

THEY ARE ANALYZED.

Spiritualism, the New Testament, and Rational Theology.

> A Sermon Delivered BY REV. T. E. ALLEN,

Before the First Congregational So ciety (Unitarian) of Grafton, Mass., April 16, 1893.

TEXT:-"I am not come to destroy, but to

Two Sundays ago there was presented for your consideration a novel view of the resurrection. There was nothing new in the idea that Jesus died upon the cross, that he vanished at Emmaus for the belief in opposition to the phil-and appeared to his disciples in the closed room. But the citation in the what is regarded as sound scholarship

ed:
The old trinitarian view has been Christ was God and that the mirato be able to say, without the slightest mental reservation, I know that the Spiritualist is right—as it would throw that Christ was God and that the miralies were "the only logical proof of the livine authority of the miracle-worker." lems.

Having inherited the doctrine of the When we look at the question from rinity from the Roman Church, many rinitarians have undoubtedly been in-

cles, the pre-and the ap-would be los-2. There Dutch schoo ose, followers of the ville Theole School and the majority—yes, bly—of our of that no mire a violation large majority, proba-ministers, who believe meaning by the term uspension of universal happened. The Dutch spointed out in the past, upon the one hand as laws, have is as irratio any trinital Many other can be upon the other. clearly that the wonder-stories

be explaine with mod that they tly wide and deep survey of what the world knows today. You have already seen that many of these explanations p y sad havoc with the take place? text of the Nev Festament, making legends of the late appearances of Jesus apostles were in prison, "the angel of the Lord by night opened the prison doors and brought them forth and said: saying that there are no myths and legends in the New Testament. But I do

There are those who reject the word miracle as a stumbling-block, who believe in the universality of law and tain extreme rationalists, are shown by

be our right and duty to search for truth bearing upon the nature and destiny of man wherever it may be found. I stand with both feet planted squarely upon this Unitarian platform, then, when I speak of these phenomens. It is certainly true that there has been and still is a great deal of fraud perpetrated by mediums. It is also true that genuine phenomena occur in the presence of paid mediums and in the homes of private psychics who never have received a penny from any one for the exercise of their powers. I am well aware that many people have in the past considered it mere or less disreputable to take an interest in the subject of Spiritualism. They have hated the word and the thing itself, and have held that a Spiritualist must be either immoral or demented.

I that he might receive his sight the Holy Ghost. (Acts x.) Sight and be filled with the Holy Ghost fell on all them which heard the word." (Acts x.) Is it not absurd

the word in this sermon, I refer exclusively to these two teachings, which furnish, professedly, the scientific basis for the belief in opposition to the phil-

pulpit of modern phenomena in support of the gospel narratives of the resurrection, is not a thing of frequent occurrence. It is true, nevertheless, that With few exceptions, Christians betwo standpoints, of science and of the in all or nearly all churches today, clearly recognizes and teaches that the Bible is to be interpreted in the light of modern knowledge. How happens valid evidence before the world sufficient to the scientific standpoint of view my own studies, while they indicate that it is probable that there is valid evidence before the world sufficient to the scientific description. Bible. From the scientific standpoint cient to constitute a scientific demon-It that this common-sense principle is cient to constitute a scientific demonstration of the claim, have not yet satisfied me as to the genuineness of all the o all of the others? It is important for species of phenomena cited by Spiritualists on answer this question, if we can, ists or that their explanation is the only one. It would afford me great pleasure to be spirituality to be to be able to say without the slightest

When we look at the question from the standpoint of the Bible, there are some surprising things to be said. penced in their reasonings by dogmatic have met persons who have claimed epossessions. It has been to their inas wonder-workers not is due, probably, to the fact that the reader's mind is often filled with doctrinal prepossessions and with tradicional interpretations. These together is a remarkable one. It relates largely to spiritual gifts, and I would commend to the reader's mind is often filled with doctrinal prepossessions and with tradicional interpretations. These together prevent him from viewing the text in a it to you as worthy of careful study.

the more important passages. (Matt. xvii), Peter, James and John were taken up into a high mountain and "there appeared unto them Moses and the spirits of the prophets are subject to the prophets." What can we infer from he New Testament must ment is clearly made that Moses and this? There are two points here that a some manner consistent Elias were seen and heard to speak by knowledge, and believe the three companions of Jesus. What was not the immediate source of the e found such a solution af-tly wide and deep survey world knows today. You earth and communed with mortals? that

In the fifth chapter of Acts, when the

Go, stand and speak in the temple to the people all the words of this life." Did of confusion, but of peace," points in the say that those explanations which do not a spirit here speak to mortals? Peter same direction. For the supposition is less violence to the text ought to be and John visited Samaria, and laid that if all who spoke were immediately their hands upon the converts Philip inspired by God there would be no occabefore narratives are placed in these had made, "and they received the Holy sion to warn them against confusion.

Chast" (Acts vili). It seems to me quite I have no doubt that established sects probable that this receiving the Holy have been split in twain, and new ones

Now, as Unitarians we stand before Ananias talked with Jesus about Saul.

In the first Epistle to the Corinthians
Paul says: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power." (Chap. ii.) In other words, Paul knaw himself to be inspired by some intelligence outside of himself. I am aware that the churches have maintained that God or Jesus was maintained that God or Jesus was inspired by some intelligence outside of himself. I am aware that the churches have maintained that God or Jesus was the immediate source of this inspiration.

"The rector did not escape the penetrating glance of those strangely bright eyes. He looked into them and then lee." If the latter, we have to deal with a case | wavered and turned away. of communion between a spirit and a mortal, and if the former be affirmed, I would point to the truth that since there | face a moment. God, it is perfectly reasonable to maintain that it may have come from a finite spirit and that the study of psychical phenemena may render it highly probation. But when a man gets bers—Mrs. Emma E., the beloved contract the supposed not. But when a man gets bers—Mrs. Emma E., Johnson R., Johnson R., Johnson R. le that this was its source.

How could Paul say: "We are made a the world worth being sure of." spectacle . . . to angels," unless he believed that angels, i. e., spirits, had knowledge of the daily lives of the apostles? Speaking of marriage (chapter 'This is not, and cannot be, a matter of tles? Speaking of marriage (chapter vii.) Paul says: "I speak this by permission, and not of commandment;"

In the account of the transfiguration first hold his peace. For ye may all question is to be answered in the near prophesy, one by one, that all may learn, and all may be comforted. And communion between the two worlds does subject to the prophets can only mean infinite; and in the second place, his ex-

that the source of inspiration is plural, and not singular, hence finite and not hortation: "Let the first hold his peace," followed almost immediately by

