



ROMANISM.
Something Spicy About the
Romish Popes, Priests
and Nuns.
THE EX-NUN OF KENMARE
VINDICATED!
An Open Reply to His Reverence T.
F. Moran, Romish Priest at
Clyde, O.
By the Ex-Priest,
PROF. GEO. P. RUDOLPH.

Romanism has borrowed all its ritualism from the old heathen or pagan religious ceremonies, or from the mosaic religion of the Old Testament. Not only the ritualism, but also the Romish dogma of the infallibility of the pope, which the church now condemns, anathematizes and damns as heathenish idolatry and superstition. Every priestly garment, glittering with gold and silver, is part of the old Jewish and heathen religious cult. Incense, light and fire, holy water, oil, wine, bread, the confession, the blessed virgin, monks and nuns, priests and pontiffs are all imitations of old religious cults that preceded our era. There is nothing new under the sun; there is not one new particle in the whole make-up of the Romish priesthood. Any scholar in ancient history knows that Romanism, with its bombastic ceremonies, its glittering garments and its "divine" dogma of the infallibility of the pope, is simply imitating bygone superstitious practices. Romish priesthood, priestcraft and popery are out of date, and the pope of Rome is just as much out of order and out of place among a civilized nation of the present day as old Moses, the law-giver, would be were he to drop in on us and try to boss us around in his old priestly fashion.

We boast of our civilization and progress, of our enlightenment and of our new fashions; and here we drag this loathsome, vampiric priestcraft and popery through centuries of civilization, and allow it to suck the very life-blood out of our generation. We have not yet passed the line of the dark ages, we are still under bondage. Our civilization, our inventions, our institutions of learning and our love of liberty will eventually make us free; but so far we have achieved but little; we are still slaves of popery and priestcraft. Free thought and liberalism have done a great deal towards enlightening the people, and lessening the influence of Romish priestcraft.

There have been religious sects, or branches of the new religion, in all the centuries, from the first to the present time, who fought against priestcraft, but they were only a ray of light in the long Egyptian darkness of Romish priestcraft and popery. As long as the priesthood exists and is recognized by our civil governments, no liberty, no freedom, no enlightenment, no progress, no happiness, no prosperity can ever reign among the nations of the earth. The human race, as far back as history, tradition or imagination can carry takes has always been oppressed, and, as long as the priesthood exists, it will be oppressed, miserable and unhappy. The civil governments of nearly all nations and countries have "gone cahoots" with priestcraft; the civil and ecclesiastical powers, like two gigantic millstones, have constantly ground the life-sap out of the superstitious nations. As long as the pope and his priests rule by the grace of God, and anointed priests and popes rule in the name of God, the nations of this earth will continue to be slaves. The tombstone of the last king and pope shall be the keystone of the new temple of liberty, progress and civilization. Then the true fatherhood of God and brotherhood of man will be understood and appreciated.

Romanism without its popery and priesthood would soon be shattered; a people without popes, bishops and domineering priests would soon learn to take part of the head, leaving only a crown about an inch and a half in width from ear to ear. This is called the tonsure. Priests who do not belong to monasteries shave a crown on the top of their heads. (This is one of the many instances of the ancient Phallus worship in Romanism of to-day.) In this country the tonsure is made at the time when the priest is ordained, and ends there.

The priest's uniform is a long, black gown, called a cassock. The long-gowned and beardless priest is the people's clown upon the great stage of Romanism. As the theatrical man impersonates various characters and represents strange personages, so does the Romish priest play his farce on the stage of his church altar, on which he impersonates God and man. The many and various changes of the sacerdotal paraphernalia, priestly vestments and ceremonies are essential in the carrying out of the dramatic farces and farcical dramas of popery. The priests play their "engagements" as long as they can sell seats and pews in their theatrical churches, and as long as the people applaud them and foot the bill of the performances.

All who enter the priesthood are compelled to promise chastity, by which the Romish church exacts of her priests the state of celibacy; that is, no priest of the Latin church is allowed to be married, or to live with his wife in the same manner as married people. The principal office of the priest is the power to forgive sins and to change bread and wine into the real body and blood of Christ by the mere use of a few Latin words in the "mass."

As Romanism condemns all other branches of the Christian church as heretics and schisms, so does Romanism condemn the Protestant ministers as invalid. Romanism is consistent in all its canonical definitions; Romanism is the only church of God; the Romish pope is the only representative of God, and the Romish priest is the only authorized mediator between God and man, and sacerdotal clown of a civilized nation.

