kansas City, Mo., in reference to a lecture by Mrs Maud Lord Drake: "On Sunday evening, Jan. 18th, we had an unexpected treat. It was a lecture by Maud Lord Drake. The audience was multi-bound at the speaker buttoned his great coat under his chin, took a fresh light on his cigar and was a speaker buttoned his great coat under his chin, took a fresh light on his cigar and was speaker buttoned his great coat under his chin, took a fresh light on his cigar and was speaker buttoned his great coat under his chin, took a fresh light on his cigar and was speaker buttoned his great coat under his chin, took a fresh light on his cigar and was speaker buttoned his great coat under his chin, took a fresh light on his cigar and was speaker buttoned his great coat under his chin, took a fresh light on his cigar and was speaker buttoned his great coat under his chin, took a fresh light on his cigar and was speaker buttoned his great coat under his chin, took a fresh light on his cigar and was speaker buttoned his great coat under his chin, took a fresh light on his cigar and was speaker buttoned his great coat under his chin, took a fresh light on his cigar and was speaker buttoned his great coat under his chin, took a fresh light on his cigar and was speaker buttoned his great coat under his chin, took a fresh light on his cigar and was speaker buttoned his great coat under his chin, took a fresh light on his cigar and was speaker buttoned his great coat under his chin, took a fresh light on his cigar and was speaker buttoned his great coat under his chin, took a fresh light on his cigar and was speaker buttoned his great coat under his chin, took a fresh light on his cigar and was speaker buttoned his great coat under his chin, took a fresh light on his cigar and was speaker buttoned his great coat under his chin, took a fresh light on his cigar and was speaker buttoned his great coat under his cigar and was speaker buttoned his great coat under his cigar and was speaker buttoned his great coat under his cigar and his ciga Maud Lord Drake. The audience was spell-bound, so to speak, by her eloquent words. Tests were given, nearly two hours being spent in that way, and still the people were loth to depart. They seemed to be almost transfixed. I saw many men and women of intelligence on that occasion who had never before heard Spiritualism defined, and I dare say much good was done."

Allen Shaddle, of Wauseon, Ohio, writes: "I think the Bureau at the vour grandfather, and has lived long

Allen Shaddle, of Wauseon, Ohlo, writes: "I think the Bureau at the World's Fair is a move in the right direction. I think the editors of the Spiritual papers should name their man for treasurer in some city. I think there would be a fund donated sufficient to carry it through in good shape. Should any one wonder why the world is looking to Mr. Tuttle for commissioner, let them read upon them." Tuttle for commissioner, let them read his book. "Religion of Man and Ethics The little of Science." I think it would be a move in the right direction to send Mrs. Tuttle, too, as no better representatives could be found."

The the telephone in the big was a creekly disappeared behind a huge pile of "exchanges" and said no more.

For myself—I knew that Redmond was right—so far as the very small class of

W. H. Vosburg, a prominent healer of tune teller."

Troy, N. Y. writes: I am very much "These mediums are real workers Troy, N. Y. writes: I am very much pleased to learn of the success you are meeting with in the increased sale of THE PROGRESSIVE THINKER. I earnestly hope its subscription list may be swelled to half a million. It should be read everywhere among the liberal and Spiritual minds of our country. The great variety of questions discussed, and the able talent displayed by many of its

and psychometric reader.

T. Wilkins has been lecturing in Minneapolis, Minn.

L. A. Doane, of Russell, Mass., writes: called to fill.'

his son wrote his name several times.

are all interested in The Progressive tion to a Progressive Literary Society, make it a point to open your mouth by the ladies, we are about to organize a when it should be kept shut, and you "Progressive Spiritualist Society," rent a small hall and hold Sunday meetings. This will make three societies in a row.

manner that I thought rather singular. Then I asked if any present wore Catholies. Nearly all said they were raised in that faith. And now comes the most interesting part to my mind. I did not can be furnished at one cent paper can be furnished at one cent per copy, or 50 cents per hundred. We verily believe that 1,000,000 copies of that issue will yet be sold.

The Arena for February.

The February Arena, in addition to a brilliant array of American authors, presents two papers of great interest by

The February Arena, in addition to a brilliant array of American authors, presents two papers of great interest by

The Institute of the clition is still falling regularly from the paper can be furnished at one cent february.

The February Arena, in addition to a brilliant array of American authors, presents two papers of great interest by

The Stillas Smith, of 128 Throop St., this declared in that faith. And now comes the most of experience), wishes to corrected with reliable Progressive Thinkers, willing to arrange for illustrated level to a

WHAT OTHERS THINK.

A Midnight Talk on Mediums and their True Mission by Wide Awake Philadelphia Editors.

One night-or rather early morningsome time ago, a few editors and reporters of a well-known Philadelphia morning daily were gathered around an open fire-place in one of the editorial rooms, discussing some prominent topics flashed to the office in the early evening by the

very highly enjoyed and appreciated by all of the large circle who were so fortunate as to be present on that occasion.

Lyman C. Howe is lecturing at Elmira, N. Y., to fine audiences. He has been engaged to speak at the Mantua, Ohio, camp-meeting, Aug. 5 to 10.

The fifty-third birthday of J. W. Sille, M. D., was colebrated at Oneonta, N. Y., a few days ago. Mrs. Stille was entranced, and the manifestations given were very pleasing.

A subscriber writes: "The D. Spiritual.

The conversation turned on the action of Judge Pennypacker in the case of a well-known medium of this city, recently indicted for "fortune-telling."

"What I want to know," said one of the company, as he puffed meditatively on a fragrant Havana eigar, "is this; Why don't these mediums elevate humanity instead of catering to the grosser bassions of their sitters? Do they believe passions of their sitters? Do they believe that by going about their work in a manthat by going about their work in a manner that cannot fail to place them in the
hands of the police, they are doing any
good to themselves, or the public, or the
Spiritualistic fraternity in general? It
seems to me that the majority of mediums exist solely to 'tell the name of
the one you marry: or give you advice
on business, or 'reunite the separated.'
Nothing is said—or even hinted at—of
your departed friends or relatives. These called the 18th of this month, at No. 5 on business, or 'reunite the separated.' S. Ashland Ave., for the purpose of organizing a convention, to be held in this things taken together seem to me absurdly inconsistent with the full scope and mission of the Spiritualists as exem-plified in their by-laws, at their hall at Spring Garden street."

spirit-life. Jesuit spirits, or just as bad, church-bigoted spirits, ought to comprehend the truth of his showing."

what stocks to operate, who to marry, or when you will be likely to make a change in your business. It must teach one how J. C. Smith writes as follows from to do good to our fellowman, to live up-

The little fellow in the big wat dis-

Hon. A. B. Richmond thinks Hudson Tuttle just the man to be at the head of the Spiritualist's exhibit at the Centennial.

