

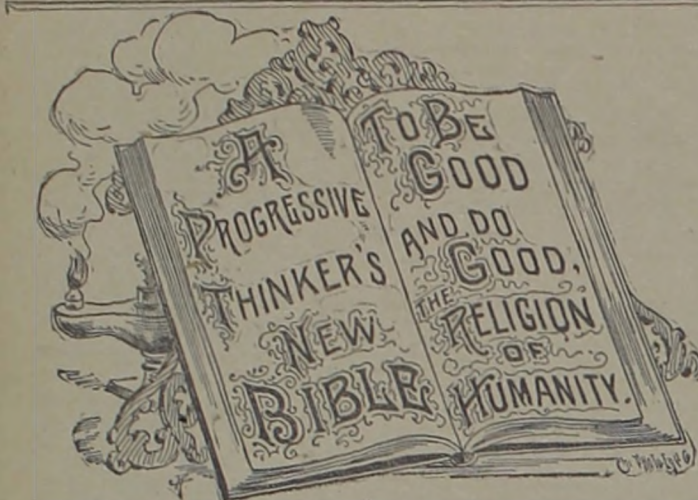


Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL. 5.

CHICAGO. NOVEMBER 12. 1892.

NO. 155



OUR NEW BIBLE.

It Contains Divine Lessons.

A GEM OF THOUGHT.

A Self-Sacrificing Spirit.

The following lines were written by General L. H. Foote, and read by him: Conquered in the forest, and couched on the sod,

We bow to the symbol and worship the God; The smoke of His incense is rising on high; The arch of His temple is framed by the sky; It is jeweled with stars and cloistered by trees;

It is flecked by the moon and fanned by the breeze; His priests at the altars are standing apart,

They see with the spirit and hear with the heart; His edicts are wordless, yet fixed and sublime,

Far wiser than wisdom, and older than time; To him, the eternal, sing praises of praise,

The world without end the beginning of days; Incarnate, Almighty, All-seeing, Unseen,

The Master, the Maker, benign and serene; The voices of nature intone and adore.

With thunder of billows that break on the shore,

The worlds, in their orbits, wheel onward above;

The fruit of His law, and the proof of His love;

What we see, pray tell, but a part of His plan, The life of His life in the body of man;

He breathes on the germ of the spiritless clod, It stirs with emotion half human, half God,

And thus we have being, develop and grow; To work out our fate, and to reap what we sow;

We live but to die, and we die but to live; We lose what we gain, and we keep what we give;

We think and we reason, reflect and conceive, We query and question, we doubt and believe;

And when we are baffled, and seek, in despair, The way, we see wherefore, the whence and the where.

As the cause and the sequence are hidden from us,

It is folly to fear and vain to discuss. The priests and the prophets in ages gone by

Heard sounds in the air, and signs in the sky;

They fashioned a fabric of faith for our needs, With its marvelous forms and its binding creeds;

In the frenzy of faith, again and again, The earth has been deluged with blood since then.

Give ear to the dogs, and give creeds to the winds;

They are meet for the priests, and harks for the hinds. Man makes his own heaven, he makes his own hell,

He weaves his own crown, and he rings his own knell. For the secret of life is solved when we know

That right begets joy, and that wrong begets woe;

That the kindly thought and the generous deed

Will give us the Eden we long for and need. Take counsel of conscience, my friends, I beseech,

Be slow in your anger and calm in your speech;

Be gracious of manner and gentle of men,

With hearts that are loyal, and hands that are clean;

Be just and honest, be wise and discreet,

The victor in life is he who is truest of heart. Face to face, I questioned my soul, and it said,

Who will dare to say that the dead are dead? We miss them, we mourn them, we seek them in vain,

They have faded repentance and endless bloom In a blissful somewhere, beyond the tomb,

The promised fruit without the pain, This is the marvelous secret of death,

To live without life and breathe without breath.

TO THE EDITOR:—The above contains some rare gems of thoughts; none grander can be found in any bible, ancient or modern. The following reflects a noble, self-sacrificing spirit, which should be emblazoned on every human heart:

GRIFFINHAGEN.

The name of Griffin, says the St. Albans (Vt.) Messenger, may not sound euphonious and hardly be considered one to conjure with, and yet it is the name of as brave and gallant a man as many that "be writ in history."

During the parade in honor of Columbus Day, at New York on Wednesday, while enormous crowds were assembled at the intersection of the streets on the line of march, the three horses attached to a fire engine became unmanageable, and ran madly on one side of Union Square, down 17th street toward Broadway, where a large number of men, women and children were standing in wait for the appearance of the pageant.

Just as they neared the crowd and a serious disaster seemed inevitable, a policeman, Edward S. Griffin, who was on duty at that point, sprang at the bridge of the infuriated animals, and though he was thrown along with what seemed in death, he would not lose sight of his duty in checking



ON SUNDAY OPENING.

A Comprehensive Exposition of the Other Side.

A Masterly Mind Sees Danger Ahead.

Freedom of Expression Must Be Allowed on Important Questions.

Dr. R. B. Westbrook, of Philadelphia, an eminent and able lawyer, and Spiritualist, was expected at the late Congress of the American Secular Union, but sickness prevented him from coming. Our aim is to give freedom of expression, especially when eminent minds differ, hence we publish the views which Dr. Westbrook intended to deliver before the Secular Union.

The proposition to open the gates of the approaching Columbian Fair on the first day of the week, has given rise to a more thorough discussion of the Sunday question than has ever taken place in the history of our country. The present condition of the case is found in the following statement:

Congress made the Commissioners of the Columbian Fair a present of \$2,500,000 on the express condition that the exhibition should not be open on Sunday. The Commissioners subsequently accepted this gift with its conditions; and it thus became a valid contract.

It would seem that the whole case (so far as the present is concerned) is what the lawyers call *res adjudicata*—settled. To reconsider and amend is too late. If anything is to be done to alter this contract, you have two parties to deal with instead of one—Congress and the Commissioners; and many lawyers think that legal difficulties would have to be met that are quite if not absolutely insurmountable. But at any rate, the whole case would have to be taken up *de novo*—if anything be done at all.

Though not learned in Parliamentary law, I must here say that I do not believe Congress has the right to repeal this act, or even a part of it. Moreover, it would have to be repealed by a two-thirds vote, or the veto of Harrison or Cleveland would be sure to be exercised.

Recently, a sort of impromptu society has been organized in Chicago, the main object of which is to induce Congress to repeal the condition in the appropriation of \$2,500,000 which prohibits the opening on Sunday. Congress had petitions before it in favor of the restrictive clause, in the proportion of about ten petitions in favor, to one opposing it; and at any rate, it is safe to presume that Congressmen voting for the restriction thought they had the sanction of at least a majority of their constituents.

Now, if the President of the "National Association of Freethinkers" has the influence to induce people to support him as a lobbyist at Washington to convert Congress, and if, at the same time, the Secretary is to be supported in opening a grand headquarters at Chicago, no objection can be made, especially as the members of said Federation are to pay no money. To me it looks very much like one of old who said: "Pray, put me into one of the priests' offices; that I may eat a piece of bread." Indeed, it would seem that those who are keeping up the fight after the battle has been lost, are a little like General Taylor in Mexico, who did not know when he was whipped. It reminds one of the Irishman who rushed into his master's presence with the head of a tortoise that had been eaten for yesterday's dinner, hanging to his fingers; and when his master assured him that the reptile was really dead, the Irishman loudly vociferated: "Sure, O! know it is dead, but the basto does not sinse it!" It is to be feared that many persons do not realize how hopelessly dead the cause of Sunday opening is. To persist now in working for Sunday opening seems like an attempt to ascend Niagara Fall in a canoe, or to sweep back a tempestuous ocean with a broom.

Now, let us undertake the unwelcome task of reconciling the friends of Sunday opening to the recent action of the Federal Congress.

Our Government is founded upon a compromise. We concede many things we do not like, for the sake of peace, unity, harmony, and general good-will. Any person denying this fact is unworthy to be called a Liberal. There is an honest difference of opinion as to the expediency of this Sunday opening. We have no right to call one another bigots, or to assume that we are not all equally honest in our convictions. Bishop Potter of New York is in favor of a sort of semi-opening. The Roman Catholic Bishop Spaulding is in favor of Sunday opening; and so is Robert Collyer, and perhaps a majority of Unitarian and other liberal ministers.

But the great mass of so-called orthodox ministers and Christians are opposed to the Sunday opening. It is no more than fair to assume that these people are sincere. And it should be kept in mind that with them it is a matter of conscience. Did not the matter of conscience come in, we might decide the question by a majority. Since, however, it is a matter of conscience, even if a majority were in favor of Sunday opening (which is not admitted), that majority would have no right to enforce their views against a minority, amounting to at least millions of our fellow-citizens. But so far as has been shown, the majority are opposed to the opening on Sunday. Now, with the many who are opposed to Sunday opening it is a sacred matter of conscience; but it is not a matter of conscience with those who are in favor of opening. Have these millions of so-called orthodox persons no rights which Liberals are bound to respect?

Then we should remember that a large proportion of those who are to be exhibitors and who are to pay the expenses are conscientiously opposed to Sunday opening. Shall they be cut off? Shall it be said that their consciences are superstitious, not enlightened, and so forth?

Are we not bound by every principle of reason and justice to respect this moral sense in our fellow-citizens, whatever our own views may be?

But suppose that these so-called orthodox brethren should be pushed to the wall, and the fair opened on Sunday, and they should boycott the fair and withhold or withdraw their exhibits, what kind of fair would you have left?

But they would not do so, you say. How do you know they would not?