Ghost or Holy Spirit was nothing more founded, where the doctrines involved than the development in these men and had a far weaker textual support than who have a more or less strong suspi-cion or belief that some, at least, of the wonder-stories explained away by cer-"the angel of the Lord spake unto readily upon this theme and with assurmodern phenomena to be literally or substantially true, and due to the operation of laws which science has either ignored or known little or nothing about. You will recognize, of course, another instance of a spirit speaking to not result from the ordinary normal that I refer to spiritualistic phenomena. working of my mind, I am convinced. There are times when I experience a the world professing to be disciples of and told the latter that Jesus had sent pressure, I scarcely know how else to him, that he might receive his sight state it, which seems to demand of me be our right and duty to search for truth and be filled with the Holy Ghost. (Acts

must be either immoral or demented. That these characteristics by no means to speak of experiences which convinced belong to the Spiritualist as such is maply proved by the names of eminent to the Gentiles as well as to the Jews, as

not thy peace. For I am with thee, and no man shall set on thee to hurt thee: In Mrs. Deland's John Ward, Preacher, a work in two volumes entitled "The for I have much people in this city." there is a striking scene in which the Identity of Modern Spiritualism and Acts xviii.)
In the first Epistle to the Corinthians what epicurean Vicar, says:

" 'Do you?' said the lawyer. "The other put his hands up to his

is no way whatever of proving the inspiration did come immediately from know-I can't ten. I-I don't know,

where I am, it seems the one thing in jugal companion of Mr. Johnson R. the world worth being sure of."

that the Bible is the best lext-book the treated to claim that no miracles have been performed since the apostolic age. Because, obviously, to concede that there are many phenomena called miracles have our of the miracles have of the miracle worker." In other works, of the miracle-worker." In other words, of the miracle-worker. It is all and the powers and carried only last fall at they wis could be proved from it. I certainly do believe that there are many they miracle wis could be proved from it. I certainly do believe that there are many they miracle work and in politics; and, later, in hydraulid and in politics; and, later, in hydraulid and in politics; and, later, in hydraulid and in politics; and, later, in hyd It is not true, either, that it is a higher friends. How truthfully the poet Long-The fourteenth chapter of this epistle act of our nature to believe than to prove. Had not dogmatism, both ligious and scientific, struck men blind, the sorrowing millions of earth would natural way and also cause him to lose the effect which would be produced upon his mind by the massing of a number of the others judge. If anything be revealed to another that sitteth by, let the ence of many leaders of thought, the

future. In conclusion, I wish to put before you what I conceive to be the relation of the Spiritualistic view, as I have stated it, to Christianity. All Christian sects proceed upon the assumption that man is immortal. The whole power of their appeal to men lies in the promise of a happier life after death than they could or might secure without the aid of Christianity. Consequently, whatever weakens the belief of men in immortality, weakens our religion, and, on the other hand, whatever strengthens the one adds to the efficiency of the other. If I remember rightly, Rev. M. J. Savage states that the three most important doctrines of the Christianity of the future are to be: 1. The Fatherhood of God. 2. The law of retribu-tion; and—3. The immortality of the He considers the doctrine of the brotherhood of man a deduction from the Fatherhood of God. Now, what will be the effect of the scientific demonstation of the immortality of the soul upon this formulation of doctrine?

It will put knowledge in the place immortality, a knowledge which, as prejudice is broken down, as a larger number of experiences are recorded and more persons develop their own psychical powers, will more and more approach the ideal of certainty.

It will enable us to record the testimonies of a large number of spirits as to the relation between their lives were interred in the family lot in Wood- the kindergarten pattern are an imupon earth and their states after death. This will furnish data for the inductive establishment of the law of retribution, and that will mean a new and nagical elements in the several doctrines of atonement and salvation. I do not doubt that such testimonies will accord in the main with the teaching of liberal Christianity that man immediately after death is essentially in moral and spiritual status precisely what he

was before. 3. I am one of those who hold that the only way in which we know of the existence of God and of His attributes is through reason as an inference from our the table of a king .- Confucius. knowledge. Now, an expansion of our information, such as that proposed, could not fall, I believe, to result in increasing and elevating the knowledge of

a work in two volumes entitled "The Identity of Modern Spiritualism and Primitive Christianity." Whether he be entirely correct or not, this title

Twenty-six years of earth-life is a very brief space in the great eternity of time. Death in early manhood or womanhood fellow sings when he says:

"There is a reaper, whose name is Death, And with his sickle keen, He cuts down the grain at a single breath, And the flowers that grow between.'

apid consumption. Mr. Geo. Sell, the father of the de-

The Cleveland Plain Dealer of April 24th, in speaking of the obsequies, said: inscribed, by the court officials and taught in our public schools, and are 'A very large gathering of Spiritualistic and other friends attended the funeral of Mrs. Emma E. Morris at the residence fortunate of that city during the great nal as that of gravitation. To teach of her parents, Mr. and Mrs. George mining boom of 1882. In all this work and educate with completeness, not the Sell, at No. 27 Dorchester avenue, yester- her rule has been not to assail the dog- so-called 'higher faculties' alone, but all day afternoon. The services were ac- mas of the churches, but to emphasize the needs and capacities of body and cording to the ritual of Spiritualism, the importance of a knowledge of truth soul with which generous nature has so Mrs. Morris having been a member of and upright life. She has spoken from lavishly endowed the race of man, is the the Progressive Lyceum. Those officiat- noted pulpits throughout the country aim of the industrial school which I am ing were Messrs. Hudson Tuttle and and from the public rostrum in all of Thomas Lees. The Russell family the leading cities, with the result of

surrounded the beautiful light-colored guished people.

casket,—prominent amongst which floral To build and endow a great industrial are sometimes regarded as commonplace offerings were Hull and Dutton's-the school is Mrs. Drake's dream and ambifirm Mr. Morris is with-the parent's tion. Already a very large amount of and brothers' and sisters' and the money has been pledged, over one mill-tribute sent by the Children's Progessive ion dollars, awaiting the more perfect

a Spiritualist and Mr. Lees spoke of the of belief in the case of the teaching of personal character and virtues of the Novel and important purposes are em deceased; the abiding faith she had in bodied in her plans, regarding which In men, whom men pronounce divine, I see so the Spiritual philosophy and her peace- she speaks freely and enthusiastically. ful transition, being conscious up to the very last moment.

The pallbearers were formerly schoolmates of Mrs. Morris in the Lyceum and available in a newspaper. The educawere as follows: Messrs. George Benedict, Thomas Drewitt, Alexander Wilsey plication are too rigid and do not proland cemetery.

Special memorial services will no doubt be held soon by the Lyceum in honor of powerful antagonist to the vicarious and the three bright young women members Mental science is an exact science, with now in Spirit-life. THOS. LEES.

He who promises runs in debt .-

What or how can we reason but from what we know?-Pope.

a light.-Lyttleton.

Eat at your own table as you would at

A handsome woman is a jewel; a good woman is a treasure.—Saadi.