The content of the term of the term of the spiritualist's exhibit at the Centennial. who did not were a class with which Mr. J. W. Fletcher lectures in Con-servatory Hall, Brooklyn, N. Y., Sunday these to whom he had paid any particular

than those who visit the common "for-

the able talent displayed by many of its contributors, should make it a house looked upon with tear-dimmed eyes as hold word among all thinkers universand as you turned away, the last thing you heard was the unfeeling cutting Dr. Marguerite St. Omer, of Fitchburg. thud, thud, thud of the clods of earth as Mass., will answer calls for platform they fell on the one whom but a few days work as an inspirational speaker, test, before had been with you in the form,

"This is the question which agitates the world. When you left that grave and listened to the earth as it fell on the "We are having some grand lectures given through the trance speaker, Dr. Frost. He is shaking up the old bones of the leaves and the speaker were falling on the one you loved. Frost. He is shaking up the old bones of theology and orthodoxy here. He can be relied on in any place he may be called to 61.

Rob Aken, of Leheigh, Iowa, details bring into daily use the faculty of doing his experience in obtaining manifestations around a table. Loud raps were heard. The light was turned down and this is not the only life we are to live."

> another ringing in his ears.
> "That's right, Sidney: you always rent can then hope to command the respect of your colleagues. The man that made your coat should have placed a sort of spring trap, so that it could be operated

by some one else as a means of saving a great deal of breath which you use most liberally in talking and saying noth-The little fellow essayed to make a defense, when a copy of last month's Scrib-ner's went sailing through the air and he again was compelled to look for safety

Lyceum, writes that she expects to lecture the two last Sundays of this month at Long Lake, Minn.

Silas Smith, of 128 Throop St., this and con by the few remaining ones until

he don't count !" ELLIOT RAWSON. Abner Jesson, of Adair, Iowa write Dr. J. H. Randall delivered three highly instructive lectures at this place

on Jan. 31st and Sunday Feb. 1st, to an

"Yes, Sidney, the inexhaustible; but

Gilson Bortmen, the spirit actist has removed to 1314 Wahash Ave.

Bortmess has gained many friends since he came to this city.

preciative audiences.

BRIEF LETTERS.

They Speak the Sentiments of the People.

Mrs. M. P. Graham, of Pittsburg, Kansas, It Comes from an Eminent Thinker. writes: "I don't rees without your paper."

Mrs. Lavins Palmer, of Decriteld, Michigan, writes: "I do think it the best paper printed; the most knowledge to be gained in the least

Mrs. A. B. Enas, of Nantucket, Mass., rites: "I enjoy The Proonessive Trink-R 80 much. Should miss it more than I can ER so much.

Ann Dygerl, of Springville, N. Y., writes: I like The PROGRESSIVE THINKER the

Mrs. Frank Linabury, of Birmingham, Mich., writes: "I think too much of the valuable information I get from your paper to even miss one number. I think it is the very C. H. Toler, of Marletta, O., writes: "Every

family bere, where there is a Spiritualist, is now taking The Proorthasive Thinken, and they all like it immensely."

Miss Clara Marsh, of Rochester, Michigan, crites: "I appreciate the paper very much."

B. F. Langford, of Merrickville, Outario, writes: "I particularly admire the liberality that admits to its columns such widely diverg-

enough for me. So you may consider me a life subscriber until further notice."

Mrs. S. V. Towers, of Maherville, Kansas, writes: "I like the tone of your paper; it has such an honest ring, and I hope the sound will be heard by all the nation and heeded."

Mrs. Ann Faulkes, of Evansville, Wisconsin prelates and wise men, under the moral pressure of a conscientious reconsideration and experience, give their utterance an exalted interest.

J. Chaapel, of Boston, Mass., writes: "Your If, as we find, there is no God, nor any

J. Chaapel, of Boston, Mass., writes: "Your paper is a most worthy and va uable educator in the field of progressive thought, and I trust is to keep grandly on, as it has done, in helping to free the people from all kinds of supersitions—religious, political, financial and so cial tryangs."

If, as we find, there is no God, nor any name in the spirit realms, we should have courage enough to accept it, and to dispense with that kind of redundant figure—head to our craft here below.

Mrs. J. L. McClain, of Dexter, Michigan, writes: "Some weeks ago I gave the account of stranger phenomena being presented upon the windows of a certain house in Chelsea, Mich. That article has brought many inquirite, and I will here say in reply that the man ifestations still continue, many people having visited the place, some from a distance, who felt they were amply repaid for their trouble and expense. The same is being seen on several other houses in that place as well as in this. Truly the Spirit world works in a mysterious way the wonders to perform."

C. A. Still, of Warren, Pa., writes: "I have been a constant resider of your valuable paper for the last sixteen weeks, and think it time for me to contribute something towards its support. To say that I am well pleased with the paper is putting it lightly."

Mrs. J. L. McClain, of Dexter, Michigan, writes: "Agricular of South of South on South on the Spirit world."

Agrippa Paconius informs us, "No God or R. I will greet you, and thank you.—"From South."

Nenocerates, 300 B. C., likewise affirms: "After many years I have never been able to find a single God."

Agrippa Paconius informs us, "No God or religion govern in the Spirit world on! And in triumph sometime I will greet you, and thank you.—"From South."

Nenocerates, 300 B. C., likewise affirms: "After many years I have never been able to find a single God."

Archbishop Bellarnine reports: "After two hundred years in spirit life I can use a part of the Mohammedan creed and say: "There is no God, and no one is his prophet."

Inablicus, a Syrian philosopher, says: "I world works in spirit life, that I have been able to one of our State papers. I have been expirit who hundred years in spirit life, that I have been able to one of our State papers. I have been expirit who hundred years in spirit life, that I have been able to one of our State papers. I have been expired."

Agrippa Paconius informs us, "No God on Paconius informs us, "No God on Paconius informs us, "No God on Paconius informs us, "No God o

Senator Voorhees, while a thorough partisan in party affairs, rarely refers to politics in private life. He is one of the most attractive companions in a dinner party, and one of the best story-tellers at the Capital.