And suppose again that these orthodox people (as they are called) should determine (as they certainly would) to cover up their exhibits, and stop their machinery, and refuse to explain and answer questions, what sort of an exhibition would you have left? Very little, but one vast collection of outspread canvas for visitors to gaze upon.

But we have by law established what has come to be known among us as the American Sunday. Some of the laws enforcing this American Sunday are very offensive, and hence the Constitution of the American Secular Union declares it to be one of the objects of said society "to repeal all laws enforcing the observance of Sunday as a religious institution rather than as an economic one," "justified by physiological and other secular reasons."

Article II of the Constitution of the American Secular Union, which was formulated by those wise men and women who organized this society in Philadelphia in 1876, seems to imply and presuppose this doctrine.

Neither Congress nor any State has any right to pass laws regulating the religion of our citizens, because our Federal Constitution prohibits it, in these words: "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof."

To establish the Hebrew law concerning the Sabbath, would be to so far establish the Hebrew religion; and to establish the first day of the week as a religious institution would be to establish so far the Christian religion—though they have no authority whatever for keeping the first day of the week.

In the Girard will case, Judge Story has decided that persons professing no religion, or those opposed to all religion, have just the same rights that those who have who are thoroughly orthodox. The rights of Agnostics, Infidels and Freethinkers are just as sacred under our American laws as are the rights of Buddhists, Jews or Christians.

If the United States has any laws enforcing the observance of Sunday as a religious institution—or if any of the States have any such laws—let us labor with all our might and main to repeal them. If any law exists providing for suspension of all ordinary labor on Sunday, let us cheerfully obey it and enforce it with all our energy. The several ecclesiastical bodies have a perfect right to pass laws, requiring their members to observe the Sabbath day as a religious institution, but they have no right to enforce such laws upon others—even if John Knox did travel to Geneva on Sunday and found John Calvin playing a game of ball. Martin Luther was right in advising people to dance, and to do anything they pleased—even to spit upon the day, by way of showing that the old Jewish Sabbath is not binding upon Christians.

If it be proper to number the hours of labor, it is proper to number the days of labor. If we have the right to say that eight hours shall be a day's work, we have a right to say six days shall be a week's work.

In the great industrial pursuits of modern times, it has been found sound economics to abstain from ordinary pursuits for one-seventh of the time. In our great iron works, it has been proved that men could accomplish better results by working six days and rest the seventh; and the same has been shown in salt works, whale fishing and other

business pursuits. In the French Academy, it has been demonstrated that those students excel in their studies who work only six days and rest the seventh. This is easily accounted for on natural principles. Those who suspend labor on one day in seven, enjoy better health and more vigor than do all-the-week toilers. This seems to be a law of nature.

For these and many other reasons, I am in favor of Sunday secular laws, which should not say that men shall do or not do—except that they shall not engage in their ordinary business; and I would have this day of rest on the same day, for the sake of uniformity and to prevent confusion. I deem the existence of such a law absolutely necessary, for the protection of the rights of workmen. Do away with all Sunday laws, and you strike a deadly blow at the liberties of our workmen; you become Anarchists, and endanger the peace of society. Capital is so greedy, that it would soon find excuse for reducing laborers to a state of subjection, by compelling them to work the whole seven days of the week. If it be made lawful for men to work on Sunday, capital will find a way to compel men to it.

Repeat all laws enforcing the observance of Sunday as a religious institution, but let us have a secular Sunday law, sanctioned by pains and penalties such as may be found necessary to secure its proper observance. My "bill of rights" is the "sovereignty of the individual, with due respect to the rights of others."

I affirm that the history of the civilized world shows that, for several centuries, the most enlightened nations have acted upon this assumption, viz: That for reasons of a secular character, men should refrain from their regular occupations one day in seven. Very careful statistics have been prepared to show that a man can do more work and better work in six days than he can in seven. He needs rest and recreation one day in seven. After the French Revolution, an attempt was made to establish the tenth day as a Sunday; but for sufficient reasons, it did not give satisfaction, and the French people went back to the seventh day.

The old Puritanic Sunday has been done away with, even in New England. Men may kiss their wives, hens may lay their eggs and the beer may "work" just the same as on other days. But let us not give up Sunday as a day of rest and recreation.

But we are now going to do about existing laws? Disregard them and set them at naught? Shall we not rather go to work and repeal them or amend them, and thus show our respect for law? While certain things are by law established, he who does not regard them is a law-breaker. And it would be a serious failure for the Columbian Exhibition to show to visiting nations that our laws are a sham, and that we may keep them or break them at pleasure.

But it is urged that the wages of the workmen (as they are called), are so low that the Fair be not open to them on Sunday; they will not get to see it at all. This statement I know, from long experience with manual labor people, to be without foundation. I refer you to our Republican orators, to learn that we have no pauper laborers—that our manual laborers are better paid than are many of our school-teachers, than book-keepers and clerks, and even than some of our preachers. Moreover, we now have holidays not a few. We have our National and State holidays. We have our ecclesiastical holidays, our fast-days and feast-days; and in some communities about one-half the week are holidays. Then we have base-ball days, and foot-ball days, and days for various athletic sports, and our arbor days, and Decoration Day, and Labor Day, and—time would fail me to tell of all the holidays we now have. I hold that it is a sham and an insult to say that our workmen cannot see the Fair unless they visit it on Sunday.

I am now at the Philadelphia Exhibition. Thousands of manual labor men flocked to the Fair; and thousands upon thousands of workmen were brought to the Centennial show at the expense of their employers, both as to time spent, and also as to the expense of admission.

Moreover, only the workmen of Chicago, and those living one or two hundred miles away, could possibly avail themselves of the Sunday exhibition. What would become of the millions of workmen throughout the United States who do not live within two hundred miles of Chicago? Perhaps you would put the exhibition on wheels, and whirl it around the continent for the benefit of the poor working people! This would be paternalism with a vengeance!

I will guarantee that it is not the wealthy working people of the West who have appealed for the opening of the gates on Sunday for their special accommodation. They are too proud and have too much self-respect to thus humiliate themselves.

But certain persons have cried aloud for the opening of the exhibition on Sunday in the interests of public morality. They say that if the fair be not open on Sunday, the liquor saloon-keepers will have a rich harvest; that the gambling halls will be crowded; that the houses of ill-repute will be overflowing—and so on to the bitter end! This reminds me of an old Pennsylvania farmer who, when asked why he did not yoke his hogs, answered that he did yoke them, but he did it with the will-paw; that is, he fed them so much will that they had no desire to get into his fields and root up his potatoes. So our thoughtful and virtuous friends of Chicago pro-

pose to feed the swinish herd coming from the country, whose bad character they assume, on so much Columbian Exhibition that they will forget the whiskey shops, gambling halls and houses of prostitution entirely. But how about the early hours of the day before the exhibition is open and after it closes?

Moreover, if the gates of the exhibition be not opened, the swarming multitudes will not be brought from the surrounding country, and we shall have no greater throngs in our streets than we have other days. Does not every thinking man know that if men are vile, they will seek indulgence, whether on a Sunday or a week day? It is the opening on Sunday that would bring the great crowd of people likely to seek unlawful indulgence. And if we would avoid this, we should not open the doors and bring them.

Did it ever occur to our friends in Chicago that the closing of the liquor shops on Sunday would be a thing greatly to be desired? The liquor saloons of Boston, New York, Philadelphia and other Eastern "villages" are successfully closed on Sunday; and why should not the beer-shops of Chicago be closed on Sunday? Let me here frankly and fearlessly express my opinion on this subject. No city is worthy of the Columbian Exhibition which has its liquor saloons and beer-gardens open on Sunday; and those who favor the Sunday opening of those places should well consider their responsibility.

The same is true in regard to your theatres and other places of public amusement.

I should like to say a word in behalf of those thousands who would have no day of rest should the doors of the exhibition be opened on Sunday; but I have not room.

But what shall be our future policy and work? I answer: First, give up the struggle for the opening of the gates of the Columbian Exhibition on Sunday. You have not even the shadow of a chance of success; and why then waste your time and money in opposing a foregone conclusion? You may fret and scold and talk about the "union of Church and State," and "bigots" and "bulldozing" Congress; but this is only the cry of the well-whipped boy who bawls out: "You didn't fight!"

We are not bound to admit the religious arguments of the Sabbatarians. The question has not been settled on religious grounds at all—though individuals have used religious arguments. The opening or closing of the doors of the exhibition on Sunday is not even a moral question. It is neither moral nor immoral, *per se*, to open or to close the exhibition on Sunday. It is only a local and temporary question at most. It is nonsense to say that because it is a "World's Fair," we should drop everything that is American about it, and accommodate ourselves to the notions and habits of those who may visit the Fair from distant nations. We should show them how we do things. Let us drop this petty local question of a few days, and turn our attention to:

1. The repeal or amendment of all improper Sunday laws—that is, laws which may be called religious.

2. Agitate the great question of the taxation of church property, in connection with other property, for the common defense.

3. Oppose the reading of the Bible in our public schools, and the offering of prayers, written or oral, and the singing of hymns or songs of a religious character.

4. Last, but not least, let us join in that grand effort being made by the National League for the protection of American Institutions, to secure a Sixteenth Amendment to our Federal Constitution, which is as follows:

"No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining or aiding, by appropriation of payment for services, expenses or otherwise, any church, religious denomination or religious society, or any institution, society or undertaking, which is wholly, or in part, under sectarian or ecclesiastical control."

This form of amendment has been prepared by some of the most distinguished lawyers of the United States, and introduced into both branches of Congress. All the great representative religious bodies have taken action in favor of the proposed amendment. Nearly all of the prominent men of the nation are favorable to it, while the secular press of the country is almost unanimous in its support. I can see no objection to the phraseology of the proposed amendment, just as it stands; but the way is open for its improvement, if we think any necessary and possible. I would be glad to discuss this question did time permit.