PLEDGED-THE PSYCHICAL CONGRESS | physical, intellectual and spiritual man.

prinches of being explained by the actions of the imagination of Cornelius to so dovetall of the imagination of Cornelius to so dovetall to to One of the most interesting of the scientific gatherings which will be held in Chlcago during the period of the Columbian exposition will be the Psychical Congress that assembles in August, says the Kansas City (Mo.) Star. Many distinguished investigators, writers and thinkers are actival writers and the part it plays in life, continued Mrs. Drake, "we will be able to get along with fewer hospitals and asylums for the physically weak and the second the part it plays in life, and the continued Mrs. Drake, "we will be able to get along with fewer hospitals and anylums for the physically deformed. It is therefore essential that the foundation for a useful education should be skillfully laid and scientifically manipulated from the says the Kansas City (Mo.) Star. Many distinguished investigators, writers and thinkers are actively working to bring together the people interested in the problems of psychical science. Prof. roblems of psychical science, Prof. all thought movement without preju-ciliott Coues of the Smithsonian Insti-dice. It is said that every vibration of ution at Washington being especially human thought is important in the energetic in arranging the great meeting. The scientific analysis brought to bear upon psychic phenomena by such men as Prof. Coues, Prof. Hare, Judge Edmunds and Judge Daily of the New York bar, Zollner, Crooks and Varley, and very recently, by the noted astronomer of Milan, Schiaparelli, the discoverer of the lines on Mars and by the omer of Milan, Schiaparelli, the discoverer of the lines on Mars, and by the many other writers of note, has forced this subject into such popular notice that already it has a press and literature of its own. Widespread attention will of its own. Widespread attention will be given the deliberations of these people, no two of whom believe alike, although all agree upon the fact of the continuity of all life and the power of continuity of all life and the power of the latest powers and faculties generated the latest powers and powers an return or communication after transi- the latent powers and faculties gener-

> will be present, and the one best known that spirit was infinitely supreme to to the people of this city and the West, is Mrs. Maud Lord Drake, who has been in this city for a number of days and is now on her way to Chicago from her casket in which God placed it. The good of any living truth depends upon our power to appropriate it. Inharmonies religious ideals of the Prophet of Galilee.
>
> Peaceful Transition of a Cleveland
> Lyceum Member, Mrs. Emma
> (Sell) Morris.
>
> For the third time since New Year's
>
> this my sad duty to chronicle the seem
> the deliberations and investigations at his power to appropriate it. Inharmonies and incongruities that now assall humanity, and nature and aspiration point to but one way, that is by the gradual methods, upon temperance and social reforms, upon taxation and suffrage, will make her an important factor in the deliberations and investigations at vidual mind, the actual individuality of the second control of the spirit within. We cannot attain to higher the deliberations and investigations at vidual mind, the actual individuality of the second control of the spirit within. We cannot attain to higher the deliberations and investigations at vidual mind, the actual individuality of the second control of the spirit within the control of the spirit withi

Since her marriage to her present

husband, Mr. J. S. Drake, she has devoted all her efforts to temperance and social reforms, and to formulating a system of education consistent with her knowledge of psychical forces and laws. She is ably seconded by Mr. Drake, ginia, in 1852, of one of the oldest colonial families, she is 41 years of age, twenty-six of which have been spent in the psychic and odic forces as she un-The physical cause of her removal was derstands them: the laws of spiritual and physical evolution; in practical temperance reforms and in the reformation tion to her of a silver brick, beautifully prominent people of Leadville, Col., for

ormulation of the system and its meth- and castings, and man was made in per-Mr. Tuttle discoursed on the rationale ods, which she hopes to do out of the ag- feet praise, his Maker's comely image. of life and death from the standpoint of gregate wisdom to be gathered at the The pole star of my aims is the thought coming psychical congress at Chicago. in the quotation—you may remember it:

"It will be impossible," said Mrs.

Drake today, "to give even much of an idea of the school within the space available in a new men denounce as ill, I see so much of goodness still, I hesitate to draw the lines between the two, when God has not tional systems of the day and their apduce the results desired. Schools of the humanity of God and the divinity of provement, but they barely approach that all are sons of God. Man being the true idea of education—touch only a thus dignified, it is a high calling to few of the laws of mind and matter. a phenomena as varied and diversified as individuals are. Correct systems and methods of instructing should give parts of the country, and is a welcome the student the ability to think-to guest at their homes. However people think consecutively, honestly and charitably. It is not so much the manipulation of matter as the directing of the ble work everywhere have won for her spiritual force that manipulates matter. an enviable reputation among the nota-Domestic worth—that shuns too strong light.—Lyttleton.

Spiritual role that this ble women of our country. force is intelligent, individualized, then teach its relation to matter and its responsibility to all its laws. A knowledge as a disobedient son.—Chinese Proverb. Adieu! I have too grieved a neart to to evolve great perfection in form, matter and intelligence of r domestic anitary dured except continual prosperity. mals-why not obtain equally desirable Goethe. results in man? Much higher results Be of good cheer about death, and can be had, because man's individual in- know this of a truth, that no evil car The impromptu reply is precisely the telligence is greater than that of ani- happen to a good man, either in life or touchstone of the man of wit.—Moliere. mals. It is not the gray matter of the after death.—Socrates.

rain that thinks; it is the individual orce—the ego that uses the brain. Man s the product of this force operating upon gray brain matter. One is essential to the other, each is sensitive to the condition of the other; hence, man is what he cats and what he thinks. Guard these two elements, guide them in accordance with physical and hereditary, mental and psychical laws, and the product will be a certain, positive result, the harmonious unfoldment of the

take note of and understand this psychical force and the part it plays in life,

Among the most noted of those who teacher to awaken the consciousness

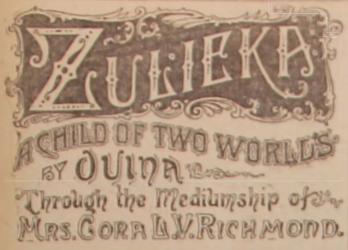
the deliberations and investigations at vidual mind, the actual individuality of every soul, the inner perfection of each individual spirit, should constitute the highest and loftiest aim of existence. We claim that through our new system of teaching knowledge of self and love of God and man shall enter into our lives. There shall be laws, perfect and equitable, which shall round out and

an accident. Those who win in life, win lar ideas. Born in Marion county, Vir- because their education-sometimes acquired in the hard school of experience -has evolved and developed these forces public work, teaching and exemplifying along the lines of their chosen profession of which we speak, harmoniously and -chosen from a knowledge of their capacity. In the natural, real world in which we live every man must qualify Mr. Geo. Sell, the lather of the deceased, is a prominent merchant of this of fallen women. Notable among the incidents of this work was the presentation of this brain, or, if he violates them, alone incidents of this work was the presentation of this brain, or, if he violates them, alone incidents of this work was the presentation of the deceased, is a prominent merchant of this of fallen women. Notable among the incidents of this work was the presentation of the deceased, is a prominent merchant of this brain, or, if he violates them, alone incidents of this work was the presentation. of gravitation and matter have been more or less understood by all. There the great work she did among the unis a law of spirit, as immutable and eterlaboring to establish. The comparison Thomas Lees. The Russell family dependence of the causes she especially achieving much for the causes she especially achieved and making friends for herself men, is inappropriate. The loftiest among the most intellectual and distinguished achieving much for the causes she especially achieved and making friends for herself among the most intellectual and distinguished achieved achieved achieved and making friends for herself among the most intellectual and distinguished achieved achieved achieved achieved achieved achieved and making friends for herself among the most intellectual and distinguished achieved a are in fact dignified with the attributes of Deity. 'Ugliness is native unto nothing. In all things created lingereth beauty, or its wreck, a broken mould

"I believe that God and goodness are in the world and a part of it-believe in work for the lowly.'