Pope Gregory VII., who ruled the church and all Europe from 1073-1085, passed the decree that all priests must give up their legal wives, and from that time marriage was forbidden to all priests of the Latin or Romish church, while the priests of the Greek or Oriental Catholic churches are still permitted to marry. By forbidding the Romish priests to marry, Gregory secured their more absolute and full allegiance to the church. Having no home and no income outside the church, the beardless and wifeless priest looks only to his bishop and to the pope for a living and support. Celibacy debars the priest of a legal marriage; but the majority of priests are not childless, though wifeless. The mysterious and providential (?) stocking of Romish orphan asylums is sufficient evidence that the Romish priesthood is not childless.

Celibacy is not a promoter of morality. Pope Gregory and many other popes lived in open concubinage. Celibacy makes the priest a creature of the pope, or authority, to which he is bound by oath. He has no will of his own. A priest is the most abject, most abominable, most contemptible and most despicable piece of humanity, who is utterly deprived of all use of his reason, honor and manhood by the very fact of his celibacy. He is a creature of the pope and of the "holy" Catholic church of Rome.

"Romanism has been a scandal to the Christian name; its annals are black with treason, murder and incest." (Von Rantke, Church History of the 10th and 11th Centuries.)

Roman Church history (by Dr. Joseph Hebele, a Catholic bishop, 11th edition, chapter I, paragraph 19) tells of the reign of the Pornocracy, or the reign of harlots, for fifty years, under Theodora and her daughters, Theodora and Marozzia, at the end of the ninth and beginning of the tenth century. Pope Stephen II., who succeeded Boniface VI. and Formosus, both of whom had been murdered in 896, ordered that the body of Pope Formosus be exhumed and brought before his court. The corpse was accused of heresy and of usurpation of the Holy See; all kinds of indignities were heaped upon the dead pope, who was seated in a large arm chair, attired in his papal garments; and when, by order of Pope Stephen, three fingers of the right hand had been cut off, the corpse was dragged through the streets of Rome, in its naked state, and thrown into the River Tiber.

Stephen II., the perpetrator of this shameful act, was cast into prison by his opponents and strangled to death. After this they elected Serge III. in 897, who became enamored with Theodora. He was ousted by the opposition, who elected Theodore II. in the same year, and then John IX. in 898.

Within eight years, 896-904, nine popes had been elected and deposed from the Holy See, and most of them murdered. In 904 Serge III. was again placed upon the papal chair through the influence of Theodora, and he remained there until 911-931 six popes followed each other in quick succession. John XI, 931-936, was a bastard son of Pope Serge III. and Marozzia, daughter of the elder Theodora. Within one century, 896-996, thirty-two popes occupied the papal chair. I make these statements on the authority of approved Catholic church history, as I was taught at the theological seminary, 1896-1897, from Dr. Joseph Hebele's History of the "Holy" Church of Rome.

The Andover Review of February, 1891, has a very able article on "Papal Infallibility in the Light of History," by H. C. Sheldon, in which the following statements are made on page 147, founded on authentic Catholic sources of history: "Probably the majority of the popes have been men of respectable character and conduct, as the world reckons respectability; but it is well known that some have not been of this stamp. Roman Catholic writers describe some of them as worldlings careless of the spiritual welfare of the church, and absorbed in the pursuit of wealth or political advantage. Roman Catholic writers

describe others of them as vicious and wicked men. Hebele records facts most damaging to the character of Vigilius. Alzog does not hesitate to say that for a period in the tenth century the papal chair was filled by vicious boys, and the willing creatures of the victrix who at that time ruled the politics of Rome. Baronius describes Sergius (Serge) III., who stood at the head of this period of disorder and shame, as the servant of all the vices, and assigns a kindred character to several of his near successors. Hebele speaks of the mediator between God and man in the eleventh century, as well-nigh duplicating the papal disgrace of the preceding century. Cardinal Hergenrother does not attempt to save the character of Alexander VI., and various writers in the Romish communion have painted him as a monster of iniquity. Think of a writing, a trickster, adulterer, being lifted up, the instant he passes through the gateway of office, to the character of an infallible organ of moral and religious truth!"