I have said nothing of a Sabbath or Sunday established by divine authority, because I know of none such. The stories in the Pentateuch are supposed by many to be very ancient; and we are often told that the Bible is the oldest book in the world. Nevertheless, I affirm that the first books of Moses were not written until after the return of the Jews from the captivity in Babylon, which was only in the sixth century before the Christian Era.

If we admit the orthodox chronology, Moses must have been dead several hundred years before the Pentateuch was written. The fact is, that about all the Jews ever knew they learned in their captivity in Egypt and in Babylon. I could go into an elaborate argument, and prove this to a demonstration; but I give only one fact, which summarily settles the matter. No book in the Old

Testament makes any mention of the stories of the creation, the fall, the flood or any other matter recorded in the Pentateuch, that was not written after the return of the Jews from their captivity in Babylon; for the obvious reason that these stories were previously unknown to them. George Smith, of the British Museum, in 1873 dug up the cuneiform tablets which let out the secret that the Jews got all their stories from Babylon, and that these stories were well known in Assyria for at least two thousand years before Moses was said to have been born.

So far from the observance of the seventh day of the week originating with Moses and the Jews, the fact is that the day was observed by the Egyptians, the Assyrians and other enlightened nations for centuries before; and it is distinctly stated in the "Records of the Past" that the Academics celebrated the seventh day of the week 1,100 years before the Jews had an existence.

Now, I ask: Is it likely that God appeared on Mount Sinai, and wrote with his finger on tables of stone just what the most enlightened nations of the earth had known for centuries and centuries before? If God had instituted the Sabbath, it certainly was done many hundred years before the Jews were heard of.

The fact that the seventh day of the week was observed centuries ago as a day of rest, suggests to my mind the query whether there be not something in nature, something in economics, something in physiology, which requires the setting apart of one day in seven for other than ordinary occupation?

I should like to discuss the subject further, but circumstances forbid. We claim to be Liberals; and I have only exercised my right to give you my inmost thoughts on this subject.

I close by emphasizing the fact that the Sunday opening question has been settled by the Commissioners of the Columbian Exposition themselves. They were free to refuse the gift of \$2,500,000, but they most deliberately accepted it and the condition upon which it was given.

Congress did not decide that the Fair should or should not be open on Sunday, but only stipulated that if the Commissioners accepted the gift, they must not use the money in keeping open a Sunday exhibition; believing, as they doubtless did, that they were carrying out the wishes of their constituents.

All this fuss and cry about "favoring the views of Sabbatarians" and the "union of Church and State," is an empty sound, signifying nothing.

Philadelphia, Oct. 18, 1892.

A Grand and Noble Woman.

TO THE EDITOR:—Mrs. Cecelia Gardner, a lady well known in Western New York, and who has labored in the cause of Spiritualism for twenty years in Rochester, N. Y., has been confined to her bed with a dislocated hip for several weeks. Mrs. Gardner is a grand specimen of noble womanhood, having a magnificent face and stately figure. She is a descendant of the old stock of blue Presbyterianism, and it took a legion of angelic forces to convert her to anything but a belief in Calvinistic doctrine; but when once her eyes were opened and she saw how she had been robbed of a precious heritage of truth, she made it her aim to preach the spiritual philosophy with the same zeal that the new sect did after being blinded with the truth. Many people thought that the orthodox and prayerful Mrs. Gardner had gone mad when she turned Spiritualist. Not the method of her madness drew around her converts by the score, and for years she has been the intellectual sun of her circles in Rochester. She is now about 70 years of age, and is as vigorous as an arrow, and good for twenty years solid preaching when her hip goes knell.

Many of the Rochester friends believe that her time of departure is not yet; that she has a great work to do before going to her reward. Mrs. Gardner is a lady who has wielded an immense influence among the church people of Rochester. Her death would be a great loss to Spiritualism in Rochester.

Rochester, N. Y. A. W. Menden.

From Portland, Maine.

TO THE EDITOR:—We have had Dr. and Mrs. Aspinwall, of Minneapolis, Minn., with us for the last three Sun days, and have been very much pleased with them and their work. They are earnest, honest, and competent workers, very harmonious and magnetic in their influences. The Doctor lectured in the afternoon and Mrs. A. in the evening, giving very sound and practical discourses. Mrs. A. was entranced and followed her lecture with tears from the platform, and among the audience.

They have just returned for the Pacific Coast, their destination San Francisco, Cal. We hope all friends of the cause will extend to them a hearty welcome wherever they go, and that sometime in the "sweet by and by" we will meet them again.

There are many old, retired Spiritualists here who seem to take no interest in keeping up the spiritual meetings, but seem to be satisfied with past recollections and the few drops that slip over in the Universalist and Unitarian churches where they attend.

Prof. Terrence, the great mesmerist, is here this week, and we hope to have him here for the Spiritualists' meeting.

J. N. Foster.

PREY.

Pertinent Remarks on an Important Question.

To THE EDITOR:—In the midst of efforts actively being pursued to induce Congress to rescind its action demanding the closing of the World's Fair gates on Sunday—which are likely to influence the repeal—we are startled by the audacity of the church party in assuming the question settled, and the prayers and speeches at the dedication of the buildings on Friday, October 21, wherein were uttered sentiments that show the Christian sects are ready to claim the whole business, and usurp unwarranted prerogatives.

Allow me to digress a little from my theme and say that the World's Fair grounds are now open every day to visitors, at twenty-five cents each, and on Sundays the crowds are from fifteen to nineteen thousand persons—double the other days' attendance. And on the parade and dedication days the major part of the population were accommodated, pushed, jammed, elbowed and barred out, that titles, wealth and influential people might assert supremacy and enjoy distinction. This has ever been, and is difficult to overcome; yet people realize how greatness in persons made by their votes and toil, do sneer upon them, and proudly say nobility.

With all, however, the people (including the writer) enjoyed the grand opening of the World's Fair, and will enjoy it to the last. The buildings alone are a great tribute to human genius, and the exhibits will be also. It is humanity and not God that has and will do all this.

Now, then, I shall discuss the opening prayer of Bishop Fowler, at the dedication of the buildings and grounds. It was more lengthy than most of the orations, requiring one and a half columns of set type to print it. It is to be expected that he would tell God what are his attributes, and to remind him of what he has done, and he did so, with abundant use of adjectives. That is necessary, for God may forget. But that the Bishop should say, "Thou art God," is a little astonishing.

That God might forget that he is God, unless the Bishop reminds him, makes us wonder and smile. His assertion that God made "of one blood all nations of men, and hath determined the times before appointed, and the bounds of their habitation," is a queer assertion in the light of evolution, and of the claims for "blue blood" and "plebeian blood." Humanity has certainly achieved the bounds of their habitation by physical and mental progress. These bounds were only revealed by his daring to explore. God did not reveal nor can it be proven that God inspired man to explore. The praying Bishop said: "As a people whom thou hast exalted, we worship thee," and in the same paragraph says, "Yet we, the members of a fallen race, children of a wayward family, urged by our dire necessities, worship thee." He is as contradictory as his Bible, but to fret over it is to fret over the Bible.

"We bless thee, we praise thee, we thank thee, and magnify thy holy name," is to say the citizens of this nation do, for he did not use the pronoun "we" to mean any distinct class of people; he was praying in the name of the entire populace.

Then he specified numerous things, for which he said, "We thank thee." The writer is of the opinion that the majority do not. Special providences were landed for "the unfolding of our history as a people, and the shaping of our destiny as a nation." Columbus was guided and inspired by God (so God was told), and he was also reminded that he caused the flight of birds to direct the expedition southward, that our southern continent might be open to one class of people (Catholics), and the northern continent spared for another people and another destiny (Puritans and Protestants). For all this he said: "We thank thee for thy favoring providence." I wonder if the Catholics are content to be included by that "we?" God was also thanked for certain victorious battles, and "for the mighty hosts of heroic dead."

Can anyone of ability to reason upon divine law hold God responsible for victories, defeats and deaths in human battle? What kind of a mind is it that thanks him for these? It is folly for us to notice all of these "we thank thee" sayings of a bigot, but uttered where they were says to the world that we, the citizens of this nation, render these thanks. I will not notice all the thanks, there are too many. To thank God for "the open Bible, the open school, the open church," is a pointer toward what we may expect the nation should progress. To thank God "for emancipation, manhood and exalted womanhood," is a little contrary to what the church can claim that has assisted God to achieve. To thank God "for a free conscience, by a free church, in a free State, for a free people," is to thank him for what humanity has accomplished in opposition to the desire of ecclesiastics, of all the churches in times past and present.

"Now, O Lord, our God, grateful for America, looks like a harmless sentence, but to this 'Lord, our God,' of the Christian sects being due the praise for achieving this American Republic, is the sure precursor for adopting him in our Constitution as the supreme ruler."

Blessings were asked upon a long line of officials—the army, navy, women of America, all citizens, all professions, the capitalist and wage-master. All that is simply banishment for prey, that the church may say that it is a friend to all. But to say to God, "may labor and capital meet, mingle and thrive together on the basis of the New Testament," is a little incoherent. Examine the record and see what would become of the rich man, and what is the duty of a slave, etc. What about money-changers? It is claimed that the Decalogue is supported by the New Testament, and the latter records a new commandment: "Love ye one another." Beneath these. Follow the Master's instructions how to obtain the kingdom of heaven, and see what the rich man

must do. How can labor and capital thus meet, mingle and thrive together? "Above all things make us eminent for righteousness, a nation whose God is the Lord." There is the idea expressed again for this nation to acknowledge the Christian's Lord as their God.