Mrs. Drake numbers among her warm personal friends many of the most distinguished men and women in various her personal life of purity and charita-

Everything in the world may be en-



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PART II. CHAPTER XXI-CONTINUED

But I sacred ministrant, cannot enlighten thee, so lately have I cast saids my earthly garment, so new is this raiment of spirit, to be wholly worn, so feeble are my powers, so little understood; even now I was about to speak to one beloved as if speech of spirit could reach the human sense."

"Aye, but does it not reach the human heart, and there become transformed unto thought and thence to words and

"Ah yes, I understand; but 'tis the newness of this change and state. I have experienced it oftentimes before, but ever returned and held in speech and in bodily presence the sacred trust and message thus conveyed. Now I must learn to trust the Eternal Silence, and make known my knowledge and my wish unto his spirit.

MARGARET.

"Beloved child, my beautiful treasure, thou art not more near me now than when, with the veil of mortal life between us, I have watched thee and lived in thy love-lighted ways. My way, too, hath sometimes been divided from thine by somewhat that my spirit had to experience and perform. Now-now, united in our quest, thou, so richly endowed of spirit, seemest almost to lead the way, thou the mother, I the child.

AMITA.

"And I, whom thou hast seen with soul-illumined vision when companioning my child, thy pure spirit and thy perfect love have made for him an eternal crown. How often have I revealed myself to thee, and in the permitted guidance have been able to reach thy consciousness first! How often when a barrier of human care and duty held his mind in thrall I have found thy spirit free, and have to thee revealed the message!"

ZELDA.

Both mothers-one endeared by nature's tie, and one by tie of added love. I seem to have experienced all this before as in a dream, and now awake and aware, I see, and hear, and know it all again, and this time know 'tis real.

JAAVANNAH.

"Tis ever thus; the spirit goes before and marks the way; perceives and understands; knows and foreheralds the possessions. The tardy mind and human sense can but dimly follow, yet when they are cast aside we know the foregleams, recognize their truth, and stand before the eternal verities.

ZELDA, DRAWING NEAR TO ARMAND.

"My beloved! my beloved! Here within thy soul am I enthroned; here am I enshrined; no outward sign or speech shall be mine from me to thee; no distance and no state can intervene; let others lift the veil, let others seek the sign, let others bend their spirits to the senses to accept an outward token, I am thyself; within thy life I love and think and act; in thy soul I have being, and my earthly work is shrined in thee.'

Jaavannah, Margaret and Amita perceived the one glory that ensphered Zelda and Armand, a sphere of light they could not penetrate. Ah, they did not know, but they inly divined, and bent before the splendor that concealed and yet revealed that the two disheartened. spirits-one on earth in love and labor-were, in heaven, one angel.

THE ANGEL WATCHERS-ZERAH.

"It is finished, the grand consummation is complete. The earth-bond severed, the soul-bond now declared. The saddened steps, an none can leap to the top of the 'ill at a bound." mark only where the form has fallen asleep amid the fading lilies, beautiful and perishable as they. My strong one, how the shadows deepen; bear me away."

OMAR.

"Nay, I will first armor his heart in strength-first the strength from henceforth.

"See how the fair child rests on his heart like a heavenly arrivesflower, and she, too, now perceives this mighty love. Now her life

summoned us; yet, ever-ever must the three be bathed and folded arrived at the Castle in our light, sustained by our strength.

"Now-now the heavenly state returns; the horder-land of because of Zelda's illness. earth, called spirit state, no longer shadows us. The rapture of

through and through the angelic throng,'

the angels know that heavenly love is born anew unto the earthly Ah, now do we regain our state-ready for other missions."

Whether it was the splendor of the earthly day that shone like a golden lily on the eastern sky, bursting into full bloom as the sun-god arose, or whether 'twas the light of the withdrawing glory and industrial problems, and John Stuart Mill in political economy errand or mission of their own among the people, who received of Zerah and the strength of Omar, no human tongue or pen can tell, but those who saw the splendor say that when the morning-star grew dim within the rose-tinted and golden glory of the dawn, up through the radiance shone and gleamed, brighter than any star, more radiant than the sun's rays, a wondrous, golden sphere, that

that all this followed the white silence that had reigned. And those who saw wondered if the Lotus-gates had opened to ceive with Infinite, blessed light, with Devas and heavenly measengers to bear her company-Lady Zelda's soul.

Zelda did love the palms. Long years after she had gone omitted.

from her heaven on earth to her heaven in heaven, Zulieka found The

the following poem in her mother's portfolio, written on her lone, done; there had been no overt act, no slice thought, on either them with great dignity, profound scholarship and deep spirituality, long voyage to England, when Armand had sailed East and she had side. sailed West, after parting at the water s edge.

O, YE PALMS.

O, ye palma!
Ye gitsten and gleam and shine
Like the sword by the erchangel held
O'er the gateway of Edea divine,
From whence the earth-twain were expelled;
Sword-palms o'er the fair Edea isle,
From whence, form-divided, we pass,
(Nay, not in their sinful exile,)
Love-united from first unto last.

O, ye palms!

How ye bend and sway in the breeze;

How ye toss like vast armies of plumes

of a conquering host near the seas.

Guarding well the blest isle of perfumes;
O, stately and strong sentinels!

Golden palms, wave, evermore wave—

Weave around him your magical spells,

Strong—strong be your power to save.

O, ye palms!

Whisper to him when night breezes blow,
Of the love that I bear him for aye—
Love that only his spirit can know,
Which no distance nor time can decry;
Sing—sing to his heart of my love,
Fill the waves of the air and the sea.
Till the wings of my menat, my dove,
Bring the answer—his answer—to me.

O. ye paims!

Ancient secrets are folded in ye:
Born and nurtured by devas who hold
Sacred powers, bound forever, yet free
In your growth, in your fruitage untold;
Date-paim and pine-paims growing fair,
Held as blessings from Vishnu to man,
And one whose white, milk nectar rare
Rivals knowledge of God's perfect plan;

For whoever the mystery craves Of the birth of the gods here below, Must drink of the milk-wine that saves, He only the secret can know.

O, ye palms!
One vast border of emerald light,
Girding India's bright, golden shore;
Wave your arms to my love, in your sight
Let him see me and fold me once more; May he conquest and peace-glories bring;
May your banners, from east unto west,
O'er his pathway of victory fling
One glory, my love's true behest.

O, ye paims!
I ne'er weary of singing your praise;
I shall see ye and hear ye no more!
In the far land of dim-lighted days,
On the mist-girdled Abion's shore:
I shall sing to thee then e'en as now;
I shall shear you as e'en now I hear: I shall hear you as e'en now I hear; I shall see you as ye bend and bow To the seas and the bright atmosphere.