At the Vatican Council of 1870 the Holy Father, the Pope of Rome, was declared to be the "Infallible Head" of the "Holy" Roman Catholic Church, and this infallibility was to be transmitted to all his successors in office. Pius IX., the first officially infallible pope, was succeeded by Leo XIII., the present incumbent of the "holy" chair, in 1878. Leo is getting old and feeble; in fact he was old when he became pope. He is quite feeble and hysterical. A nephew of his who had been appointed to an office in the papal treasury, according to the old custom of Romish nepotism, squandered over 3,000,000 francs in Paris among harlots, and in riotous living, gambling and speculation; and this unpleasant notoriety gave the holy uncle in Rome a regular fit of the fidgets. He at once cut down the wages of all who are connected with the household, from the highest cardinal chamberlain (or camerlengo, as they call him) down to the lowest chambermaid and Biddy that pares the Irish potatoes for his Holiness. The whole household of the Vatican was put on short rations, and the expenses were cut down in every corner of the holy palace.

This was not done for the purpose of recovering the three millions that the holy uncle had squandered with the Parisian sirens; but the good-natured Catholics of the whole world took pity on the poor holy father, the infallible pope, and rather than to see him and his holy household live on potatoes and mush, they now sent in their "Peter's pence" by the carloads, at the occasion of the pope's jubilee. Some popes suffered with the gout, but Leo XIII. has the fidgets. At one time he had typhoid fever, and, as a consequence of it, he suffers from such a severe tremor of the hands that he can no longer write. His chronic fits of the fidgets and hysterics made him feel so blue that he actually began to fear that the Holy College of Cardinals might request the old pope in office to "hit the holy father on the head with the golden hammer." (This is the official ceremony of the papal ritual, which prescribes the stroke with the golden hammer. As the mind reader, Bishop, was dissected by the physicians before he was dead, so can the cardinals agree on the ceremony prescribed by the holy ritual, and know the holy father is dead before he is dead; and when the inquest is held, it will be proven by competent physicians that he is dead.)

The holy father is constantly in dread of that golden hammer, which seems to haunt him in his sleep. He sees the eldest cardinal bending over him with the golden hammer. He has the nightmare. Poor old man! That poor harmless prisoner of the Vatican palace, who refused the offer of three million yearly salary from the Italian government; that saintly pontiff, who has on so many thousand occasions raised his right hand in benediction, and turned to the four seas blessed the whole globe, singing, "Peace, peace be to you. He has chronic fits of the fidgets, hysterics and nightmare! Now, this poor elderly priest in Rome heard of the famous faith-cure priest, Father Mollinger, of Troy Hill, Pittsburg, Pa. He summoned this priest to Rome, to give him the cure of his faith-cure treatments. Of course Father Mollinger is not expected to live on potatoes and mush while a guest of the holy household. He will be treated to the dainties, dishes of macaroni and salami-wurst, and he will wash down his food with the finest Lachrima Christi wine. He will room in the finest apartment of the holy palace; and when he sits at the open window after a hot day, and enjoys the breezes of evening, the charming Signora Camerlengo of the sunny South, will present him the refreshing draught of an Italian orangeade, and when she strikes the match to light his cigarette for him, she will point to the statue of Giordano Bruno, for, seeing the burning match, she expresses the desire to burn more heretics; and she will jabber away to the fat priest of Troy Hill: "That is the way damfole Giordano Bruno was burnt in 1600 for talking too much and for knowing more than the holy father. Ah! caro padre Americano (dear American father) you know more than the holy father, but you no tell, you cure sick; you make big money. She brings him another cigarette, and pouring out another glass of Lachrima Christi, she sings a stanza of Ardit's Kiss Waltz, with a voice that makes old Mollinger's teeth water. He beckons for the mandoline, and the black-eyed siren of the holy palace draws the sweetest chords of music, such as none but an Italian can produce, and she sings a canzonetta with mandoline accompaniment, from Mozart's opera: "Così fan tutti—they all do it." Father Mollinger lights another cigarette and draws more Lachrima Christi. He becomes as enthusiastic as an American Democrat in a campaign. He forgets where he is. He imagines that he is in Germany, when he was a Protestant heretic. He wants to join in the chorus, he sings: "Der papst lebt herrlich in der welt"—but the chambermaid points to the statue of Giordano Bruno and strikes another match. Mollinger takes the hint the German song which he had started: "The pope lives in luxuries in this world" is prohibited and interdicted; its name appears in the index of prohibited books, and starts out singing: "Maedele, ruck, ruck, gar ein meine gruene selte, I hab di gar so gern, I kann di leide,"

the effects of poison administered by the bishop's enemies, the "clerical clique" of the diocese of Cleveland. Rev. E. M. O'Callaghan, leader of the Mulligan Guards, and principal backer of the opposition paper, the *Catholic Knight*, publishes a weekly paper, in which he wherein the latter is called a fool, and other pet names. The whole diocese is in an uproar. The Irish priests are fighting for supremacy, and demand an Irish bishop to succeed great Gilmour.