Written for The Progressive Thinker

A PROTEST. It is Mild Yet Potent.

rites: "I don't feel as if I could keep house (thout your paper." To THE EDITOR:—That article by Mrs. Samuel Neal, of Benton Harbor, Mich., rites: "I think it the best paper of the kind ever read." Mrs. Lavina Palmer, of Decrited, Michigan, rites: "I do think it the best paper printed; the most knowledge to be gained in the least paper mixton, in the steady summary. I believe with the control of the steady summary. I believe with the steady summary. I believe unite in the simple summary, I believe in the Futherhood of God," etc., I stand off with a stout denial; and with the mrs. A. D. Wiggin, of San Francisco, Cal., writes: "Go and make your paper a strong, readable paper; clean, healthful reading; you will be supported. Good must be on your side, and angels cheer you on is my prayer."

H. N. Holway, Hill City, Pennington Co., South Dak., writes: "After reading the paper so long I cannot get along without it; it contains so much truth and valuable information. I am doing all I can for your good paper, and consider it rightly named. I am fully in aynipathy with the great and deep thoughts of your able and outspoken paper."

A. R. Keabler, of Norwich Town, Ct., writes: "I have taken your paper for sixteen weeks and like it so much that I enclose you one dollar for a year's subscription."

Mrs. A. B. Enas, of Nantucket, Mass.,

therefore figments of superstition.

Modern knowledge depicts the God of christolatry as the terminology of man's ignorance; nature as the casket of his knowledge. God is the fotichistic reflex of the human ego, multiplied by itself, which eventuates in an equation of error. To mix God and religion with the philosophy and science of Spiritualism is as unwise and hurtful as to mix clay and sawdust with our bread. Can it be de-

nied that altruistic morality covers the entire code of ethics of human conduct? How can there be a fatherhood without a motherhood? Nature informs us that best spiritual paper I ever read for the money. In mother hood? Nature informs us that I think you have commenced a grand and nother hood of life and being—in the primitive orders of unfoldment-appeared before there was any differentia-tion of sex, and before any Fatherhood

that admits to its columns such water, ent views."

Mrs. M. M. Binkerd, of Petrolia, Pa., writes.
"The light in which you show the 'dark hand of Romanism' is in my estimation and peeu-liar experience of greater importance than you ever dream of. The paper has the right tone for me."

H. J. Sherman, of Frederickstown, Ohio, writes: "I think it one of the best spiritual papers in the field."

The poet hath said, 'An honest man is is the noblest work of God.'" The philosopher hath said: "An honest God to under the papers of the day of man." Science Thos. B. Kizer, of Decatur, Ill., writes: "I is the noblest work of God." The philosopher hath said: "An honest God papers for the money, viz., The Progressive Teinker."

Teinker." To efface God is to un-

its name, it grows more and more instructive directed against this venerated and ondirected against this venerated and on-trenched error before it can be over-will be sealed over the sepulcher so that

ome.

Mrs. Britten, who for a lifetime has ontributed to our store a world of moveledge, says: "there are three unsubstitution the coffin will be placed in a contributed to our store a world of knowledge, says: "there are three un-Leonard Gates, of Kansas City, Mo., writes: knowledge, says: "there are three un-'I think The Progressive Thinker the created primordial elements, namely, spirit, force and matter." To this I Leonard Gates, of Kansas City, Model and Spirit allist paper published."

It think The Progressive Thinker the best Spiritualist paper published."

Kinsman, of Palmetto, Fla., writes: would add spice as an uncreated predicts regular visits to my family for sixteen weeks, and it fils a long-felt want. My wife and I are carried away with the tone and uprightness of the many subjects it advocates."

Mes. Annie Lord Chamberlain, once a proming the spirit, force and matter." To this I would add spice as an uncreated predicts in the body will be instantly detected. Mausoleums are also to be built in Rochester, New Orleans, St. Paul and Detroit.

These Mausoleums in no wise answer the demands of nature, which, having conferred on a mortal the various constituents of a human body, is entitled.

F. S. Harris, of Batavia, Michigan, writes: "We think a great deal of the paper; we should be lost without it.""

We without to the paper; we should be lost without it."

The everlasting stone in the other detrimental to the welfare of society in general. Cemeteries breed nothing but L. M. Lowell, of Avoka, Minn., writes "There seems to be quite an awakening in our place in spiritual development and investigation of the seems to be development and investigation of the seems to be quite an awakening in our place in spiritual development and investigation of the seems to be quite an awakening in our place in spiritual development and investigation of the seems to be quite an awakening in our place in spiritual development and investigation of the seems to be quite an awakening in our place in spiritual development and investigation of the seems to be quite an awakening in our place in spiritual development and investigation of the seems to be quite an awakening in our place in spiritual development and investigation of the seems to be quite an awakening in our place in spiritual development and investigation of the seems to be quite an awakening in our place in spiritual development and investigation of the seems to be quite an awakening in our place in spiritual development and investigation of the seems to be quite an awakening in our place in spiritual development and investigation of the seems to be quite an awakening in our place in spiritual development and investigation of the seems to be quite an awakening in our place in spiritual development and investigation of the seems to be quite an awakening in the seems to be quite and the seems to be quite and the seems to be quite and the seems to be quite an awakening in the seems to be quite and the seems to be quite an awakening in the seems to be quite and the seems to be quite an awakening in the seems to be quite and the seems to be quite and

our place in spiritual development and investigation. The Proceedings of the orthodox God. What is in for a large share of credit for the same. A lady at my cloow, who is now reading No. 61, just remarked that it is the boldest, most independent, progressive paper that she has ever seen, and contains nothing but what is reading the state of the control of the English language which expresses negation. It is outside the world of knowledge. Mr. Harrison, of England, calls it an "All-Nothingness, and a lubberly All." So we say of Mystery.

Were referred, of Durhamville, N. Y., writes:

"The Consciousness of our existing place of the orthodox God. What is that? The "Unknowable" is place of the orthodox God. What is that? The "Unknowable" is place of the orthodox God. What is that? The "Unknowable" is place of the orthodox God. What is that? The "Unknowable" is place of the orthodox God. What is that? The "Unknowable" is essentially the embodiment of every word of the English language which expresses negation. It is outside the world of knowledge. Mr. Harrison, of England, calls it an "All-Nothingness, and a lubberly All." So we say of Mystery.

Were recovered to the orthodox God. What is the control of the orthodox God. What is the control of the orthodox God. What is the case of the orthodox God. What is the control of the orthodox God. What is the control of the orthodox God. What is that? The "Unknowable" is essentially the embodiment of every word of the English language which expresses negation. It is outside the world of knowledge. Mr. Harrison, of English language which expresses negation. It is outside the world of knowledge. Mr. Harrison, of English language which expresses negation. It is outside the world of knowledge. Mr. Harrison, of English language which expresses negation. It is outside the world of knowledge. Mr. Harrison, of English language which expresses negation. It is outside the world of knowledge. Mr. Harrison, of English language which expresses negation. It is outside the world of knowled

writes: "The Programs are Thinker's worth its weight in gold."