O, ye palms!

When ye strew all the ways of his feet,
When ye arch all his gateways with joy,
When ye shelter his form from the heat,
When ye crown him with triumph of peace,
When ye bend, whispering low to the west,
As he sails from you out o'er the sea,
Then, my palms, ye are fairest and best—
When my love sails from you unto me;

(Blessed palms!)
Salls away with your song in his ears;
Salls away with my love in his ears;
Salls away with your grace in his heart;
Salls to me, to his only heart goal!
O, with him to return some blest day,
Walking near ye as oft we have trod,
Or abide in your presence always,
'Mid the palms in the Gardens of God—
Blessed palms!

(Blessed palms!)

PART II.

CHAPTER XXII.

Step by Step.

STEPS FORWARD.

It was very slow this work of attaining freedom. Mr. Broadbent was not discouraged but depressed, somewhat

Montrose comes he'll think we lag in our work," said he to his needed to complete the removal of the impalpable barrier?

"But the Earl of Montrose knows each thing must come in

"Here's Mr. Spyx, the very mon I wished to see," so Broadbent.

After greetings and mutual courtesies-invitation to a cup of tea, that was gladly accepted—after a little talk that sounded like both be spared from Zelda's side. She was petted by the officers we might teach; if they were changed as well as their garments and discouragement, Mr. Spyx said:

"Coursge, my friend, courage! We have now three of the in everything. of mighty love. See how he has grown stro since he perceived ablest men in England to advocate our cause in Parliament. We will her presence in his soul; and out of love cometh mighty faith-faith have a change of government soon, a change on one of the very sky, and the unstinted sunshine, caused her to expand, like a lotusin the life and power divine. Aye, he will walk by that light measures we are pressing; and the new government will have in the bud, into joy and animation and beauty cabinet some of our noblest champions. Besides this, I have now completed an important task, and as soon as the Earl of Montrose

Here Mrs. Broadbent was no longer able to restrain her grief is touched with its future import. Zulieks, Child of Love and Mr. Broadbent and Mr. Spyx felt all too keenly the change that had come, yet not a word of this was spoken.

The good dame withdrew, and the two men conversed until it the nectar, nay, the very life of the gods. "Now we will pass unto the state from whence this shadow was far in the fading light, and it was very late when Mr. Spyx

> with Armand's interests; and had gone forward with every under- without interruption until Armand was called to England-called and if for the men and women, too, we can bestow upon them and taking commenced by Armand when he had to leave so abruptly from without by the double crisis in his own affairs and those of the teach them to prize the inheritance he freedom, and give them that

one angel found on earth thrills all along the hosts of heavenly Independently of perceiving, approving (for the most part) and vaded and filled his entire being, the purpose of being free and free-hand upon her breast. "And will it not come when it must, when executing Armand's views, independently of grasping the wide ing others from the thraldom of ancient bondage from laws without it grows?" asked Zulicka, with the searching other light in her eyes The spirits in the twilight did not understand the great joy that sweep of the measures introduced by the Earl of Montrose, he justice, equality or right, founded in feudal times and only modified that Armand knew so well betokened the presence of the unseen was born when consciousness of angel-love and soul reunion was Seon—had also deep and well matured plans to lay before in the lapse of centuries, and by the one light of his soul, the one love and monition that, as an inner-self, had been added to his power, the guiding intelligence.

"But, papa Armo," said Zeon—had also deep and well matured plans to supplement, and, possibly, in some cases to overrule and supersede those of Armand.

Mr. Spyx had also addressed the meetings of the labor organizations, attended their evening schools and debating clubs, given Ah, in the time that they had passed since Zelda had come to the manual with them instructions in parliamentary rules and in statesmanship, dwell wholly within his being, Zulicka had scarcely been absent talked of freedom and obligations to each other until the two terms for an hour at a time from Armand's side, except when sleeping, meant the same thing. In fact, Mr. Spyx had systematized their (then both their spirits were caught into that realm where Zelda thinking, and made their political course clearer.

With the thoughts of Colenso in religion, Bentham in social steadily advancing in England, there was not much danger of a Zulieka with open hearts from the first because of their love for like the spirit of the night, reaction against the reform measures. The tide was rising; it must Lady Zelda and for Armand, and because of something more in ber-

be met and the people guided into the harbor of their liberties.

In six months' time Seon had wrought wonders—wonders that when Armand came (as come he must) would seem almost to have word "princess" outside the seclusion of Montrose Towers or Castle, and long-absent friend (death or life holding him forever away), opened like a lotus flower, or sacred golden lily of the East, and been the work of miracle. When the right mind, leading the spread its petals over all the sky; and that a song like the voice of way, meets those who are ready to advance, how wonderful the And when she spoke to them so sweetly in their own language.

WAVERING STEPS,

How it had come about neither Maud nor Seon could tell.

During the mornings in the garden, or in the evenings in the They could neither of them recall a hasty word nor angry tower, Armand, his friend Mahavida and Hiejoh were wont to listen

Yet, there it was an impalpable something that had arisen between them, so impalpable it could not be thought of, much less Mahavida. spoken

chair, one Salbath morning, when Mand had attended service and taken the children to the Sabbath school, and when Seon was in his the source of them. Hiejoh listened, accepted and understood. library busy attending to some necessary matters of Armand's.

the guardian and protector of her girlbood and the saint of both ing to the solution of all life's problems, and the application of the their lives passed from sight, and there was much to do in soothing principles perceived within. the grief and in explaining to young Armand and little Zelda the mystery of death, and the hope of what is beyond.

Lady Melville had never been quite the same since she left that Maud and Seon were quite startled.

nearly together, in spirit or heart, than they had been for months, but its ways of expression are manifold."

perhaps years. had been more than mother

Despite their idiosyncrasies of life and habitation, their nonings, still the very learned Mr. Spyx, who was loaded with more bountifully spread out before them. honors and titles than a foreign potentate with jewels, and the Lady Maud, who had always battled every one who had tried to under- ever his dear hand, he clasping her slender palm in his. stand her, were very popular.

which Melville Manor was situated, were very proud of them.

There were no more distinguished-looking people in the county Papa Armo, is she not everywhere?' than this couple; there were no prettier children than theirs; there was no more beautiful home than the oriental, classic, medieval, she is everywhere; we bear her in our souls; she is one with us," gothic residence "Singala;" there were none more considerate of the said Armand. poor; none so unobtrusive and silent in their good deeds.

watches, the study and work in the library, that had wrought the her likeness because they are beautiful. change.

Sometimes Seon wondered if it was the garden, the house, the stated this so well as did his child-seer, Zulieka. children, that had divided them.

problem.

He came not into the garden, or conservatory, or nursery to find answer to his musing.

And the distance between observatory and conservatory, between library and nursery (so few steps when they first came surprise not to understand. "And whom have you imprisoned home) seemed to have increased indefinitely.