The priests of the diocese are divided. Some stuck to Gilmour, while others opposed him. On Oct. 2, 1890, Bishop Gilmour excommunicated the *Catholic Knight*, of Cleveland, its editor and contributors, and all who bought, sold, read or encouraged the obnoxious sheet. As the paper was not suppressed, but was published, bought, sold and read by thousands of Roman Catholics, priests, monks, nuns and the laity, all became excommunicated. At least one-half of all the priests of the diocese became, *ipso facto*, excommunicated by reading and supporting the *Catholic Knight*. According to Romish theology an excommunicated priest cannot validly administer the holy sacraments. The inference, therefore, is that thousands of the poor, ignorant classes of Catholics in Northern Ohio have been receiving their holy sacraments invalidly, from their excommunicated priests, and that there exists now, since Oct. 2, 1890, a regular spiritual confusion among the beloved children of the holy mother church. All who died in such a condition had to go to hell, and as there has been no reconciliation with the holy church, so far, priests and people are still excommunicated, in spite of themselves, and will go to hell as fast as they die.

Miss M. F. Cusack, the famous ex-nun of Kenmare, lectured here at Clyde, Ohio, under the auspices of the Baptist church. Miss Cusack is a highly educated lady, and a Protestant. Her lecture on "Convent Life and the Jesuits" is a noble effort, and the ex-nun of Kenmare is doing a grand, good work, by instructing the people at large on the corruption of Romish convent life, on the perfidy of the tricky Jesuits, and on the encroaching policy of Romanism.

Our local priest, Rev. T. F. Moran, in union with two Protestant ministers of the town, the Rev. Dr. D. W. Smith and the Rev. Dr. J. H. Smith, did not attend the lecture by the ex-nun. Priest Moran slandered the character of Miss Cusack in a lengthy article, which was published in a home paper. The ex-nun, however, delivered her lecture, in which she quoted from authentic Catholic authority, that "no salvation is possible outside the Roman Catholic church, and other points of Romish doctrine." She also replied in a very able article in the same home paper.

After the departure of the ex-nun His Reverence came out in a two-column monstrosity of vituperation and cowardly Romish slander. He denies every statement made by the ex-nun, and challenges her to prove her statements. This was a cowardly way of clearing her name in the eyes of the Protestant community, which is ignorant of Catholic doctrine. The ex-nun never had a chance to see the priest's voluminous article and challenge. In the absence of Miss Cusack I took up the challenge, and explained the Catholic doctrine in substantiation of the statements and quotations by the ex-nun. This address is written in her defense.

The authentic and official teaching that "there is no salvation outside the Roman Catholic Church" is found in Schoupe's Dogmatic Theology, vol. I, tract III, De Ecclesia, No. 47, which reads:

"Christ instituted the church as a depositary of his religion, one, holy, catholic and apostolic; outside of which there is no salvation."

"Christ's church is not invisible, and does not consist only of the predestined ones, or only of the just, but it comprises all those who are not infidels, catechumens, heretics, schismatics or excommunicated."

John P. Gury (a Jesuit), in his Moral Theology, Part II, De Censuris, No. 970, teaches that:

"The excommunication (*Bulle Coenae*) is incurred principally by heretics, their defenders, and by those who read their books."

"Excommunication (*Extra Bullam Coenae*) is incurred principally by those who, by the eyes of the Catholic Church, Carbonari and other societies of that kind, as well as by those who defend them. Likewise are excommunicated those who do not denounce them." (That is, report them to the church.)

In my "Standard Lectures on Romanism" I prove every statement made by the ex-nun of Kenmare, from the Catholic Catechism. The priest of Clyde never heard my lectures, but he had invariably one or more stool-pigeons at the hall or church, whenever I spoke at Clyde. When I vindicated the ex-nun at the Memorial Church, Clyde, Ohio, His Reverence had his stool-pigeon outside listening to me. When he delivered a lecture at a hall in our town, I paid a quarter for my ticket, and went to hear him. He is too cowardly to be seen in an audience addressed by me. His reply to my attack occupied only two inches of space in the home paper. He ventilated his ire in one shot, which he fired at me in this bunglesome fashion: "Before starting to vindicate anybody else, this man Rudolph would seem to have quite sufficient occupation in vindicating himself and paying his debts." My reply was: 1. It is none of Rev. Moran's business or jurisdiction to dictate any occupation to me. 2. As I am not on trial, I need not vindicate myself. 3. When the Roman Catholic St. Joseph's Church of Green Springs, Ohio, of which this Rev. Moran is the pastor, will settle up with me and pay me the \$400, and interest for twelve years, which is due to me on my salary, I shall be in a condition to pay all my debts, and shall have more than \$300 in cash left over."