Peter Pfelfer, of Durhamville, N. Y., writes: "Your paper is the one most liked by its readers; it excels all others in use."

S. I. Young, of Hiram, O., writes: "My mother is a confirme! Spiritualist. She is abouterjaty years old, and has taken all of the leading spiritual papers, but likes yours best of all. While I am a disbeliever in anything superhuman, I hope that Spiritualism is true, and consider it the only theory of the hereafter worthy of any consideration whatever."

Mrs. S. Bigelow, of Filit, Mich., writes: "Hoke it the best of any spiritual paper I have ever taken."

Charlotte W. Thomas, of St. Louis, Mo., writes: "Long may your paper make its appearance on this earth to bless the world."

M. W. Keith, of Pterson, Mich., writes: "What little I have read in The Proceasesive Timeker it is just the paper that a true Spiritualism it you are gone." "God in the Constitution." is no high.

All "So we say of Mystery.

Mr. Spencer says in "First Principles." "The consciousness of our existence is a mystery, which is the essence on the suctive for consciousness of our existence is a mystery, which is the essence on the sample of soul—Earnestly, fervently, sings for humanity,—God and His angels are given control!

In the consciousness of our existence is a mystery, which is the essence of the consciousness of our existence is a mystery, which is the essence of the consciousness of our existence is a mystery, which is the essence of the consciousness of our existence is a mystery, which is the essence of the consciousness of our existence is a mystery, which is the essence of the consciousness of our existence is a mystery, which is the essence of the leading of the leading of the leading of the leading of the apoers and knowledge ends. Like God and His angels are given control!

At Mystery and the Unknowable reasons the apoers of full intellectual folls: the climax of all intellectual folls: the climax of all intellectual folls: the magazine of M. W. Keith, of Pterson, Mich., writes:
"What little I have read in THE PROGRESSIVE If you do not explain it you are gone."
"God in the Constitution is no more itualist wants in his family."

Mrs. Carrie P. Sikes, of Palmetto, Florida, writes: "There is but little money here, but many of us feel we can not get along without your paper, whilst it is in my opinion the best Spiritualist paper."

"God in the Constitution" is no more out of place than God and religion in Spiritualism.

Look at the concensus of testimony from ancient worthles, as they speak from the high ground standpoint of

J. G. Fear, of Geneva, O., writes: "The PROGRESSIVE THINKER is a jewel, and we can't do without it."

Mrs. Ann Faulkes, of Evansville, Wisconsin.

The revised sentiments of departed prelates and wise men, under the moral pressure of a conscientious reconsidera-

If, as we find, there is no God, nor any

the paper is putting it lightly."

P. S. Mackay, of Minneapolis, Minneapola, writes: "I have had the pleasure of reading one or two numbers of The Phonessals Thinker, loaned me by a friend, and the way it mangles some of the old pet lams and theories of us puor orthodox Christians would be exceedingly trying to the nerves of all such unless we begin to think for ourselves instead of depending upon theologians."

Senator Voorbon.

Beside this galaxy of skilled ob- Written for The Progressive Thinker. servers, I have the reports of nearly forty others who depose and testify to the absence of this great ever-evading vanishing point. A. S. HUDSON, M. D. Stockton, Cal.

Stockton, Cal.

A MAUSOLEM.

Has a Capacity for 30,000 Bodies.

It is a Contempt of Nature's Laws. TO THE EDITOR:-In some respects humanity is retrograding, and the spiritual light that has the capacity to illuminate the world is suppressed. Now comes the announcement from New fork that:—The plans for the great tructure which the New Mausoleum Company intends to creet in Greenwood Cometery, Brooklyn, have been com-Company intends well.

Company intends well as the complete completed by the architects, and it is said that the work of construction will be in progress before the close of the present year. The mausoleum will be a building of imposing size and stately proportions, and it will be devoted to the preservation of the dead after the method of the New Mausoleum Company.

Mr. J. W. Fletcher made a pleasing address. He is giving a series of lectures before a society in Brooklyn.

HENRY J. NEWTON. sense but a return to the ancient customs of Egypt, Rome and Greece. The general form of the mausoleum will be that of a square, extending 350 feet in each direction. The style will be that of the Italian renaissance, and there will be three stories below the ground and two or three stories above the ground. Murble and concrete are the only materials to be used in its construction. From the cen-ter will rise a tower 160 feet high. On the ground floor will be a memorial hall, and in the center a catafulque on which will rest a coffin during whatever services may be held previous to its removal now taking The Production of Sex, and before they rather nood they all like it immensely."

Oscar A. Parsons, of Ft. Benton, Montana, writes: "I like your paper the best of any I have seen."

Miss Clara Marsh, of Rochester, Michigan, series: "I appreciate the paper very much."

In the center a catafulque on which will rest a coffin during whatever serious takes priority and precedence in the order of time and fact.

The philosophy of life—evolution, teaches that man was not "ereated," in this immense mausoleum, which is to cost \$750,000, there will be 30,000 sepulchers. Chapels of various sizes will but was evolved through the toil of the ages, by the persistence of force in concert with matter. Therefore, as there was no creation, there can be no creator; if no creator, then no "Fatherhood of God."

Agassiz saw this mighty truth, which choked him and nearly took his breath way. He appears to the court of the sum separating it into four smaller courts. The largest chaples or chambers will contain eighteen sepulchers, in three tiers of six sepulchers each, and smaller chapels will contain only twelve sepulchers, while there will be in less favorable locations on the areades chambers in which single bodies can be placed The sepulchers are to be concrete, formed over a mould in one piece and formed over a mould in one piece and air-tight. The preservation of the body is to be accompanied by a simple process of desiceation. A current of dry air will Daniel Tucker, Red Key, Indiana, writes:
"We like the paper very much; it just suits me to a notch."

The to a notch."