Yet ever at morning and evening Seon found time to play with darling?" the ruddy-cheeked darlings who came clamoring for kisses and attention; and ever Maud wished he would invite her to the observa- guards the tower by night and disappears by day," said Zulicka. tory or library, yet she never came of her own accord lest she disturb him; and even he was wishing she would come,

Castle, omitting nothing in his leave-taking and promising "soon far away, Armand wondered much at Zulieka's speech, but said not to return.

And this was why he so readily accepted the responsibility of taking charge of all of Armand's affairs when the latter was hurrying away to Ceylon to save the life of the beloved Lady Zelda.

was never foolish enough to relieve by tears, and why Seon went away not for long. And you, papa Armo, are never alone, nor am I. from "Singala" feeling somewhat as he used to feel before he had We shall have each other here (she placed her hand upon her emerged from his silence and early reserve.

But Lady Melville never knew. She passed away in her India and the poor and unfortunate of that portion of England will leave the rare, new line of knowledge that had come to him-knowlremember for many a year.

Ah, pretty Lady Maud, the tears are in your heart while you beyond all wisdom that he had ever heard or dreamed. laugh with your children.

Ah, faithful, diligent Seon, gifted as you are, and full of What shall we do about them? great human kindliness, your heart is aching as you toil for the welfare and freedom of your kind.

"Half victory is but defeat, good wife; an' when the Earl of take the first step, often to find that the first step is all that is flowers and trees. I almost felt like one, only I had you and

STEPS ONWARD.

She was devotion itself to Zelda; she was a companion in con- being. versation to Mahavida; she was with Armand whenever they could (as much as her dignity would permit). She was amused, interested houses

The sunny lands filled her with delight; the clear blue of the

The change was miraculous. As Zelda visibly faded before of something to do, and how to do it. their eyes, Zulieka grew each day, nay, each hour, into more perfect beauty.

of Zelda, when the latter passed from earth, began a series of said Zulieka, almost sadly. Seon had made himself one with Armand's people, as he had visions, instructions, teachings, that continued almost each day measures he had caused to be introduced into Parliament; called freedom-is not that much?' Moreover Mr. Spyx was a reformer on his own account. from within by the manifold voices of that great purpose that per-

He must go. Would Zulieka accompany bim?

Ah, in the time that they had passed since Zelda had come to

Sometimes, 'tis true, Zulieka would go with Hiejoh on an perhaps of a world. self that they could not fathom, much less understand.

an angel burst o'er the sea, and sank in light amid the waves; onward march, how swiftly the wheels of the car of progress turn. taught her from her infancy by Hieloh and the syah, they could And when she spoke to them so sweetly in their own language, from which the gleams of eternity shone. have worshiped her as an incarnated divinity, as the embodied goddess of the isle.

> gesture of the other; never a duty neglected, an act of courtesy to the words that fell like liquid light from Zulieka's inspired lips. Her visions were surpassingly wonderful and beautiful; her utter-There was, seemingly, nothing left undone that should be snces, prompted by another mind, an intelligence who addressed

were simply most marvelous. "None but those inspired by Vishnu speak thus," said

"Or by souls free from earth-bonds, who are permitted to draw

Lady Melville had quietly sunk to her last sleep, in her arm pear us and teach of heavenly themes," said Armand Each interpreted in his way the visions and utterances, and

Step by step she led them on, her visions revealing the inner There was a bond of sympathy uniting Seon and Mand when realm that was ever the real, her teachings and interpretations point

> Sometimes I think our Lord Buddha himself inspires the child," said Mahavida to Armand when they were alone.

"Or may not the Supreme Light, of which Buddha was the Montrose Castle for the beautiful new home "Singala," named for accepted manifestation of his age, so move souls that are in wisdom the original name of Ceylon, and she had failed and fallen saleep so and love inblent that they, too, see even as Buddha saw, as Jesus suddenly after Zelda, Armand and Zulieka had gone away to Ceylon saw, as the ancient Zardhust saw? For through her lips, as through those of the young American 'sensitive,' Mr. Moss, the For a little while this event brought Maud and Seon more power ever declares: 'Truth is one as Light is one, as Love is one,

Thus talked they when apart, pondering o'er and o'er the For a little while there was a mingling of tears, regrets, of lessons given, and wondered that one so young, whose life now, for recounting all the good and gracious words and deeds of her who the first time, seemed to begin; who loved the sunshine more than all things else in nature; who sported among the flowers like an For a little while the hope flamed up in each heart that what animated, intelligent blossom; who was never weary of the garden, had been thought or feared of estrangement between them was only the cliffs, the sea, the tower; could so instantly drop all this play and a fabric of the imagination. Each secretly visited all the blame sportiveness of childhood and become so wise wise as the most he upon himself, she upon herself-for what had seemed, but was ancient sages, as full of knowledge as philosophers and savants, as full of love as the Saviors, the divine helpers of mankind.

Days sped into weeks, and weeks were merged in months, yet compliance with customs and demands of society, their tastes and ever did Armand (and most times his friend Mahavida) drink at this pursuits that seemed to isolate and set them above their surround. fountain of knowledge, feast at this Table of the Lord of Truth so

At times Zulieka would walk alone or with Armand, holding

"Papa Armo, all the flowers seem to tell of mamma Zelda The people of the county, as well as of the town and parish in here. They wear her look, they are like her grace, their fragrance is like her thoughts. The trees wave her name and presence to me,

"Yes, darling child, because she is with us, within us:

"I understand," said Zulieka; "we are more than frees and Sometimes Maud wondered if it was the observatory, the night flowers and birds; she fills us with her love, and we fill them with

Had Armand thought a hundred months he could not have

"We must now decide, my darling child, when I will return to Yet she went not to the observatory nor library to solve the England, and whether you will accompany me," said Armand, with a sigh of reluctance.

"Papa Armo, I asked my teacher in the tower, and he said: 'Go not; the time is not ripe yet.' I must obey him. "Your teacher in the tower?" said Armand, professing in his there who is so wise and has so much authority over papa's

"Oh, you know, papa Armo; he of the strange lights, who

'He knows the 'wise ones,' for he is one of them. Knowing their inspirations and teachings had been frequently This unspoken, unthought state was why Seon so readily in the tower; knowing, too, that the lights still burned there responded to Armand's message to go at once to Montrose resplendently, although Seon, the star gazer of former days, was

a word. He continued the conversation a moment later. "Then my daughter decides that I shall go without her com-

pany, in which case she knows it will not be for long. "No, not for long," said Zulieka, reminding him then of Zelda, And this was why Maud felt a great load in her heart that she who always knew everything he had to say before he said it. "No,

heart), and mamms Zelda, we have her atways." Armand said no more. His own thought had been to leave serene state, full of the great hope that her Savior had given her. Zulieka in the bright sunshine to which she turned as a gold-fish to the She left behind her a legacy of such goodly deeds as the women of water, as a bird unto the air; yet he was so loath to part with her, to edge that he was sure would supplant all other knowledge; wisdom

"But your children, Zulieka, the orphan girls and the boys.