I had this case in court; I sued the bishop, the council and the church; I took a lien on the building. His lordship, Bishop Gilmour, appeared in my absence, and changed the case by swearing that the church was incorporated, and that he was not the person to be sued. Our service judge, jury and hangman, bowed reverently to his lordship, and my case was *nilified*. I still hold the claim of \$400 and interest against St. Joseph's Church of Green Springs, Ohio. When Rev. Moran settles up, like a man,

A FINISHED PRAYER.
The Morning Came At Last to the Dying Boy.
TO THE EDITOR:—The following touching scene gives a foretaste of spirit-life. It is by Mrs. M. L. Payne, in Detroit Free Press:

The sick room was very still; the night lamp burned low, and the watchers made fantastic shadows on the wall, but no one moved nor spoke. The doctor said this was the turning point of the disease, and there was nothing to do but to wait—wait.

The boy slept, and his father kept his eyes fixed upon the thin wasted features, and watched for what he hoped would prove a new lease of life. The mother had gone to lie down and rest. The nurse sat near and dozed. At last the sick child suddenly opened his large bright eyes and said in a clear voice: "Papa."

"What, dear boy?" answered the father, softly.

"Is it near morning?"

"Yes, dear boy."

"And will I be well in the morning?"

"I—I hope so," sobbed the poor father faintly.

There was a long silence, then the sick child moved restlessly on his pillows.

"I want to say my prayers," he murmured.

The father beckoned to the nurse and she brought the mother, who stole softly in and knelt on the other side of the bed.

"Lift me up," said the dying child in a full, clear voice; "hold me, papa, while I say my prayers."

He clasped his little hands together and repeated like one who was dreaming: "Our father—which art in heaven—hallowed be thy name—thy kingdom—come—thy kingdom—come—"

"Papa, I can't remember! I can't remember!"

"No matter, dear boy; you can finish it in the morning."

Again he lay among the pillows like a pale lily, and his eyes were open wide.

"I can't say my prayers," he murmured.

"Will it soon be morning?"

"Yes, dear boy."

"And will I be well then?"

The poor father could not answer. No one spoke, and a faint light soon stole into the room that drowned the flickering rays of the night lamp and shone rosy on the wall. Then suddenly a little voice filled the room. It was so sweet and clear that it sounded like a strain of music from celestial spheres. It was the dying boy finishing his prayer! When he came to the last clause he seemed groping in doubt.

"Forever and ever—forever and ever—"

And with the words on his lips he drifted off to sleep again.

The rising sun shone into the room and lighted up its dim obscurity. It lay in golden bars on the white pillows, and touched the little face with a mocking glow of health and strength. Perhaps it awakened him, but in the valley of the shadow of death he could not discern, and with wide-open eyes that saw not he murmured plaintively:

"Is it nearly morning, papa?"

"It is morning now, dear boy."

A smile trembled on the closed lips—there was a flutter of breath that came and went as the child clasped his thin hands together:

"Forever and ever—Amen!"

Yes, the little boy was well that morning; he awoke in spirit-life, and a new existence opened up before him, fraught with experience that will continue to expand his spirit.

Detroit, Mich.

LOSING AND KEEPING.
The children kept coming, one by one, till the boys were five and the girls were three. And the big brown house was alive with fun. From the basement floor to the roof-tree. Like garden flowers the little ones grew. Nurtured and trained with the tenderest care. Warmed by love's sunshine, bathed in its dew. They bloomed into beauty, like roses rare. One of the boys grew weary one day. And leaning his head on his mother's breast, He said: "I'm tired and cannot play— Let me sit awhile on your knee and rest." She cradled him close to her broad breast. She hushed him to sleep with her sweetest song. And rapturous love still lighted his face When his spirit had joined the heavenly throng. Then the eldest girl, with her thoughtful eyes, Who stood "where the brook and the river meet," Stole softly away into paradise Ere "the river" had reached her slender feet. While the father's eyes on the graves are bent, The mother looked upward beyond the skies: "Our treasures," she whispered, "are only lent. Our darlings were angels in earth's disguise." The years flew by, and the children began With longing to think of the world outside. And as each in turn became a man, The boys proudly went from their father's side. The girls were women so gentle and fair That lovers were speedy to woo and win; And when they came to the altar, the old home was left—new homes to begin. So, one by one the children have gone— The boys were five, and the girls were three— And the big brown house is gloomy and lone, With two old folks for its company. They talk to each other about the past, As they sit together at evening. And say, "All the children we kept at last Are the boy and girl who in childhood died."