God was prayed to that the exposition officials and the nation's officials "may have wisdom and help from thee for their difficult and delicate duties."

A blessing from God was asked specifically upon each nation of the earth for certain things done, and again fulsomely upon America for many things realized and desired. "And may she fill the world for future ages with the gladness and glory of our Christian civilization." This eternal claiming of the realized civilization as being entirely or distinctly Christian is unwarranted by facts and dangerous to our religious freedom. The encroachments of the Church upon the State are sure and studied. They are cropping out strongly in connection with this Columbian Exposition. We must, as freethinkers, be wary and watch the trend, trying to checkmate its usurpations. Hear how the Bishop burst forth in glowing warmth at the close of his prayer-eclogue:

"O Almighty God, we are gathered here within these walls and within these gates from our National Capital, and from every city and section of our wide domain, and from all the lands of the earth to acknowledge thee, and in thy name, and in the name of the Government of the United States, and in the name of the people of the United States, to dedicate these buildings and these grounds to the uses and purposes of the World's Columbian Exposition. We pray thy blessings upon this undertaking, that it may bring glory to thy name and benedictions to mankind. And unto thee, our God and our Father, through him who is the friend of sinners, will we, with the angels that stand about the throne, ascribe blessing and glory and wisdom and thanksgiving and honor and power and might forever and ever. Amen."

All this is strictly a prayer for prey, and the prey is this American Republic.

The union of Church and State is dimly foreshadowed, if the people do not become fully alive to its slow encroachment.

Sign a petition to Congress to repeal its act asking the World's Fair gates to be closed on Sundays, and help the commissioners to open them. That will be a severe blow to bigotry and intolerance, and will assist justice to all the people. The Cardinal who gave the benediction at this dedication exercises was as bigoted and assuming, and nearly as verbose, in his instructions to God. We will reserve our criticism for a second epistle.

Denver, Col. G. W. KATES.

Can Animals Reason?

A cow and steer—the latter two to three years old—were the only occupants of the barnyard where the occurrence took place. A baiting of hay was put out to them, the cow taking possession. The steer wished to share it, but the cow, like some higher animals, was selfish, and was bent on taking the whole of it, and as often as he would manoeuvre around from side to side to get a bite she would drive him off at the point of her horn. The steer was so persistent that at last the old cow's patience gave way, and making a determined and vicious charge on him, punished him severely, though he was her own offspring. The steer felt badly hurt, not only in body but evidently in mind as well, and immediately started out of the yard and off down the lane toward the pasture where were the rest of the stock, bellowing vengeance at every step in a language which was unmistakable to the bystander and which the mother well understood, as she ceased eating and listened intently to the threatenings of what was to come. When these died away in the distance she resumed her ration, but with evident apprehension. In due time the steer was seen returning, bringing with him a companion larger and stronger than himself. As they approached the rumblings of rage and revenge could be again heard, which grew louder as they came nearer. The cow took the situation at once, and was now terror-stricken. As her assailants rushed into the yard she dodged them and rushed out at life-and-death speed, and away toward the rest of the stock in the field, with her pursuers close in her track.

The above, from the *Popular Science Monthly* for November, illustrates an important fact, showing conclusively that animals can reason. How like some men that steer acted.

A. B. C.

A Word from Detroit, Mich.

For the past two months we have been lecturing every Sabbath here in Detroit, Mich., and our audiences have steadily increased. We are also engaged regularly three times a week, and with our other work have little time for correspondence, to save time we take this opportunity of saying to our friends who are anxiously waiting for us to fill engagements made nearly one year ago, that we will be with them at our earliest opportunity, and do all in our power to assist them. Many of our regular attendants at the meetings have become so interested that they have organized developing circles in their own homes, and with the best results. Some are receiving wonderful demonstrations.

It does not seem possible that in so short a time so many would be investigating and asking for light, but it seems the time has arrived for a Spiritual awakening.

We desire to say to those wishing to secure our services at the different camp meetings for 1893, they will confer a favor upon us by notifying us at their earliest opportunity so we can arrange dates accordingly.

NELLIE S. BAARD.

248 National Ave., Detroit, Mich.

The longest day of the year has nineteen hours at St. Petersburg, seventeen hours at Hamburg, sixteen hours and fifteen minutes at London, fifteen hours at New York and three months and two weeks at Spitzbergen.

PSYCHOMETRY.

Abraham Lincoln and Professor Severance.

Pressure of unescapable duties has prevented an earlier statement of a most remarkable test of psychometry given at Mount Pleasant Park during our late camp-meeting. Early in the meeting, a lady put in my hands an autograph letter of Abraham Lincoln, written not long before his assassination. It was an answer to one from an acquaintance desiring, on the part of a friend, an expression from Mr. Lincoln upon some important matter connected with his administration. I very much regret that, in some unaccountable manner, I have lost that letter, as I intended to make it a part of this article. It occurred to me, on receiving that letter, that it furnished a rare chance to test the resources of psychometry, and I therefore requested Prof. A. B. Severance to give me his impressions of the writer.

On taking the letter in his hand, and pressing it to his forehead he said the letter had been written a long time, and its influence was not so strong, and he could not, therefore, so readily feel its influence. But as he began to realize its influence, he said it was written to confer a favor, but not so much upon the person receiving it as upon a third party. This seemed to me one of the most remarkable tests of the entire reading, as it detected the actual intent or purpose of the writing itself, without reference to the personality of the writer. Continuing, the Professor said: "This person (I think it is a man) occupies a very responsible position. Very grave duties devolve upon him. It seems as though he held some important office, as a Governor of a State, or even a higher position. One of the most marked characteristics of this man in his sense of justice. He cannot be satisfied unless right is done. He would seek to find out the right in every case. He is also very sympathetic and kind-hearted. If he ever deviated from the path of strict justice, it would be in obedience to his sympathies. He shrinks from the infliction of suffering. He has very great responsibilities, and is often much troubled and perplexed as to the true course to pursue. He weighs carefully and cautiously the opinions of others and then decides for himself. He is not obstinate but extremely firm and immovable in what he considers to be just and right. He is very genial and pleasant with his friends and has strong affection for his family. Would greatly prize the home circle."

I have given a brief outline of the Professor's delineation, nothing only the more salient features of character. While recognizing the extreme fidelity of every feature, no one struck me so forcibly as the portrayal of his sympathies. Military men know that Lincoln's sympathies were the shield, the protectingegis of the desert; and in some cases the service was much weakened by the impunity secured through the President's refusal to inflict the extreme penalty of the law. When urged on this point by Major General Butler, his answer was: "You know I can't do that, General." It thus happens that the most lovely traits of character, those which beautify one's better life, become little less than crimes when judged by the stern code of war. The inherent goodness of Lincoln as a man became an injurious if not criminal weakness in Lincoln as Commander in Chief of the armies of the United States, in time of war.

But having found in my own experience as a psychometer that in many instances I could detect the personality of the writer, I determined to make the trial with Prof. Severance. So after he had finished his reading, I asked: "Can you tell me who wrote that letter?" He remained passive for a few moments and then with a look of intense astonishment said: "It isn't Lincoln, is it? Yes, it is Lincoln!" I consider this as one of the very remarkable tests of the power of psychometry, and an admirable illustration of the great benefits derivable therefrom. So far we have been skimming around the outposts of this science, contenting ourselves with simple personal readings, while the vast field of revelatory science has been left almost untouched. Prof. Buchanan has opened the way and achieved, in certain directions, great success; and our lamented Deaton worthily followed in his footsteps, while not a few, on the platform, infatigable manifestations, have given hints of the reserved capacity of this power to evolve, as never before, the unrevealed mysteries which have so long defied our ordinary scientific methods.

But it is not by an occasional test, like this of Prof. Severance, nor those which he is daily giving to individuals all over the world, that this glorious science is to achieve its greatest triumphs, and lend its most potent aid to science, and especially to scientific Spiritualism. There must be a university, or departments in existing ones, devoted exclusively to psychic science, of which psychometry will constitute an essential part. The necessities of our present science most imperatively demand it. No correct idea of man can be attained without it. History is an unsolved enigma—a forever-vexing puzzle—an untied Gordian knot, without the revelatory light which it can give. The earnest thinkers of today are holding their breath in hope and expectation of the revelations which psychic science can give.

And shall we, to whom the magic key has been given to unlock all the massive gates of wisdom, stand in effeminate weakness and fear, not daring to grapple the work which shall unlock the redemptive forces that are to uplift humanity. Let the college walls arise, and such men as Prof. Severance and others take their proper places as the teachers of mankind.

J. S. LOVELAND.

Summerland, Cal., Oct. 22, 1892.

Ice was first made by machinery by Carré in 1860.

Our Cause in Anderson, Ind.

To THE EDITOR:—On my way from one political appointment to another I had occasion to wait a few hours for a train. After dinner I received a strong impression to go out on the street. I had not been out more than five minutes when I chanced to meet a Spiritualist; in a few moments another came along; soon another joined us, and still another, until we had quite a crowd. I am astonished at the work—the sensible work—being done in that city now.

Spiritualism there has formerly run about after the fashion of the spiritual movement in other cities—that is, it has been wholly unorganized. Individual effort has failed to place Spiritualism as a grand move before the world.

I was invited to go and see the beautiful Spiritual Temple being erected in the city. As I had never heard of it I was astonished, but not so much as I was pleased when I went into the beautiful edifice erected in that city as a Spiritualist place of worship, or meeting shall I say?

Upon inquiry I learned that some of the Spiritualists, becoming tired of the old regime, had met and formed a legal organization, known as the Madison Avenue Association of Spiritualists, with Peter B. Millsbaugh as President; James Marshall, Vice President; Dr. Hammond, Treasurer; Dr. J. N. Hilligoss, Treasurer, and James Millsbaugh, A. B. Hopper, Alexander McKee, D. K. Bond, and M. L. Ratton, as Trustees.