"Well, papa Armo," said Zulieka, with interest and animation, Tve been thinking a great deal about them since we came home, Do people so thoroughly individualized and crystallized ever realize that they need a solvent, need to unbend and yield, need to cloudy land. Why, the earth itself is an orphan there, and the realize that they need a solvent to first stop is all that is mamma and Hiejoh to make me warm and glad. But, papa Armo, it doesn't seem to settle it if we take these children, give them food and shelter, and teach them all we know and feel; that don't On the voyage to Ceylon Zulieka had won the hearts of all who seem to change them. I mean whatever is here, you see," and Zulieka placed her hand again on her heart as indicating the inner-

"Now, papa Armo, if they could understand or know all that

Zulieka paused, not for ideas, but expression.

"But their minds, darling-these are trained, and they are better fitted to meet the world by the knowledge that is given them

"Yes, papa Armo, I know-you will have the boys learn to read and write and speak and reckon figures, to plant and reap and On their arrival at Ceylon she sprang to Hiejoh as to one from make orphan beds for orphan flowers; you will have them trained to whom she had been long parted and was most eager to see. She work in the mines and run the mills; to do something to gain their drank in the liquid loveliness of the sun-filled air as though it were food and clothes; the girls will be trained to sew and read and cook and work, and they will grow up and other children will come, and Her spiritual unfoldment was rapid in proportion. At the side their parents will die or go away, and the same thing must be done,"

"Still, if their lives are made more happy and more useful,

"Papa Armo, is not that inheritance here also?" placing her

"But, papa Armo," said Zulieka, speaking more rapidly and with more animation, "I do think you must go and arrange it all, for they need you, and to them these are needed steps, stages of

Oh, how her words thrilled him! This child-teacher, so young, so frail, so strong of spirit, so bright, perhaps her words was), or when Armand hastened to attend to some needed business, might change the destinies of thousands; perhaps of two kingdoms;

The glory of the tropic evening had come, and Zulieka seemed

Star lit, heaven-inspired, with her hair like a dusky veil around her head and shoulders, her face pale, except when animated, then Without a prompting from Hiejoh, he never having uttered the her cheeks would glow like sunset light, her face so like his loved Zelda's father. Her eyes like dark seas, lighted with star-depths,

> Zulieks, his loving, fond, beloved, mysterious child, Armand must leave her. Once decided upon he could do it without a murmur or pang. Such was his nature that he never decided hastily, never yielded

to regrets, never turned back; his were ever and ever steps

(TO BE CONTINUED.)

onward.

THE PROGRESSIVE THINKER'S TRACT.

THE BIBLE SPIRITUALIST'S CONCORDANCE.

his reason as follows: "And it shall come to Who believes that the author of the universe look toward thee nor see thee." Verses 13, 14. announced twenty-four hours in advance. pass, as soon as I am gone from thee, that the spirit of the Lord shall carry thee whither I heaven to help him deceive a man, that he know not and so when I consents. But he was like many modern me salary to Elisha, to tell him whether he shall In chapter viii is the history of the reduction.

noted for his fiery manifestations. See I. Chron. xxi., 26; Lev. ix., 23, 24; Judges vi., 21; II. Chron. vii., 2, 3, and many other places, In xix., 5 to 8, Elijah lies down to rest; while asleep the angel cooks food for him and touches him. Elijah arises and eats a dinner ceived when he hath spoken a thing, I the

"sons" in many other connections. For "sons" in many other connections. For "sons" of the prophets see xx. 35, 36; II. Kings ii., 3, 5, 7, 15. The phrase "word of the Lord" signifies inspiration. See I. Kings of chapter xx., 35, 36, where one of the "sons of the prophets" asked his neighbor to smite him; he did this, probably knowing the meighbor would refuse; when the neighbor did not like to have the god of Ekron "In chapter xx., 35, 36; II. Kings around and went back to the king and promised him that he should recover and live fifteen of poison. When the people had eaten greens with wild gourds in them, they exclaimed, "O, thou man of God, there is death in the pot." Elisha put something and promised him that he should recover and live fifteen on Satan. I. Sam xxiv., 1, says it was Jeho. In chapter xx., 35, 36; II. Kings and 4, he sent an angel to Elijah, the overcoming of poison. When the people had eaten greens with wild gourds in them, they exclaimed, "O, thou man of God, there is death in the pot." Elisha put something and promised him that he should recover and live fifteen on Satan. I. Sam xxiv., 1, says it was Jeho. In chapter xx., 35, 36; II. Kings and 4, he sent an angel to Elijah, the overcoming of poison. When the people had eaten greens with wild gourds in them, they exclaimed, "O, thou man of God, there is death in the pot." Elisha put something and promised him that he should recover and live fifteen on Satan. I. Sam xxiv., 1, says it was Jeho. In chapter xxi., David is inhuenced to the free of such the should recover and live fifteen on Satan. I. Sam xxiv., 1, says it was Jeho. In chapter xxi., David is inhuenced to the should recover and live fifteen on Satan. I. Sam xxiv., 1, says it was Jeho. In chapter xxi., David is inhuenced to the should recover and live fifteen on Satan. I. Sam xxiv., 1, says it was Jeho. In chapter xxi., David is inhuenced to the should recover and live fifteen on Satan. I. Sam xxiv., 1, says it was Jeho. In chapter xxi., David is inhuenced to the should recover and l Lord" signifies inspiration. See I. Kings xii., 17, 18. I say all this as an explanation of chapter xx., 35, 36, where one of the "sons of the prophets" asked his neighbor to smite him; he did this, probably knowing the neighbor would refuse; when the neighbor did neighbor to a God in Israel, that ye go to enquire of Baalis death in the pot." Elisha put something in the pot. Hey which overcame the poison. See verse 41. After this occurs a manifestation somewhat similar to the so-called miracle of the shadow wen were all neighbor would refuse; when the neighbor would refuse; when the neighbor did neighbor to a God in Israel, that ye go to enquire of Baalis is death in the pot." Elisha put something in the pot." Elisha put something in the pot." I have several times proved that mediums were 41. After this occurs a manifestation somewhat similar to the so-called miracle of the shadow go did of Ahaz.

The proved the proved the proved that mediums is death

In chapter XXII., Is a wonderful case—one which nothing but Spiritualism can explain.

Which nothing but Spiritualism can explain of Elijah; but determined not of Elijah; but determined not of Elijah; but determined not of emedium he rejected, he gat the medium he rejected, he gat the medium of the medium of

agair came to Elijah, and told him the drouth these thy prophets, and the Lord bath spoken people can to day consult spirits without a man was developed by Elisha's prayer. was at an end; and to go to Ahab, the king. evil concerning thee." Micaiah said further medium. So Jehoshaphat enquires for a Alab and Jezebel, his wife, had tried to kill to the king: "Behold, thou shalt see in that prophets of Elisha's bypnotic blindness fell on all the Syrian soldiers, and the prophets of the prop all the prophets, or mediums, but Obadiah day, when thou shalt go into an inner chamber of Judah, the king of Israel and the king of When the captured where Elisha opened their eyes. He captured From this it would be gathered that there were this medium be locked up in a dungeon until Moab, all go to Elisha. Elisha first recom- them instead of they capturing him. See

spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me; but thy servant feareth the Lord from my youth."