Message on a Tablet.
L. M. Williams, of Springfield, Mo., writes: Mrs. York and sister, Mrs. Adamson, my wife and myself, were sitting at the table, a common pencil tablet lying on it. A message was written and torn from the tablet, the writing and tearing from the tablet being perfectly audible. Mr. York and sister are young in the cause but will be ranked among the best of mediums soon. July 19, 1891.

Talmage.
TO THE EDITOR:—In view of what Rev. Talmage has been saying concerning Spiritualism, he might, with equal appropriateness of Dogberry, say: "Write me down an ass."

LUX LUCINI.

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The Spirits in Prison.

The Apostle's Creed says: "Christ descended into hell to preach to the spirits in prison." Rev. S. L. Conde, of Rockford, evidently thought to imitate the Master when he went out to Harlem Park, where the thousands resort on Sunday to get away from the heat and the stifling odor of the churches, to enjoy fresh air and the glorious sunshine, and commenced an exhortation warning the thousands to flee the wrath to come. It is too bad! They did not "flee" with a cent.

If preachers cannot make their sermons sufficiently instructive and attractive to induce the multitude to hear them with pleasure, is it not better to force their services on an unwilling ear?

God and Sunday.

If God wants the people to keep Sunday, and only devote themselves to praising him—that is, in telling him how good and great he is—then it is to be regretted he does not on every seventh day only supply the "dim religious light" of the churches and cathedrals, instead of a full flood of illumination as on other days. There is something wrong.

Either God did not consult his best interest, or else the preachers misrepresent him? Which is it?

The Church and Power.

The Methodists in Russia are now being banished, imprisoned, robbed, tortured because of their nonconformity to the established State Church. These persecutions are the revival of medieval Christianity. Wherever the church has power, it exercises its suppression of all opposition. It makes no difference which is the dominant sect, it will brook no opposition, and will devise some method to crush it.

An Illustration.

A subscriber writes: "This incident illustrates the moral status of some of the leading members of the most popular churches. We have a beautiful county fair-ground. Had a horse-race for the trial of speed. A churchman of high standing, and well-to-do, did not believe in horse-racing, so he climbed a tree and looked over the fence—perhaps to save a quarter and his influence too."

Significant.

Two thousand persons, says the Rockford Register Gazette, were in attendance at a base ball game in that city on Sunday the 12th of July. How many were at Harlem Park and the Switch-back was not reported, but probably a much larger number. All this in disregard of the violent denunciations of the clergy and their boycott. What is this world coming to?

Call Their Attention.

Call the attention of all of your Spiritualist friends to THE PROGRESSIVE THINKER. Tell them that it is not in a rut; that it is abreast of the times; that it is constantly on the alert for new attractions; and that now it will establish the fact that Spiritualists, as a class, are the most moral people in the world. Tell them that it will be sent to them 10 weeks for 25 cents, and that at the expiration of that time they will be richer for having read it.

500 New Subscribers.

They came to this office in just one week. We venture to say that no other Spiritualist paper can chronicle a like number. The tidal wave on which THE PROGRESSIVE THINKER is riding is full height, and will not for some time. Our list of subscribers will double again before next spring. Spiritualists, we thank you a thousand times for your efforts in our behalf.

Bear This Thought in Mind.

If you are a Spiritualist and do not take THE PROGRESSIVE THINKER, you cannot be abreast of the times. You cannot realize fully what is going on in the world unless you have it visit you weekly. It is constantly adding new attractions to its columns.

Silver Wedding.

Mr. and Mrs. Moulton, of Grand Rapids, Mich., celebrate their silver wedding on August 7, at their home, 76 Clarence street. We congratulate them on the happy event, hoping that they may live to see the day when they will be made happy by celebrating their golden wedding.

1794 and 1891.