Soon after they were organized, Dr. Hilligoss proposed that if they would build a nice and convenient Temple, he would give them a beautifully located corner lot, and pay five hundred dollars towards the expense of the building. He was taken up and he kept his word, and did even more by several hundred dollars than he promised.

The ladies, determined not to be beaten by their husbands and brothers, organized themselves into a Ladies' Industrial Aid Society, with Mrs. Hilligoss as President, and they have done much toward furnishing the Temple. They purchased and made all the carpets, and are doing as much in their way as their husbands and brothers are in theirs.

The Temple is to be dedicated by Helen Stuart Richings the first Sunday in December. The citizens of Anderson are like those of almost every other place. When they found the Spiritualists were going to work like sensible people to do something, they turned in and helped them. Old fogey Spiritualists are about the only persons who have not aided the enterprise. They knew it would be a failure; now their eyes stand out with wonder.

I cannot close this already too long article without saying that Dr. Hilligoss took me in his carriage to see some wonderful spirit pictures. The medium, Miss Lizzie Connor, has only been in Spiritualism a short time. She determined when she heard Spiritualism preached that if there was anything in it she wanted to know it, so she went to sitting for writing mediumship; the result is her art work is now attracting almost universal attention. She will be heard from in the future.

It is now the intention of the Spiritualists in Anderson to try to have regular meetings in their Temple, and to let the people of this part of Indiana know that Spiritualists are not ashamed of their religion. MOSES HULL.

Something About Fire-Spirits.

To THE EDITOR:—Quite a number of times the invisibles have told us, through their mediums, that many ages ago a great city stood on the western borders of Lake Michigan. It owed a great deal of its prosperity to the power of its wise men and priests, who were versed in all the mysteries of the ancient days. This magnificent city was destroyed by a sudden cataclysm, and the magicians of that day having by their knowledge conquered and bound the fire-spirits, intending to use them as slaves, had no time to loose them, and so they were left bound until they could free themselves. This concentration of destructive force does not bode good to any of the cities rising over the long buried ruins of the former, for when these imprisoned ones break loose their characteristics manifest themselves at once in flame and destruction.

It certainly seems as if their words were proving themselves to be only too true. In Chicago, Racine, and now in Milwaukee, the great fires burst forth with a disastrous suddenness, and burn with a peculiar malignancy. Not only that, but all other circumstances for the time being appear to favor the destruction, as if the nature spirits of the air and the water were combined to help their brothers of the fire in their attempts to liberate themselves from the spell of their conquerors.

W. F. PHILSON, M. D.

"Three 7s," by the Phelons. Price, \$1.25. This remarkable book, given under inspiration, explains spiritual phenomena; introduces us to the brotherhood of the temple; describes astral conditions; gives information about elements; realizes the love of the angels; shows the utter weakness of fear, and denounces the Spanish Inquisition. For sale at this office.

Passed Over the Divide.

Mary Jane Berry, of Burton, Maine, wife of the late Shirley Berry, passed to the spirit side of life October 16, 1892, just two weeks after the burial of her husband and life companion. They were the parents of the well-known medium, Mrs. Bessie Asplund, of Minneapolis, Minnesota.

Father and mother have left us. Oh! how sad we feel! Ministering angels help us. As we beside thee kneel, And show them out as we saw them last—So cold, so still, so white; But with immortal glory Their faces will shine so bright.

S. N. ARNOLD.

"The Religion of Man," by E. D. Babbitt, M. D. This is a most excellent work, replete with suggestive thoughts, and calculated to interest and instruct. Price, \$1.25; postage, 10

A Word of Warning to Spiritualists.

"I was present at the autopsy of a gored old 'rounder' of my town a few weeks ago," said John A. Holliday of Troy, N. Y., to a St. Louis *Globe Democrat* writer, at the Lindell, "and I was startled and shocked at what I saw. The dead man was about 60 years old, and had been the town drunkard for forty years. The doctors had surmised that when they cut his head open a pronounced smell of alcohol would issue from the skull. I thought it only one of those grim sort of jokes that the *Escapians* indulge in sometimes when they are carrying a fellowman to mince meat in the interest of their science. But I soon learned that it was no joke, for when the surgeon's saw had cut off the man's skull the odor of alcohol that filled the room was strong enough to almost sicken one. Then one of the surgeons struck a match and held it close to the brain.

"Immediately a blue flame enveloped the entire portion of the cerebral organ exposed, and the quivering flesh sizzled as if on a grid-iron. That experiment and disclosure set me very seriously thinking about the error of my ways. I am not a temperance lecturer nor a prohibition politician, but I must most respectfully and firmly decline your invitation to have something. I don't want my brain to float around in a sea of alcohol, as did that of the poor old town drunkard of Troy. There is no telling how many other men's brains will reveal the same condition if an autopsy is held upon them."

Let Spiritualists beware how they indulge in intoxicating drinks. They should know that the use of intoxicating drinks degrades them spiritually as well as physically.

George W. Walrond at Hamilton, Canada.

In his late address there he said:

Spiritualism involves a recognition of the truths that death does not end all, that those who have gone from our homes are not lying in the grave, and that they are around us and can communicate with us if we so desire, and if the conditions are favorable. The same kind of a manifestation as Saul had through the medium at Endor is possible still to any one who will seek it, if the proper means are used. Believers in Spiritualism are of all Christian denominations, and their doctrine is fully in accord with biblical revelation. In support of this he quoted several texts, alleging that in all ages of the world there had been prophets and seers to whom the spirits had communicated things hidden from other mortals, and the same conditions exist now. Referring to the acceptance of Spiritualism by some of the most intelligent of modern theologians and thinkers, he mentioned Minot Savage and Rev. Heber Newton as two of the more notable believers, and quoted John Wesley as one to whom Spiritualistic manifestations had been made often. The rise of modern Spiritualism he traced to the mysterious rappings noticed in 1838 by the Fox sisters at their home near Rochester. Any one could test the question for himself, he said, the only requisite being passivity of mind and an earnest desire to get at the truth. W. C.

The Work in Michigan.

To THE EDITOR:—Will you please grant me space for a brief survey of our meeting held at Dearfield, Mich., Oct. 23rd. We had Mr. Trim, of Adrian, for speaker, and all were very much pleased with his address, both morning and afternoon.

Mr. Trim is noted for the variety of languages spoken through his organism; he did his work gratis for us, and we would take this way of sincerely thanking him for it. Mrs. Lora Holton, of Vicksburg, took charge of the musical part, and gave platform tests. We found her a very lovely woman; her tests were fine, her musical abilities rare and entrancing, and we were very much pleased with her work. All societies in need of her services will find in her what they need for a successful meeting.

Our audience was over one hundred, which was very fair for such a creed, bound place. Last but not least was the ample and cordial entertainment which those from abroad received, at Mr. and Mrs. Palmer's, and Mr. and Mrs. Hemingway's. Circles were held Saturday and Sunday evenings, and a general good time was enjoyed. CELIA RILEY.

The True Spirit of Popery.

The following language appeared a few weeks since in the columns of the *Western Watchman*, a Romish journal. We italicize this extract and invoke the close attention and thoughtful consideration of every reader of the *Southern Churchman*: "Protestantism! We would draw and quarter it. We would impale it and hang it up for crows' nests. We would tear it with pinners and fire it with hot irons. We would fill it with molten lead and sink it in hellfire a hundred fathoms deep."

Here the cloven foot of Popery thrusts itself out without any effort at disguise. And Americans are candidly informed what they are to expect if the minions of the Vatican in our country are ever able to seize the power for which they are so desperately struggling. We would earnestly request every reader of the *Southern Churchman* to ponder well this brief article. And we entreat every editor of any secular or religious journal, whose eye it may meet, to give it an insertion in its own editorial columns and to accompany it with such comments as may to him seem appropriate.—W. in the *Southern Churchman*.

"What Would Follow the Effacement of Christianity?" By George Jacob Holyoaks. This is a most valuable contribution to Free thought literature. Bound in paper with good likeness of author. Price, 10 cents; twelve copies for \$1.00. For sale at this office.

A REMARKABLE BOOK.

Researches in Oriental History

BY G. W. BROWN, M. D.

One Vol. 32mo, 407 Pages, Cloth, \$1.50.

GENERAL DIVISION.

1. RESEARCHES IN JEWISH HISTORY.
2. RESEARCHES IN ZOROASTRIANISM.
3. DERIVATION OF CHRISTIANITY.
4. WHENCE OUR ARYAN ANCESTORS?

The whole comprises an unusual but brilliant work for a historical treatise. The Jewish people are shown and to have been the first and foremost people to whom the world owes its civilization. The Zoroastrian religion is shown to have been the first and foremost religion to which the world owes its civilization. The Christian religion is shown to have been the first and foremost religion to which the world owes its civilization. The Aryans are shown to have been the first and foremost people to whom the world owes its civilization.

The book is written in a clear and concise style, and is well illustrated. It is a valuable work for every student of history, and for every student of religion. It is a work that should be read by every student of history, and by every student of religion.

VERY VALUABLE BOOK.

SCIENTIFIC BASIS OF SPIRITUALISM.

By E. D. Babbitt, M. D. This book is a scientific treatise on the basis of Spiritualism. It is a work that should be read by every student of history, and by every student of religion. It is a work that should be read by every student of history, and by every student of religion.

SIXTEEN SAVIORS.

WORLD'S SIXTEEN CREEDS.

This book is a scientific treatise on the basis of Spiritualism. It is a work that should be read by every student of history, and by every student of religion. It is a work that should be read by every student of history, and by every student of religion.