The triangle of the sum Rev. Mr. Field, in the Field-Ingersoll a period of four to eight months, and thus the body will be gradually dried to Rev. Mr. Field, in the Field-ingerson that Figure 1 a state where it will keep forever. The belief in evolution, yet at the same time he so far forgot its teaching that he said "he could not disbelleve in a God if he would." This belief was based on the conclusion that it is good enough for me. So you may consider me a to the conclusion that it is good enough for me. So you may consider me a to the conclusion that it is good enough for me. So you may consider me a to the conclusion that it is good enough for me. So you may consider me a to the conclusion that it is good enough for me. So you may consider me a to the conclusion that it is good enough for me. So you may consider me a to the conclusion that it is good enough for me. So you may consider me a to the conclusion that it is good enough for me. So you may consider me a to the conclusion that it is good enough for me. So you may consider me a to the conclusion that it is good enough for me. So you may consider me a to the conclusion that it is good enough for me. So you may consider me a to the conclusion that it is good enough for me. So you may consider me a to the conclusion that it is good enough for me. So you may consider me a to the conclusion that it is good enough for me. So you may consider me a to the conclusion that it is good enough for me. So you may consider me a to the conclusion that it is good enough for me. So you may consider me a to the conclusion that it is good enough for me. So you may consider me a to the conclusion that it is good enough for me. So you may consider me a to the conclusion that it is good enough for me. So you may consider me a to the conclusion that it is good to the same time to the conclusion that it is good to the same time to the same time to the conclusion that it is good th enough for me. So you may consider me a life subscriber until further notice."

C. S. Hyatt. of Unadilla, N. Y., writes: "I have found something rich and instructive in each number, and true to the number of numbers. They show the great necessity there is for proofs point-blank to be to disclose the features and the upniches for statuary. When a coffin is placed in its sepulcher it will be opened so as to disclose the features and the up-

sepulcher connected by a system of wires with the office of the director of the rightness of the many subjects it advocates."

Mrs. Annie Lord Chamberlain, once a prominent medium of this city, now of Mattapan, more a prominent medium of this city, now of Mattapan, more a prominent medium of this city, now of Mattapan, and it may be spread the contents of your truly progressive paper."

J. William Briggs, of Fitchburg, Mass., writes: "Yesterlay I met one of your old subscribers, a Mr. Leighton, who speaks in terms of the highest commendation of your paper, and I am doing what I can in my humble way to spread the truth."

F. S. Harris, of Batavia, Michigan, writes:

Those Mansoleums in no wise answer the demands of nature, which, having these primciples God? What loss, or what less, to leave God out?

Are not these primciples, like geometry, full, ample, and all they are capable of being without the addition of this unknown quantity called God? Certainly. Why, then, persist in carrying this monstrous fallacy, this dead weight—like the everlasting stone in the other characteristic production.

F. S. Harris, of Batavia, Michigan, writes: they emanated. Any other course is detrimental to the welfare of society in

Written for The Progressive Thinker. Review of "From Soul to Soul."

BY GEORGE P. MCINTYRE.

'Sall down the airy sea, whitely and silent-

In each wintees gives a statement of serious import. A spirit calling herself "Georgie," says: "The angels look back over the history of the ages, and see the sorrows and trials, suffering and unusual of the first and parent society become of the first

Spiritualism and the Theosophical Society.

Spiritualism was never more flourishing than at present in New York. There are held several well attended meetings and the mediums report more work than they can do. We were greeted by most they can do. We were greeted by most intelligent audiences and were delighted

with the generous reception given us.

The Adeiphia Hall, where the First Society hold its meetings, is a beautiful place, finely located. The regular meetings are morning and evening, but there is also a meeting in the afternoon under the management of the well-known me-dium, Mrs. Williams. This was largely attended, and we had the pleasure of hearing Mrs. Isabella Beecher Hooker,

Those who read the account of the li-bel suit of Wells vs. Bundy, in the New York court, may be interested in knowing more of Henry J. Newton, who figured largely in the trial, which was closed on account of the rulings of the udge as given in a recent number of THE PROGRESSIVE THINKER in one of the most able papers by General Lippett. Henry J. Newton is one of the earliest advocates of Spiritualism in New York eity, who, with Charles Partridge, S. B. Brittan, Prof. Mapes, Dr. R. P. Hallock and that sturdy band, stood firm to and that sturdy band, stood firm to their convictions when it was not so hontheir convictions when it was not so honorable as at present to advocate the claims of Spiritualism. He has, ably seconded by his noble wife, remained steadfast to his early convictions through good and ill report, giving his time and means to sustaining the cause. He was among those who established the First Society of Spiritualists of New York, the oldest organization of the kind in the

has devoted his attention to the investi gation of the mysterious forces of light and chemical action in the process of

photography.

How he was led to this, shows by what slight events our destinies are often turned. He devoted himself to painting, and although he never took a lesson in the art, except from nature, his pletures exhibit a very great artistic taste in choice of subjects and in the pleasing, careful and conscientious manner of treatment. When the then new discovery of photography was presented to him, he thought he could sketch more accur-ately by its aid, and purchased an outfit. He soon saw how imperfect were all the processes, and set himself to work to perfect them. It required a profound knowledge of chemistry, which he already had, and he also had the time and means. Everything had to be done, even to the preparation of the most common chemi-

He also contributed largely to the perfection of the instantaneous process, and his negatives are in demand with photo-

he had determined to pursue.

Prof. John W. Draper, who was deeply interested in the subject and had already devoted a great deal of time to research in the same direction, was his warm personal friend and associate. Draper was president of the photographic branch was president of the photographic branch and research in the same direction.

brook, Judge Cross and many others, suf. Written for The Progressive Thinker.

ficient to fill her large parlors.

Mr. Felt gave his lecture, the most noticeable feature of which was his declaration that he had found that by burning the ation that he had found that by burning certain substances as incense, spiritual beings were enabled to clothe themselves with the particles of the smoke and thus make themselves visible without drawing on the vital forces of the circle. If this were true, it had great possibilities, and Henry J. Newton moved that a committee be appointed to perfect an organization, which would have for its object the study of these spiritual forces. The committee was selected, of which he was chairman, and after several meetings perfected an organization, which they called the Theosophical Society, because of the definition: "The linitie;" that is, the investigation of psychic phenomena by psychical means. The objects of the society were clearly stated in the second chapter of the by-laws.

It may be asked if he made the won- filth with the blood of sires and sons, derful experiments suggestive of the smoke invoking Genii of the Arabian herole bravery of mothers, wives and smoke invoking Genii of the Arabian Nights? He never was brought to the test of his fairy tale. He gave one lecture, in which he treated on the dry details of mathematics, and then went to the Treasurer and under the plea of poverty desired an advance of the one hundred dollars he was to receive for four lectures. Mr. Newton refused, and Felt applied to Olcott. The latter advised the treasurer to make the advance, which he accordingly did, and Felt never came to give the remaining lectures of his course! Thus innocently began a society, which under the manipulations of Blavatsky and Olcott, was made to

It is Highly Amusing. Ministers Coming to the Front.