While the clergy at Rockford, Ill., are bending all their energies to introduce the Puritanic Sunday in that city, the grand jury of Philadelphia assigned the Sunday of Pennsylvania as a nuisance, declaring it "an obsolete law, which may have been right and advisable in a small town in 1794, but which is out of place in the new Pennsylvania of 1891."

Notes From G. H. Brooks.

I trust no one will think I have lost my interest in Spiritualism on account of my silence and seeming inactivity this summer, for such is not the case. My wife's health has been such ever since the departure of her mother, a spiritualist, that she has required my presence at home. Mrs. Brooks is better now, but yet not well enough for me to resume my work, but trust I shall be in the fall. There is a rest in the change from the grand jury with its engendering and things that is truly gratifying, as well as spiritualizing. I have been gardening this summer, and if you good people could see my garden you would think I had made a success of it. I must congratulate the editor of THE PROGRESSIVE THINKER for the many good things he has given his readers from week to week. I shall be unable to attend camp anywhere this summer, as I cannot get away from home, but shall read reports with interest. I shall re-enter the work this fall with renewed interest and zeal, after my season of rest and change. Trusting that a greater blessing will be in camp life and in the work than in the unfulfilled summer. I am as ever, the well wisher of all.

G. H. BROOKS.

124 Charter St., Madison, Wis.

Grand Rapids, Mich.

The Spiritual Phenomena Association of this city have a pleasant surprise in store for Mrs. Minnie Carpenter, the im-provisatrice, of Gaylord, Mich., who has charmed us all here with her delightful words of improvisation verse and song. She will appear at the Grand Rapids. She gives two concerts and three sittings besides other work taken up since her arrival. We take great pleasure in recommending this lady as a very valuable worker with a rare, beautiful and elevating gift.

Miss Woodbury, of this city, a new medium for public descriptive tests and readings, who assisted her, is also worthy of the attention of our friends. Her thoroughness of her work, which is given with clear statement in the choicest language. H. W. BOZZER.

The Work in Hand.

J. H. Whitney, of Brooklyn, N. Y., writes: "Great good will come from your Bureau of Press Clippings. It is high time to answer back, systematically."

S. Harmon, of West Virginia, says: "Your *compilation* is certainly deserving great credit and should receive the cooperation of all liberals, as the time is ripe for action on the defensive."

J. E. Small, of Cucamonga, expresses himself as follows: "I was just thinking that a good 'What Next' No. 2 would be to devote a half column, more or less, to verbatim publication of the most vile grossness in the bible. In fact, it would be a good companion to the column of crimes of preachers."

"Show up these sanctimonious gentlemen who cover up their vile deeds with the cloak of religion," says W. W. Gus. "I am glad your paper has undertaken to work so earnestly for Spiritualists," remarks Mrs. E. J. Armstrong.

"I think the stand you have taken in regard to the moral status of Spiritualists, as compared with that of ministers of the gospel and church members, is something wrong. What it should be," says H. A. Baker.

T. Babcock claims that if we publish "all the shortcomings of ministers of the gospel, we will have to enlarge our paper," Mr. Babcock urges organization as the proper thing for Spiritualists to do.

The Indiana Camp.

Thursday, July 16th, the camp meeting at Chesterfield, Ind., was opened by Dr. J. N. Westerfield, president. A goodly number were present. Many tents being occupied and the lodging-house crowded. The afternoon session was made by Mrs. A. H. Colby-Luther and Mr. G. W. Kates. The dedication was postponed until Sunday, and conference meetings made the order for the previous days. These meetings were all made interesting. Sunday, July 17th, three services were held, at which Mrs. W. Kates, president, presided.

By Mrs. Z. B. Kates (under spirit control), upon "What Is and Should Be the Life of a True Spiritualist?" At the afternoon meeting Mrs. A. H. Colby-Luther gave a lengthy address upon "America," and dedicated the grounds to free speech and liberty. At night W. Kates spoke upon "Blindness." Tests were given after the lecture in the afternoon, by Mrs. Kates. She was accurate and convincing, creating much interest by her wonderful descriptions.

Mrs. Ollie Denslow sings at each meeting, and her songs are "catchy." Two brass bands discoursed music that made the woods ring.

There are present: Mr. and Mrs. Luther, Mr. and Mrs. Kates, Mr. Herrick and mother, Mrs. Seely and daughter, Hugh Moore and wife, Dr. L. O. Knowles, F. N. Foster, Mrs. O. E. Daniels, B. F. Schmidt, and many other well known mediums. The Indianapolis delegation have a large tent. Nance was reported on Sunday by a goodly delegation. The back counties are coming in and a large camp is assured. For a first season, the camp is a wonderful success. WHIT.