A MOST EXCELLENT WORK.

RELIGION OF SPIRITUALISM: ITS

This book is a scientific treatise on the basis of Spiritualism. It is a work that should be read by every student of history, and by every student of religion. It is a work that should be read by every student of history, and by every student of religion.

STUDIES IN OUTLYING FIELDS

PSYCHIC SCIENCE.

FROM SOUL TO SOUL.

BY EMMA ROOD TULLY.

This book is a scientific treatise on the basis of Spiritualism. It is a work that should be read by every student of history, and by every student of religion. It is a work that should be read by every student of history, and by every student of religion.

THE GOSPEL OF NATURE.

IT IS A MOST EXCELLENT WORK.

DEATH AND AFTERLIFE. BY AN

A FEW PLAIN WORDS REGARDING

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

GARDENING. BY HIS

FIFTY YEARS IN THE CHURCH OF ROME.

A Remarkable Book.

This is a remarkable work by FATHER CHITTY. It contains even to the minutest detail the complete history of the Church of Rome. It is a work of 802 pages, and should be read as a masterpiece of history by every thoughtful person. The following is a partial list of the contents:

- CHAPTER I.
The Bible and the Priest of Rome.
- CHAPTER II.
My first School days at St. Thomas—The Monk and the Friar.
- CHAPTER III.
The Confession of Children.
- CHAPTER IV.
The Shepherd whipped by his Sheep.
- CHAPTER V.
The Priest, Purgatory, and the Poor Widow's Cow.
- CHAPTER VI.
Festivities in a Paragon.
- CHAPTER VII.
Preparation for the First Communion—Initiation to the Society.
- CHAPTER VIII.
The First Communion.
- CHAPTER IX.
Intellectual Education in the Roman Catholic College.
- CHAPTER X.
Moral and Religious Instruction in the Roman Catholic College.
- CHAPTER XI.
Protestant Children in the Convents and Nunneries of Rome.
- CHAPTER XII.
Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does the Church of Rome object to the reading of the Bible in the Schools?
- CHAPTER XIII.
Theology of the Church of Rome: Its Anti-Social and Anti-Christian Character.
- CHAPTER XIV.
The Vow of Celibacy.
- CHAPTER XV.
The Impurities of the Theology of Rome.
- CHAPTER XVI.
The Priest of Rome and the Holy Father: or, how I came to give up the Word of God to follow the word of Man.
- CHAPTER XVII.
The Roman Catholic Priesthood, or Ancient and Modern Idolatry.
- CHAPTER XVIII.
Five Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.
- CHAPTER XIX.
Vice, and Life at St. Charles, Bellevue, Bay.
- CHAPTER XX.
Papists and the Patriarch in 1881—The burning of "Le Quinze" by the Roman Catholic Priests.
- CHAPTER XXI.
Grand Illusion of the Priests—The Manic Sister of Rev. Mr. Ferris.
- CHAPTER XXII.
Jani appointed Vice of the Curate of Charleston—The Holy, Live and Death of Fathers Debar and Ferris.
- CHAPTER XXIII.
The Chorus Monks of St. Adalmo—Admirable courage and self-denial of the Priests of Rome during the epidemic.
- CHAPTER XXIV.
I am named a Vice of St. Roch, Quebec City—The Rev. Mr. Tervin—Tervin—General Cargo—The Holy Skull.
- CHAPTER XXV.
Stranger—Strange and surprising traffic in the so-called Body and Blood of Christ—Enormous sums of money made by the sale of Masses—The Society of the Masses abolished and the Society of the Mass established.
- CHAPTER XXVI.
Continuation of the traffic in the so-called Body and Blood of Christ—The Society of the Masses abolished and the Society of the Mass established.
- CHAPTER XXVII.
Quebec Marine Hospital—The first time I carried the "Holy Blood" to the sick—The Society of the Masses abolished and the Society of the Mass established.
- CHAPTER XXVIII.
The Rev. L. Parent and the "Bon Dieu" at the Oyster Saloon.
- CHAPTER XXIX.
I have not space in this notice of Father Chitney's work to give the heads of all the chapters. Those omitted are of special value. The following, however, are of the most interesting nature.
- CHAPTER LIII.
The Immaculate Conception of the Virgin Mary.
- CHAPTER LIV.
The Abomination of Sacrifice—The Priests.
- CHAPTER LV.
The Ecclesiastical Hierarchy—Confession—The Priests.
- CHAPTER LVI.
Public Acts of Sin—The Priests—The Priests.
- CHAPTER LVII.
Bishop O'Hagan sells the Paragon of the French Canadian Church, pockets \$20,000, and is determined to turn me out of my Colony and send me to the United States—The Priests—The Priests.
- CHAPTER LVIII.
Alms from my people, asking me to remain—I am again dragged as a prisoner by the Spirit to the United States—The Priests—The Priests.
- CHAPTER LIX.
A moment of interruption in the Third of my "Fifty Years in the Church of Rome"—The Priests—The Priests.
- CHAPTER LX.
The Fundamental Principles of the Constitution of the United States—The Priests—The Priests.
- CHAPTER LXI.
Abraham Lincoln—a true man of God, and a true Disciple of the Gospel—The Assassination by Booth—The end of the Priests—The Priests.
- CHAPTER LXII.
Deputation of two Priests and the People and the Bishop of Canada to persuade me to submit to the will of the Priests—The Priests—The Priests.
- CHAPTER LXIII.
My Descent into Hell—The Priests—The Priests.
- CHAPTER LXIV.
I write to the Pope, Napoleon, Emperor of France, and send them the Legal and Public Documents proving my innocence—The Priests—The Priests.
- CHAPTER LXV.
Excellent testimonial from my Bishop—My Retreat—The Priests—The Priests.
- CHAPTER LXVI.
The solemn Reprobation of my New Position—The Priests—The Priests.
- CHAPTER LXVII.
Bishop's View of the Priests—The Priests—The Priests.

Price, \$2.25. Post-paid.

Psychic, or SPIRIT HEALING.

Given by Mrs. M. A. King. Price, 15 cents.

LIFE AND LABOR IN THE SPIRIT.

Given by Mrs. M. A. King. Price, 15 cents.

LIBERAL LECTURES, BY A. B. King.

Given by Mrs. M. A. King. Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

Price, 15 cents.

The Wonders of the Telescope.

The Spiritscope of the Future Will Reveal Summer Land.

Science to Be the Bible of the Future.

A MONSTER TELESCOPE—THE GREAT LICK TELESCOPE—THE GREAT DISC—THE FORCES OF NATURE—THE ETHER OF SPACE—VORTICES OF ETHER—PROF. CROOKES—A STREAM OF MOLECULES—THE WONDERS OF ELECTRICITY.

To THE EDITOR:—While our scientists are planning and investigating, they are building wiser than they think, as set forth as follows by the daily papers:

Some scientific interest and much popular curiosity have been aroused by the announcement of the monster telescope it is proposed to construct for the French World's Fair of 1900. "Other worlds than ours" possess a strong fascination for both the learned and unlearned. A flaming comet, or a solar eclipse, sets all the world agog, and it is within the bounds of truth to say that the recent near approach of Mars, and the observations that were made of that planet, commanded more general interest than almost any other topic of current news. When the great Lick telescope was first put to use, there was intense eagerness to know what new revelations its unmatched power would make. What, then, will be the popular interest in observations through an instrument far more in advance of the great tube on Mount Hamilton than that is in advance of its predecessors?

M. Deloncle's plan is to make a reflecting telescope of unprecedented dimensions. Its focal length is to be 132 feet. Its disc will be of glass, nine feet ten inches in diameter, nineteen and a half inches thick, and about nine tons in weight. Its cost will be \$500,000, and it can be complete in time for use in 1900. Perhaps some comparisons will make the above dimensions more intelligible. The great reflecting telescope of Mr. Commons, at Ealing, England, which is considered the most perfect of that type now in use, has a disc of only three feet. Leverrier's, in Paris, is a little larger. The Ellery reflector, at Melbourne, measures four feet, with a focal length of thirty-two feet. The old Herschel telescope, now out of use, has a diameter of four feet, and a length of forty feet. And the monumental instrument of Lord Rosse has a tube fifty-five feet long, and gathers light with a speculum no less than six feet in diameter. M. Deloncle is, therefore, probably not far beyond the mark in estimating that the light-gathering power of his proposed telescope will be four times as great as that of any now in use, and will reveal stars of only one-fourth the apparent magnitude of the smallest now visible. Its magnifying power will be some 15,000 times, and—perhaps the most expressive fact of all—it will make visible on the surface of the moon objects not more than five feet square.

Comparison of this telescope with the great American instruments is difficult, since our largest are refractors—an entirely different type. Dr. Draper's two refractors, the largest in this country, have diameters of twenty-eight and fifteen inches respectively, the larger having a focal length of thirteen feet. The unrivaled refractor of the Lick Observatory has an aperture of three feet; and it may be recalled, for purposes of comparison, that its builders at first debated whether to make it a three-foot refractor or a six-foot reflector, and finally decided upon the former. The refractor at Yale has a diameter of twenty-eight inches, that at Washington twenty-six, and that at Princeton twenty-three. If, therefore, M. Deloncle's plans are successfully executed, France will possess a telescope vastly superior to any other in the world.