TO THE EDITOR:-It is highly amusing, some of the points in the following item which comes from New York to the Chicago Herald:

A sensation was caused at the Adelphia Hall Spiritualistic meeting to-day when Mrs. M. E. Williams, the president, read a copy of a circular which, she said, was being privately circulated among clergymen and others. The ob-ject of the circular, which is published Boston, is in some degree indicated by its title, which is as follows: 'Prospectus for the formation of the Psychic Investigation Association, to be composed chiefly of ministers of all denominations. scientific experts, professional men and disciples of different schools of philosophy, co-operating for the scientific investigation of modern Spiritualism. The cals now furnished the amateur. In the suries of experiments which led to the perfection of emulsions, the patience of his work is shown by over two hundred A. Horton, of the Second Congregationbottles containing various emulsions with which he experimented, all labeled with comments, which are now arranged on the shelves of his laboratory. They furnish the record of the steps to his and Rev. T. Ernest Allen, of the Fourth Unitarian Society, Providence.

and | titude of the Signers' is thus declared: in the negatives are in demand with photographic printers. Many, we may say all, of the views, and they are thousands, are remarkable in finish and detail. These embrace a wide range of subjects. Steamers in motion, landscapes, cars, yaehts, etc., and the outlines in all are as clear as though the objects were motionless. Wonderful cloud effects, sun-rises, etc., are among the most remarkable.

This was the dream of his youth and.

"It is not intended to ignore or depreciate the work of the Society for Psychic Research. We only propose to the narrower field of Spiritualism, pure and simple. That modern Spiritualism has votaries as though the objects were motionless. Wonderful cloud effects, sun-rises, etc., are among the most remarkable.

This was the dream of his youth and. This was the dream of his youth and, most radmirably has he realized it. A friend of labor, and constantly striving to benefit the toiler! In 1878 the labor party pressed on him the nomination for Mayor of the give but he would not had. party pressed on him the nomination for Mayor of the city, but he would not bediverted from the course he had marked out, and enter the field of politics. He ter should be settled, if possible, once verted from the course he had marked out, and enter the field of politics. He had fitted up a laboratory, with all the accessories for the pursuance of his studies and the course of profound research damage enough already. If there be damage the course of profound research that the world will be benefited truth in it, the world will be benefited to pursue.

stated in the second chapter of the bylaws.

"The objects of the society were clearly personsol all classes, kinds, and grades of control points, giving me a superior opportunity to come in contact with and realize the needs of the masses. All these years I have been known as the radical speak
MATERIALIZATION leet and diffuse a knowledge of the laws which govern the universe."

The officers elected were: President, Henry S. Olcott; Vice-Presidents, N. S. Panconst, G. H. Felt; Corresponding Secretary, Madam H. P. Blavatsky; Recording Secretary, John Storer Cobb: Treasurer, Henry J. Newton; Librarian, Charles Sothren; Counsellors, Rev. J. H. Wiggins, Emma Hardinge Britten, C. E. Simmons, M. D., Hurbert D. Monachesi; Counsel, Wm. Q. Judge.

The organization was effected October 30, 1875.

There was a little episode connected with the lectures of Mr. Felt, who had have the little of the powers of kings, priests and potentates and wrested from them only by shot and weight from seventy-five to one hundred The organization was enected of the property of the powers of kings, priests and potentates as mail indian girl, not exceeding in which the lectures of Mr. Felt, who had been the means of bringing about the orbital beautiful and bayonet, and all the horrors of a revolution, washing away its men engaged in the conspiracy gradue.

Mature's relics ages ago, hidden by the powers of kings, priests and potentates as mail indian girl, not exceeding in weight from seventy-five to one hundred pounds, and all the horrors of a revolution, washing away its

society of Spiritualization of the kind in the oldest organization of the kind in the eity, and one which has taken the lead and been an example to all others.

Commencing life with no capital but a thoroughly competent business ability, honesty of purpose, and determination to win success, no man can boast of a more flattering record, not only in the accumulation of wealth, but the high regard ho wealth, but the high regard ho which live the fathers, mothers and their babies: also the time, talent and money used in compelling the people to worship a God unknown and nowhere needed, had better be applied in protecting the maternal fountain of life from which who two feet from me, and but the maternal fountain of life from which cloud apthe maternal fountain of life from which souls unending flow, tearing childhood from the embrace of priestly power and peared on the carpet, and from it evolved

the mother's life from beneath the hard, cruel heel of despotism.

When Oliver Cromwell won a victory in fighting against the king's troops he spiritualism came to this age it brought to us a Crowning Mercy." When Spiritualism came to this age it brought to us a Crowning Mercy, and we knew a little of its far-reaching necessities in the protection of liberty, as did England of the results of the victories of Cromwell. Though its advent was but a few years ago, yet it has decided the most wonderful and important of all questions, which is the continuation of individual life (after death), retaining its demands, necessities and responsibilities. The wise and thoughtful no longer question this power, as it has withstood the criticisms and commendations of all classes of persons, and from all parts of the inhabitable globe; but there is an unsettled question of great moment now pending before the nation, which its citizens must decide, and to stop continual premeditated destruction, this decision must be without delay. The question is, which shall be supreme in power. No lover of liberty need think long upon this decision, for since the days of the Council of Nice the Church has cast a shadow over every institution of liberty, and stained and blackened the fair cause of freedom by the blood gathered from public massacres and private as a light of the cabinet and dematerialized and walked down the circle on the arm of the manager: but on this occasion walked down the circle on the arm of the manager: but on this occasion walked down the circle and about six teet from the cabinet and dematerialized. I will only mention one more incident that happened at that seance: a spirit by the name of Miss Wallace, with blue yees and blonde hair, showed hereif in a light of the cabinet and down the circle on the arm of the manager: but on this occasion walked down the circle and about six teet from the cabinet and dematerialized.

cause of freedom by the blood gathered the name of Miss Wallace, with as anarchists to liberty. As both State and national administrative powers have related to me a short time since the following remarkable dream and its fulfillremained silent regarding the execution upon these unprotected children of this mental curse, which is the crowning evil of our age, something must be done, and we as a body must determinedly act in defense against this power, by coming to the front without delay, for which purpose four years ago a State Association of Spiritualists was organized and act abstraction and at the same time saw him saw him

Bonked Machine levaced troub for all control of the finding of the part of the

for necessities and comforts of life, can INDIANA SPIRITUALISTS not afford to withhold their assistance in this movement, and I ask each one who reads this, to be interested in giv-A Word to You From a Prominent Worker. who reads this, to be interested in giving what they can, and obtain such donation from friends in their vicinity as

MATERIALIZATION.

frequently took the little Indian girl by the hands in succeeding scances, and called the attention of the circle to her

the mother's life from beneath the hard, my mother. She appeared to come out cruel heel of despotism.