A Noble Worker.

O. W. Tennant, of Capaca, Mich., speaks as follows of Mrs. Baade: "I was pained on reading the report of the Orion camp meeting, where Mr. Howe brings in the names of absent parties as connected with the success of the society in the past, and left Mrs. Baade out. This was very unjust, as she has had more to do, probably, in the past in building up that society, than any other person. We have no finer inspirational speaker in our ranks than Mrs. Baade. She is a pure channel through which flow some of the finest and most sublime inspirations from the other spirit world, and to be appreciated in this materialistic age, except by only a few. She is not properly appreciated by the majority of Spiritualists who know her, simply because they do not understand her, and partly because she opposes the doctrine of free loveism, a foul sore that needs more cauterizing than the Spiritualism of the medium it has brought in. As a system, it has had too much experience to carry, too much compromising with error and injustice. Freed from its barnacles, like the avalanche upon the mountain side, it will roll on in its majesty and glory, carrying everything before it. Even the worst materialistic gripes of her storm-tossed waves, and look for the cause that is moving them forward, and among their crested plumes we see THE PROGRESSIVE THINKER. Prometheus, bound to the rock of fate, soon will no longer represent the status of Spiritualism. May the angels and all true souls that must of necessity beat in harmony with your own, aid and assist you in the task you have undertaken, is my humble prayer."

Phenomena in the Light.

TO THE EDITOR:—I hold forth every Sunday evening at Arcanum Hall, 57 West 25th street, the only Spiritualist meeting held in this city during the heated term, and good and appreciative audiences attend. I may remain in this city until fall, hence I will depart for the West, Chicago, etc., to present to public attention some of the latest phases of magnetic and spirit phenomena in the light, and which I will discuss also later on, to interested scientific investigation.

Thanks to the Spirit-world and the live Spiritualists of Chicago and vicinity for their successful efforts and patriotism for the defeat of that infamous "Theosophical Society," which has been with its fake paraphernalia, before several legislatures, and finally met an inglorious defeat at Springfield, Ill.

G. G. W. VAN HORN.

222 Arch St., N. Y.

WHAT NEXT?

A Comparison of the Moral Status of Ministers, Church Members and Spiritualists.

It Will Commence With No. 89 of THE PROGRESSIVE THINKER.

Every Spiritualist in the United States should have this showing. It will be a text-book of defense, a weapon in their hands to ward off the attacks of ministers of the gospel and those Spiritualists who are constantly crying fraud! fraud! and exposing every little medium of mediums. Act as agent at once to extend our circulation and usefulness. Every Spiritualist should have THE PROGRESSIVE THINKER. Don't delay the good work: Just think, the paper is sent 16 weeks for 25 cents, making it by far the cheapest paper in the world, and free from odious advertisements.

Good! Good!!

The probabilities now are that the Smithsonian Institute, the National Museum, the Congressional Library, the Library of Congress, etc., at Washington, will all be open to the public on Sundays. A movement is being made in that direction.

General Survey.

The Spiritualist Field—Workers, Doings, Etc.

Moses and Mattie Hull hold meetings in St. Paul, Minn., Tuesday and Wednesday evening, July 20th and 30th.

A. B. Coman presented his meeting on the South Side with fifty copies of THE PROGRESSIVE THINKER. Thanks, Bro. Coman.

C. H. Toler writes: "I like your way of dealing with such as Talmage, and all others like him, who profess so much and possess so little, except a knowledge of impudence and intolerant bigotry."

Moses and Mattie H. Hull hold a Grove Meeting in Chatsworth, Ill., Sunday, August 2.

The Camp Meeting in Indiana is considering the propriety of establishing an educational institute at a Muncie.

Dr. Westerfield, president of the Indiana Association of Spiritualists, has been elected and is raising the endowment for the establishment of a college is now under way. A number of wealthy Spiritualists throughout the country have signified their willingness to give liberally to the college. Carroll Bronson has donated the ground for the college and has headed the subscription with \$1,500 cash; said college to be located at Muncie, Ind.

The Spiritualists had an interesting meeting at Butler's Cove, Washington. A sumptuous dinner was provided by the ladies. To this everybody was invited; an immense table, seventy-two feet long, was clothed and spread with good time before all the appetites had been appeased, and there was enough left for a small regiment.