To the construction of this remarkable instrument various French scientists are now seriously addressing themselves. M. Deloncle has secured the advice and direction of the astronomers of the Paris Observatory. M. Gautier, the great telescope builder, is preparing the plans and working drawings, and the famous St. Gobain glass works will undertake the construction of the great disc—by far the most difficult part of the whole job. The crown glass lens of the Lick telescope is only three feet in diameter, yet it is a tremendous task to make it. Three dozen blocks were cast before a suitable one was found. Then it took the Clark a year and more to grind and polish it. And its transportation to California required more care than the conveyance of a King's ransom. How much more arduous will be the task of making the huge disc for M. Deloncle's telescope may be imagined. Yet it is a worthy ambition, and he is rash who ventures to pronounce it—with all that it implies—impossible.

The telescope has worked marvels in the discovery of the three states of the heavens, and I look for the time to come when a telescope will be invented that will reveal the Spirit world and its inhabitants. In fact the telescope has already revealed more of God than any Bible ever presented to the world, and the end is not yet. Just think for a moment of the wonderful discoveries of Tesla, as presented by J. E. H. Gordon in the London

Nineteenth Century. The interest of his lecture lay not in the beautiful experiments with which it was illustrated, nor in the actual facts put forward, but in the hope which it held out that we may now draw back a little further the veil which hides one of the most fascinating mysteries of nature—namely, the relations between light and electricity and between matter and motion.

The tendency of modern science is to remove day by day the barriers between its different branches. Our views of the phenomena of light and heat, of electricity and magnetism, and even of matter and motion, are rapidly merging into one general theory of molecular physics, which is perhaps best expressed by the vortex theory of Sir William Thomson.

According to this theory the whole of every part of space is filled with a fluid called ether, almost infinitely thin and almost infinitely elastic. The historic experiments of Faraday, interpreted by the mathematical researches of Clerk Maxwell, have demonstrated almost beyond doubt that the same ether whose waves carry light and heat from the sun and stars to the earth also carries the waves of electric and magnetic induction which follow each outburst of solar activity.

Sir William Thomson holds that all that which we know as matter consists of vortices or whirlpools of this ether, which from their rapid rotating motion resist displacement, and therefore show the common properties of hardness and strength in the same way as a spinning top or gyroscope tends to keep its axis in a fixed direction. But whether the molecules or particles of what we know as matter are independent matter, or whether they are ether whirlpools, we know that they keep up an incessant hammering one on another, and thus on everything in space.

Prof. Crookes has shown that the forces contained in this bombardment are immensely greater than any forces we have yet handled, many millions of horse-power being contained in an ordinary room. Owing, however, to the forces being in every possible direction they neutralize each other, and no result of them is perceptible to our senses; but if ever we discover how to so direct, their courses as to send the majority of them in the same direction we shall have at our disposal forces as much exceeding any we are now acquainted with as the blow struck by a bullet exceeds the force required to pull the trigger of a gun. In fact, as Mr. Tesla put it in his lecture, "We shall then hook our machinery on to the machinery of nature." It is because they hold out to us a hope, however distant, of some day so guiding the ether storm, that the experiments of Nicola Tesla are of such transcendent interest and importance.

Prof. Crookes, in his experiments on "radiant matter," has given us the first hint of a method of directing what, for want of more exact knowledge, we will call the molecules of matter. With the appliances at his command, however, he was unable to impart any great change of direction, but he succeeded in making that change manifest by reducing the disturbing forces acting against his directing force. In other words, he pumped out from glass bulbs and tubes nearly all the air or other gas that they contained; and the comparatively few particles left were then free to travel in any course imparted to them without much change caused by collision with others. This special direction was imparted by means of electricity, and gave us the beautiful phenomena of phosphorescence and radiant matter which are now so well known in these experiments.

By means of suitably-shaped terminals a stream of molecules is focused on a given point. If a piece of carbon or platinum is placed at that point, it becomes white hot under the bombardment, from identically the same cause which induces a sheet of flame to appear when a cannon-shot strikes an iron target. If a ruby or other phosphorescent material is placed there, it glows with its characteristic color, and if a little delicately balanced vane or windmill is placed so that the stream is directed on one side of its fans, it rapidly revolves. The forces available in these experiments were, however, almost indefinitely small, being, as it were, merely flying spray from the great torrent into which we have not yet been able to penetrate.

Now for the advance made by Tesla.

In all the above experiments the electricity by which the directing force was imparted to the molecules was electricity of a comparatively slow alternation period, namely, electric currents oscillating about 80 to 100 times per second. It was as if we had tried to ventilate a room by causing a man to walk slowly through it with an umbrella. He would undoubtedly move the air, but would move it so slowly that ordinary methods would be insufficient to enable us to perceive its motion. In order to cause a rush of air we must put up a rapidly-moving fan or other suitable machinery. Mr. Tesla, seeing this, abandoned the ordinary dynamo, which, as we have already noted, gives about eighty alternations per second, and the ordinary induction coil, which gives about the same number, and constructed a dynamo which gives 20,000 alternations per second, and by connecting this to suitable condensers he multiplied its alternations until they reached 1,000,000 or 1,500,000 per second. Then at once an entire set of new phenomena appeared, and the experimenter entered a region of mystery and hope. One of the first things noticed was that, either because these vibrations are too rapid to excite corresponding vibrations in the nerves of the body, or from some other cause, no shock is felt from the current; and that though an ordinary current at 2,000 volts will kill, yet this current at 50,000 volts cannot be felt at all.

It was also found that the vibrations keep time in some unknown way with the vibrations of solid matter. Vulcanite is one of the best insulators known, and will entirely stop any ordinary current or discharge, but the stream of sparks between two poles with this current pours through a thick sheet of vulcanite as easily or even with greater ease than through air. It does not perforate it in any way, but passes through it as light passes through glass.

All the "Crookes" phenomena of radiant matter are almost indefinitely increased; it is the blow of a mitrailleuse bullets compared to the blow of an air-ball thrown against the wind. The forces can be directed for a considerable distance through space without the aid of wires. Electric lamps light easily when attached to one single wire, and require no return conductor; and, more wonderful still, if metal plates are fixed on the roof and walls of a room and connected to the terminals, the whole atmosphere of that room, whether it be ether or whether it be particles of common matter, is thrown into a state of storm and agitation which can be at once made perceptible by bringing into the space tubes or globes from which the air has been partially exhausted. Such tubes, though without any metallic connections, yet glow and throb as if powerful currents of electricity were being sent through them from an ordinary induction coil.

A "Crookes" radiometer placed near a metal conductor from which neither spark nor glow is perceptible, yet rotates as if it were placed near a lamp or heated body, but rotates in the wrong direction, and a true flame burns in which nothing is consumed.

When the discharge issues from a suitable terminal it has the appearance and roaring sound of a gas flame burning under too high a pressure and gives off a considerable heat; to use Mr. Tesla's words again: "This is not unexpected, as all the force and heat in the universe is due to the falling together of lifted weights, and the same result is produced whether these weights have been lifted apart by chemical energy, and rest in the form of oxygen and hydrogen ready to combine chemically, or in the form of energy of moving molecules directed by the electric current."

Should the application of Mr. Tesla's results ever fulfill the bold dreams of scientific imagination we shall see a social and political change at least as important as that caused by the railway system or the electric telegraph.

Most manual labor will become unnecessary, as unlimited power will be available at every man's hand. Engineering works will be able to be carried out on a far greater scale than has yet been ever contemplated, and doubtless a corresponding era of material prosperity will set in; but, whether these dreams are ever fulfilled or not, few who attend Mr. Tesla's lecture will forget the possibilities which seemed to open to their minds when they saw a living man standing in the midst of the electric storm, receiving unharmed in his hands flashes of veritable lightning, and waving above his head a tube through which the very life blood of creation pulsed, in waves of purple fire.

Any one can readily see that science is to be the Bible of the future. It can tell us more of God or infinity than any of the so-called sacred books. It alone, aided by sound ethics and divested of all creeds can greatly assist in redeeming the world from superstition.

But there is something yet to come that will reveal, probably, the scenes of Summer land—the Spiritscope.

Items from St. Louis, Mo.

To THE EDITOR:—Among the many interesting columns in your new, progressive paper I find the one devoted to "General Survey" of especial interest, the articles being short and newsy. It gives the reader an idea of what is transpiring in spiritual circles, and awakens a lively interest in the minds of all who are in sympathy with us, although living at a distance.

As long as we have no specific medium of communication, as we should have if we were properly organized, this seems to be the only convenient way we have of learning of the condition of those communities which take the trouble of reporting through THE PROGRESSIVE THINKER and other liberal papers that we have access to.

In this connection it may be proper for me to say, the spiritual societies here have commenced the fall and winter season under favorable auspices. Mr. Lyman C. Howe has just closed a month's engagement, to the very great satisfaction and profit of all who have had the inclination or opportunity of listening to the eloquent and instructive teachings of his guides.

Among the many platform teachers we have the pleasure of listening to, I think none are more highly appreciated than is Mr. Howe; and, socially considered, his gentle suavity of manner endears him to all who meet him.

Mrs. Anna P. Orris, who succeeds Mr. Howe for November and December, is highly appreciated here, and we are looking forward with fond anticipations to the result of her ministrations.

"Immortality," A Poem, in five cantos. "If 'man die, shall he live?" is fully answered. By W. S. Barlow, author of Voices Price 60 cents. For sale at this office.

ZULIERA, a Child of Two Worlds, given by Ouna, through the mediumship of Mrs. Cora L. V. Richmond. This will prove a rare attraction. In sending in your subscription, solicit your neighbor to do likewise. The paper only costs 25 cents three months.

Then at once an entire set of new phenomena appeared, and the experimenter entered a region of mystery and hope. One of the first things noticed was that, either because these vibrations are too rapid to excite corresponding vibrations in the nerves of the body, or from some other cause, no shock is felt from the current; and that though an ordinary current at 2,000 volts will kill, yet this current at 50,000 volts cannot be felt at all.

The Fort Wayne (Indiana) Occult Science Society.