A friend of mine, a gentleman of intelganized and chartered as a lawful body of the State, empowering the same with the right to hold and exchange property, and do all business legitimate for such states of the dream was that he saw a state of the dream was that he saw a state of the dream was that he saw a state of the dream was that he saw a state of the dream was that he saw a same saw and so the dream was that he saw a same saw and so the dream was that he saw a same saw and so the dream was that he saw a same saw and so the dream was that he saw a same saw and so the dream was that he saw a same saw and so the same time saw him pay him some money.

Frederick Ecker. of Frankford, Pa., died last week, aged \$7. When 56 years of age he entered the army and served during the entire war. A wife and nine children survive him, and his death is the first in the family since his marriage, nearly sixty years ago.

It mes. In confirmation of the above, she of the fired an opportunity by means of the world.

JUS. TICE.

The were burying rise up before them so as a parlor lecture to make it public. The one thing and desired an opportunity by means of a parlor lecture to make it public. The one thing: I have never yet seen that power called God; I have never yet seen that power called God; I have never yet seen that power called Jesus Christ: they know how to utilize for practical to me that some unseen force or influence to make it public. The one thing: I have never yet seen that power called God; I have never yet seen that power called God; I have never yet seen that power called Jesus Christ: us be slow in this matter. We have a limited time to make preparate tried to prevent the burial of the man. Endow. Hence the seen or heard of that individual called the Devil."

Endown How to utilize for practical to me that some unseen force or influence to make it public. The due to the disease known colloquially as a small, solidly-built man, be slow in this matter. We have a limited time to make preparate to make it public. The one their some unseen force or influence to make it public. The were burying rise up before them so as a parlor lecture to make it public. The one that some unseen force or influence to make it public. The were burying rise up before them so as a parlor lecture to make it public. The were burying rise up before them so as a parlor lecture to make it public. The one that some unseen force or influence to make it public. The were burying rise up before them so as and desired an opportunity by means of the section of the steady and the were burying rise up before them so as and desired an opportunity of the were burying rise up before them so as an desi

Landon, and trained by Carroll Sharples to become a veritable human sleuthound, to be used by this man to ferred out erime, to trace eriminals, to succeed where others failed, to—but we digress. She moves about softly, becomescreet, opens wide a pair of wondrous dark eyes which seem to reflect the glories of heaven, and murmurs: "I am asleep!"

The detective places a photograph in her hands, and is all attention. Then, for once, he gives a photograph in her hands, and is all attention. Then, for once, he gives a she whispers, "I have found him!"

Sharples is calm now. His deep black eyes which seems to reflect the glories of passes, and snapping his in as their I tought to escape his cycs spatial east whispers, "I have found him!"

Sharples is calm now. His deep black eyes with the second and the common have a constant proportion of the side of the prisoner, she looked at him carnestly, and, turning to Sharples, said in an impulsive way, "It is the ment of why you cry murder. I have committed no crime, and if one has been committed no crime, and in in inhulation of the man for whom we have scoursed all the clueation the ball have acquired all the clueation of the continue in success of institute to the man for whom we have scoursed all the clueation of the crime and intended to one crime, and in inhulation of the man for whom we have scoursed all the clueation of the crime and intend

danger some one she seems to see.
"Back, back!" she screams. "Don't mer house at nine to-night. Remember, "DEAR LESLIE-Meet me in the sum-

other strange wrinkle into his head," remarked the landlord, shading his eyes and peering out into the darkness.

"He's aqueer duck, anyway," chorus the loungers, little thinking of the thrilling events transpiring almost within light were communion with the loungers. It is a long to the schools.

"By the side of your murdered friend, where I also found this note," was the terrorism tried to exert the schools.

"By the side of your murdered friend, where I also found this note," was the tried to exert the schools.

"By the side of your murdered friend, where I also found this note," was the detective held both note and charm before his eyes.

Harry Vane was alient, stunned, and

ight and sound of the tavern.

All unconscious of the sensation created, and all unconscious of their noise-lass pursuer, Sharples and Adic hurry on to where the many colored lanterns shed their soft mellow light among the trees, whehee come the sounds of music and revelry borne on the gentle breeze of the night.

both note and charm before his eyes.

Harry Vane was slient, stunned, and allowed himself to be led away in discharged. Nor did he speak again until the grated cell door closed upon him, when he turned to the detective, and begged, with the eloquence of calm despair, an explanation of the whole affair.

Sharples, seated on the jail cot, studied the face of the man before him and darken to the public se their were parochial scho neighborhood.

For The Progressive Thinker.

America the Hope of The Protestant Standard delphia says: "The Pope studied the face of the man before him and the second their was slient, stunned, and allowed himself to be led away in discharge where were parochial scho neighborhood.

For The Progressive Thinker.

America the Hope of The Progressive Thinker.

Sharples, seated on the jail cot, studied the face of the man before him explanation of the wrong the trees are the many colored lanterns shed their soft mediant to the public second their was slient, stunned, and slowed himself to be led away in disciplination.

For The Progressive Thinker.

America the Hope of The Progressive Thinker.

the Pope have a Veto in American Poli- to the places of civil and military power. Washington, come now to us with a 000 subjects in the United States, she an oligarchy. The real ruling power asked another very pertinant question. asked another very pertinant question:
"Can any man who gives his first allewho acted and controlled as the few dewho acted and controlled as the few de-

"Back, back." she screams. "Don't you see his first on't you see that man my boy, your life or mine.

"Can any man who gives his first allegiance to the Pope of Rome be a loyal citizen of this Republic?" This was according there like a tiger in his lair. He is waiting to roband to murder you. "Go back in heaven's name go back!"

"Ome, come with me and we shall be in time to save him." she gasps, and catching Sharples by the band Adie, the first allegiance to the Dop of Rome be a loyal citizen of this Republic?" This was according there like a tiger in his lair. He is waiting to roband to murder you. "Go back in heaven's name go back!"

"What is this?" saked another, as, in the strange sleep, fairly drags the detective down the stairs of the body, a white stone fell in the foot.

It was passed to the detective, and, as he held it to the light, some one said. "That is a strong piece of evidence apair who have attracted no end of impertion." And again he said in his farewell addross: "Against the limitions whise of total distance. Democracy would be not and carefully placed it way."

"Ome, come with me and we shall be note and carefully placed it way."

"What is this?" saked another, as, in the defective down the stairs of the host of the constant carefully placed it way.

"What is this?" saked another, as, in the defective down the stairs of the foot, and the strange sleep, fairly drags the foot, and the first allegiance to the Pope of Rome be a loyal details to the limitions while the many would be not an extending while the many would be a sham, while the many would be a rival early in the day.

"A girl in a somnambulic trance sleep," of a watch charm.

Sharples quickly stepped to the side of quickly remarks one of the number, "and all excitement, too. There is something wrong going on in the town of Newton to-night, I'll warrant." and, slipping away, he was off at a swift noiseless gait, after the flying pair.

Written for I'm Progressive Thinker.

Sharples quickly stepped to the side of Vane, and, flashing a light upon his public schools and members of its communion on the school boards. Books which contained history in any way shown as off at a swift noiseless gait, after the flying pair.

Written for I'm Progressive Thinker.

Sharples quickly stepped to the side of Vane, and, flashing a light upon his public schools and members of its communion on the school boards. Books which contained history in any way shown a swift noiseless gait, after the flying pair.

Written for I'm Progressive Thinker.

Sharples quickly stepped to the side of the number, "and slight upon his public schools and members of its communion on the school boards. Books which contained history in any way shown a swift noiseless gait, after the flying pair.

Written for I'm Progressive Thinker.

Sharples quickly stepped to the side of the number, "and slight upon his public schools and members of its communion on the school boards. Books which contained history in any way shown a bad light were conveniently got rid of from the ded of the number. Sharples quickly stepped to the side of the number.

Sharples quickly stepped to the side of the number. Sharples quickly stepped to the side of the number. Sharples quickly stepped to the side of the number. Sharples quickly stepped to the side of the number. Sharples quickly stepped to the side of the number. Sharples quickly stepped to the side of the number. Sharples quickly stepped to the side of the number. Sharples quickly stepped to the side of the number. Sharples quickly stepped to the side of the number. Sharples quickly stepped to the side of the number

Mrs. Shepherd then touched upon the parochial school question, and scored the terrorism which the church of Rome dug into its being. The Chinese hightried to exert upon the parents of its binder and the Italian matia have penecommunion who dared to send their children to the public schools when there were parochial schools in their neighborhood.

binder and the Italian mails have penetrated its recesses, and it has also become the dumping ground for the refuse, the scum and the dregs of the fossilized empires of earth.

America the Hope of Rome.

A STRANGE STORY.

HY ILARIEN C THOMAS.

CHAPTER 1.

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A STRANGE

"He is creeping toward a picturesque summer house. He has no money, and and! Gentlemen, before God, I am inheis going to rob the first man who enters the place. See the knife, see the knife the knife the knife the knife the knife the knife the kn Adic comes to a pause.

But the girl throws the photograph to the floor, and springs to her feet, her oyes dilated, her bosom heaving with excitement, her whole being swaying and tremulous with emotion, as she tries to tremulous with emotion, as she tries to a pause.

In one of her addresses here Mrs. Shepherd asked the question, "Shall the Pope have a Veto in American Politics?" After referring to the Pope's cliem to have from 11,000,000 to 13,000, of a Republic, yet it would in practice be an oligarchy. The real ruling power would rail into the hands of those who in the disintegrating process had gradually arisen to the places of civil and military power. Washington, come now to us while the Nation might retain the form of a Republic, yet it would in practice be an oligarchy. The real ruling power than ever before: opinion with respect to immigration and read as follows: into the hands of those who in the disin-into the hands of those who in the disin-tegrating process had gradually arisen words of our first president. George

have also come the Catholic crow and the Jesuit jackdaw. The German grub and

empires of earth.

The elections of Illinois and Wisconsin show that decay has attacked some

For the Total Tota

The defective places a photogramh in the kinfe this stranger selzed me, and is all attention. Then, for once, be gives a quick nervous start, as she whispers, "I have found him?"

I have been been a she whispers, "I have found him?"

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I have been been a she whispers, "I have found him?"

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opinion with respect to immigration is that, except of useful mechanics and some particular descriptions of men, there is no

As there seems to be wide difference of opinion among Spiritualists in regard to the value of ancient tradition, including the Christian's Bible and the man Jesus, we would like to ask a few questions, not for the sake of disputation, but solely for information, hoping that some one will throw a little light upon the subject. We are continually informed by a certain class of writers and speakers in the ranks of Spiritualism that Jesus America the Hope of Rome.

The Protestant Standard of Philaolphia says: "The Pope has openly cation admit of nodenial of this fact.

The Protestant Standard of Philaolphia says: "The Pope has openly cation admit of nodenial of this fact. the night.

But softly. The girl stops. She falls to the ground before a row of hedge.
"Save him." as he pleads, "save him."
"Speak," and Sharples whiser hoursely. "Speak, ell me how to reach him in time."
"Speak, "and Sharples whiser hoursely. "Speak, "In the shads, and moans the could not account for crept are give the said. "Leve him, and sharples with the hands, and moans the top of late." They grapple. They sarry say which how of gene are captuling oxactness and force, and sharples, and, pausing but a moment to of men—seands of great excitement—all these are borne to the listening ear of Sharples, and, pausing but a moment to look into the unconscious accord of die, he leads, and where mysterious coming and going in the shadow he runs as olong been a puzzle to look into the unconscious accord did, he leads. A man whose keep and the policy, and a summer house, which he can be suffered by and the could not account the case of the man before him—are fact to that America is the hope of the trunk its necessary support and sure to that the branches of a tree receive from the trunk its necessary support and sure to that the branches of a tree received from the trunk its necessary support and sure to that the branches of a tree received from the trunk its necessary support and sure to that the branches of a tree received from the trunk its necessary support and sure to that the branches of a tree received from the trunk its necessary support and sure to that the branches of a tree received from the trunk its necessary support and sure to that the branches of a tree received from the trunk its necessary support and sure to that the branches of a tree received from the trunk its necessary support and sure to the the branches of the trunk its necessary support and sure to the trunk its necessary support and sure to the trunk its necessary support and sure to the trunk its necessary suppo teachings of other moral philosophers, and if they are not an improvement, why give all the credit to him, and ignore the others, as is often the case? Is there a particle of evidence that any such personage as the Bible Jesus ever had existence? If so, where can it be found? In fact, is not all this talk in course of the superiority of Jesus pure in the superiority in the super regard to the superiority of Jesus pure and Obligations of Man to God and Himself, assumption, without a shadow of proof to PART SECOND--The Ethics of Science

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