The following is an extract from the address by Miss Ella F. Harris, M. D., before the above Society, Oct. 9:

Ladies and gentlemen, it is my pleasure, in behalf of the Ladies Aid to this society, to address a few words to you as greeting. We have united our efforts, banded ourselves together as one grand whole to work in the common interest of all. As such an organization we must succeed, as "United we stand, divided we fall." We extend a hearty welcome to all who have honored us with their presence, and aided us by their purse. We hope to make of this an honored institution by honorable members, through whom contributions of various kinds may be offered for our instruction, and development of hidden powers of which we may be possessed. None can know the great value of a piece of granite until it has been chiseled into desired shape and polished. None can tell the capacity of the human mind, or know its latent value, until its real worth is brought to the surface for contemplation and admiration.

Within the calm external may rest a tremulous sea of feeling words, or an ocean depth of noble thoughts, which, if once stirred to its center, may overflow the banks of expectation. How grand to be able to assist in such a noble enterprise—the elevation of mankind to his true worth.

We have grand developments on the physical plane, showing a vast amount of study and research. Our object now is, to expand the intellect and bring forth its latent qualities of a higher grade of thought, and to bring to light the occult forces and learn the laws controlling matter. We have those among us who are fair specimens of worth and nobility, and with encouragement, will, ere many months, give forth the brilliancy of polish we desire to see. All grades of power possessed may be cultured in the sunlight of harmony and universal good will. Nourished by the waters of altruism, trained by the tender hand of mercy, the trailing vines of spirituality may root deep in our hearts, and so invigorate its action that ere our earth-life draws near its end a dense vineyard of growth may be not only surrounding us, but so interwoven through every fiber and tissue of our body and soul substance, that its bearings will prove a blessing, not only to ourselves, but to all who may drink from its fountain of radiating, living light.

Thanking you again for your liberal contribution to a happy consummation of our plans for future comfort and most pleasant surroundings, we would now ask as liberal contributions of mind substance. May each and all feel that it is not a duty but pleasure to contribute, if but a few words or lines, for the elevation of the mind or expansion of the soul. An axiom of worth, or a code of morals, by which we may be benefited, all will help to stir the central force of our inner self, and awaken new thoughts or revitalize old ones by which we all may profit. Awaken, soul, and bring to light the slumbering sense of which thou art possessed. Sleep not the hours away in listless dreamland. The day is breaking when all must work. Be not the laggard, but the bee, that all may know and all can see the workings of thy hand and heart combined. Build each for self, in semblance form, a honeycomb hive filled in with the sweets from a life of useful goodness.

Spiritualism in Nashville, Tenn.

To THE EDITOR:—The Nashville Psychological Society dedicated its new hall, No. 602 Church street, on the evening of October 10th, 1892. It was handsomely carpeted and furnished in rare good taste. The altar was covered with flowers and beautiful plants; an audience of culture and influence crowded the room. The exercises were conducted by Mrs. Nellie A. Ulrich, the genius of Spiritualism here, whose surpassing mediumistic gifts, lovable personal qualities and unflinching fidelity to the highest principles of Spiritualism, have won for her the love and confidence of an extended circle of our most influential people, and led to her selection by unanimous consent as the leader of our Psychological Society.

The exercises consisted of a recitation by Mrs. L. A. Cook, of New Orleans—who has given a series of lectures and psychometric readings for several weeks—and the local amateur talent of the society, accompanied by songs and instrumental music, with other appropriate exercises, by Miss Grace Prewitt, Miss Lena Stewart, the Misses Sevepaton, little May Ulrich, Miss Fell, Miss Harriett Thomas, and others.

Mrs. Ulrich made some remarks in her very impressive manner and words upon the objects of the society, its educational character, the value of a deeper and wider interest in the spiritual philosophy, and the immense benefits certain to follow from its practical application to life.

Mr. Chas. H. Stockell read the closing piece, written for the dedication of the hall. It was an inspiration through a lady member of the society, written

"In a place of rest, for the ripest and best; In a kingdom set apart, Where the silence broods and the gentlest moods Dwell sweetly in the heart."

MISS JESSIE D. MILLER, Secretary.

A Hand Talks.

To THE EDITOR:—I would like to tell the readers of THE PROGRESSIVE THINKER of a fine manifestation of spirit presence, at a seance held in Parsons, Kansas, by Geo. D. Search. A lady was told to come to the cabinet. She did so and a small hand came out and talked with her, using the deaf and dumb alphabet. It gave her a message and spelled her full name. A gentleman present could also read it. A week later the hand came and talked again, remaining outside the cabinet in full view of all while the message was being given. Mr. Search leaves in a few days for Minnesota.

H. P. DRYDEN.

Age of Man

To THE EDITOR:—I met an old philosopher at Camp Brady this season, and his hoary locks proclaimed that he had lived on earth more than his allotted three-score-and-ten. "Father how old are you?" I asked. His answer came as quick as a flash: "I am as old as the eternal God."

"As old as the eternal God?" I exclaimed.

"How is that?"

"Well, young man, sit down and I will tell you how it is. Had you asked me how long, as a combination of material body, soul and spirit, I had walked this earth, I should have told you ninety years, as man counts time on earth; but as all material is eternal, so is my body eternal. As my spirit and soul are from the eternal source, so is my soul and spirit eternal. Therefore, I can say, and say it with truth, that I am as old as the universe; as old as any star in the world above us; as old as the eternal God. I am a spark from off the eternal creation, the eternal force. I am a part of that eternal force—a part of God—as old as God. My child is as old as I am, and he, too, is in body, soul and spirit as old as the eternal power, of which he is a part. Man counts time on earth from the cradle to the grave. How short a span man counts time by the year, the month, the week, the day, hour, the minute and the second. How much we count it in the few sunny days that we are allowed to count it in on earth, and counting it, at last we step off into that eternity where time is no more; and man views the eternal time before him and counts no more. Life and earth is but a shadow; the real life lies out in the great beyond of soul life, where man's soul will expand and grow until who knows but what it shall yet, in the ages before us, reach the eternal fount from whence it came? As the mist rises from the ocean, forms into clouds, and falls again on earth, and rolls back to old ocean again, why may not man's soul yet reach the Infinite? Who knows? The East Indian Buddhist has a profound faith in the absolute parent, which is expressed in these beautiful lines:

FAITH IN THE ABSOLUTE PARENT.
(Translation.)

"The snowflake that glances at dark on Kilatra, Dissolved by the sunbeam, descends to the plain. Then, mingling with Gunga, it flows to the ocean. And, lost in its waters, returns not again."

On the rose-leaf at dawning a dewdrop is shining, Which, later exhaled, falls in nourishing rain. Then it rolls back to Gunga, through green fields meanders, Till onward it flows to the ocean again.

A snowflake still whitens the peak of Kilatra, But the snowflake of yesterday flows to the main.

At dawn on the rose-leaf still glistens a dewdrop But the dewdrop of yesterday comes not again. So the soul that is freed from the bondage of nature

Escapes from illusions of joy and of pain, And pure as the flame that is lost in the sun beam, Ascends unto God and comes not again! It comes not, it goes not, It comes not again."

Buffalo, N. Y. J. W. DENNIS.

*Kilatra, sacred mountain.

*Gunga, sacred river Ganges.

"The Occult Forces of Sex."

"The Occult Forces of Sex," by Mrs. Lois Waisbrooker, is a book which has made a profound sensation among a certain class of progressive thinkers whom it interested, and, indeed, it should have interested all classes of thinkers, dealing as it does with the very essential problem of life, and which hitherto unsolvable problem is solving itself, and an advancing civilization, by way of poetic retribution, is doing it daily.

Truly the age of progress is upon us, and the illuminated spirit of the times is bound to progress with it. The book is the outcome of a large range of observation on the part of the author, with added to it, many derived from the personal observation of others in different localities; and never was a literary exponent of the subject presented in a more crisp and vigorous style, and in such a charming manner. The reformatory world owes a debt of gratitude to Mrs. Waisbrooker. She is an American woman, and has been before the public as a deep thinker and logical writer and speaker for many years, and her name is a guaranty of an advanced reform in moral literature, and for a work of scholarly merit.

Since writing the above the following letter to the authors has come into my hands:

MRS. WAISBROOKER:—Find enclosed \$1, for which please send to Mrs. Clara Watson, 543 East Second street, Jamestown, N. Y., two copies of "The Occult Forces of Sex." I would not take ten dollars for mine if I could not replace it; in fact, I would not want to let it go at any price. I do hope that health, strength and newness of life may be given you to continue your work. The second lecture of the three, "The Sex Question and the Money Power," is grand beyond words of mine to express. While reading it I was filled with such a flood of power (I know not how else to express it) that I could not endure it. I had to leave it until later. How I wish that everyone could read and take in the grand ideas conveyed, and profit thereby. You have my heartfelt gratitude for the work you are doing.

M. SMITH, Kane, Pa.
I can well understand the feelings of the writer of the above, for no other work upon sex that I have ever read so stir and elevate the spiritual nature. The book can be had at the office of THE PROGRESSIVE THINKER, Price, 50 cents.

Dr. ROBERT GREEN.
"The Spiritualist Evangelist" is a collection of hymns and songs to be used in public and private Spiritual services, with Introductory Circular, setting forth the basic principles of Spiritualism and system of organization. G. F. Perkins, compiler. For sale by THE PROGRESSIVE THINKER, office, 40 Loomis street, Chicago, Ill. Price, 15 cents.

city of miscellaneous reading will never be equalled. We assure our readers, at the end of the year, to improve THE PROGRESSIVE WORKER. We shall make our campaign more brilliant than the preceding season. We want every Spiritualist in the U. S. to add us to the grand work.