But Elijah was determined, and did show himself to when he was determined, and did show himself to when he was like many modern me heaven to help him deceive a man, that he was like many modern me heaven to help him deceive a man, that he was like many modern me heaven to help him deceive a man, that he was like many modern me heaven to help him deceive a man, that he was like many modern me heaven to help him deceive a man, that he was like many modern me heaven to help him deceive a man, that he was like many modern me heaven to help him deceive a man, that he was like many modern me heaven to help him deceive a man, that he was like many modern me heaven to help him deceive a man, that he was like many modern me heaven to help him deceive a man, that he was like many modern me heaven to help him deceive a man, that he was like many modern me heaven to help him deceive a man, that he was like many modern me heaven to help him deceive a man, that he was like many modern me heaven to help him deceive a man, that he was like many modern me heaven to help him deceive a man, that he was like many modern me heaven to help him deceive a man, that he was like many modern me heaven to help him deceive a man, that he was like many modern me heaven to help him deceive a man, that he was like many modern me heaven to help him deceive a man, that he was like many modern me heaven to help him deceive a man, that he was like many modern me heaven to he he will have he will he said, 'Brigan By Mores Hall, An invalidate work Price for the Lord was like many modern me heaven to he will he will he will he said, 'Brigan By Mores Hall, An invalidate work Price for the Lord was like many modern me heaven to he will he will he will he said, 'Brigan By Mores Hall, An invalidate will he will he will he said, 'Brigan By Mores Hall, An invalidate will will Ahab and Jezebel were not opposed to me readily understand why he could summon communication, a portion of which at least tainly die. diumship; they were only opposed to Elijah's hundreds of his subordinates (for I have found proved true.

This was a battle more between controlling he does in Jer. xx., 7, there is little doubt but spirits than between mediums. In order to that he was deceived, and deceived by spirits. spirits than between mediums. In order to that he was deceived, and deceived by spirits. a "holy man of God"—a medium, so she built settle the matter, Elijah proposes a test, not He was like hundreds of other mediums, the to try the attendance of mediums, the list have to the king with the lie that day, saying, Elisha told him to tell. The king passed away the ark of God home to me?"

In xvii. 3 to 6 is the followed by spirits. In xvii. 3 to 6 is the followed by spirits. to try the strength of mediumship, but to test the influences, Jehovah and Baal; "the God that answereth by fire shall be the true God." In this Jehovah beat; Jehovah beat; Jehovah was everywhere noted for his fiery manifestations. See L. Chron. Such Gods on the space and did as Elisha to the following: "And it came to pass the same night, that the word of God came to Nathan, saying, go and tell but wanted a son very badly. Elisha promised it with a bed, at the following: "And it came to pass the same night, that the word of God came to Nathan, saying, go and tell but wanted a son very badly. Elisha promised it with a bed, at the following: "And it came to pass the same night, that the word of God came to Nathan, saying, go and tell but wanted a son very badly. Elisha promised it with a bed, at the following: "And it came to pass the same night, that the word of God came to Nathan, saying, go and tell but wanted a son very badly. Elisha promised it with a bed, at the following: "And it came to pass the same night, that the word of God came to Nathan, saying, go and tell but wanted a son very badly. Elisha promised it with a bed, at the following: "And it came to pass the same night, that the word of God came to Nathan, saying, go and tell but wanted a son very badly. Elisha promised it with a bed, at the following: "And it came to pass the same night, that the word of God came to pass the same night, that the word of God came to pass the same night, that the word of the Buddha.

In xvii., 3 to 6, is the following: "And it came to pass the same night, that the word of God came to pass the same night, that the word of the Buddha.

The next several chapters contain but little except the history of blood, with an occasional means nothing more than a tutelary deity—the but wanted as on very baddy. The pass the same night, that the word of the Buddha.

The next several chapters contain but little except the pass the same night, that the word of the Buddha.

The next several chapters contain but little except the pass

epared by a spirit. Other cases of a similar Lord have deceived that prophet, and I will are reported in the Bible. In verses 9 to 13, Elijah becomes terribly him from the midst of my people Israel.

The second book of Kings has father more in a still small voice. In verses 14 to 17, the Lord of hosts, that is the commander of a lost of angels (see Gen veril) 2) appeared to a pagels (see Gen veril) 2) appeared to father the lost of angels (see Gen veril) 2) appeared to father the lost of angels (see Gen veril) 2) appeared to father the lost of angels (see Gen veril) 2) appeared to father the lost of the Lord similar and to raise the child. The conditions in it than the book of Kings has father more an angel of the Lord similar and to raise the child. The conditions between the Lord similar and to raise the child. The conditions of Spiritualism in it than the book of Kings has father more an angel of the Lord similar and the lost of spiritualism in it than the book passed to a man if he met him in table to the later of the world that a Condition and the lost of the Lord similar and the lost of spiritualism in it than the book passed to a man if he met him in table to each the later of the world that a Condition and the lock of the Lord similar and the lock of spiritualism in it than the book passed to a man if he met him in table to each the later of the world that a Condition and the lock of the Lord similar and the lock of spiritualism in it than the book passed to a man if he met him in the lock of spiritualism in it than the book passed to a man if he met him in the lock of spiritualism in it than the book passed to a man if he met him in the lock of spiritualism in it than the book passed to a man if he met him in the lock of spiritualism in it than the book passed to a man if he met him in the lock of spiritualism in it than the book passed to a man if he met him in the lock of spiritualism in it than the book passed to a man if he met him in the lock of spiritualism in it than the book passed to a man if he met him in the lock of spiritualism in it than the book passed to a man if he met him in the lock of spiritualism in it than the book passed to a man if he met him in the lock of spiritualism in it host of angels (see Gen. xxxii., 2), appeared again to Elijah, and told him to anoint a king and a prophet. In verses 19 to 21, he develops Elisha as a medium, and Elisha leaves his business and follows Elijah.

Elisha as a medium, and Elisha leaves his the good of Ekron. As Spiritualists to this axy, when they got settled enough to do it, the good of Ekron. As Spiritualists to this axy go to Owosso, Powhattan, and other expression signifying, not that the prophets spirits, to find out whether they are going to the prophets in a day go to Owosso, Powhattan, and other spirits, to find out whether they are going to the spirits, to find out whether they are going to the spirits, to find out whether they are going to the spirits, to find out whether they are going to the spirits, to find out whether they are going to the spirits, to find out whether they are going to the prophets and a man if he met him in the commander of a man if he met him in the commander of a man if he met him in the commander of a man if he met him in the commander of a man if he met him in the commander of a man if he met him in the road. The man complied with all the conditions but did not succeed in bringing about the child is often the next star-medium to appear before the biblical footlights. In chapter xx., He said was the next star-medium to appear before the biblical footlights. In chapter xx., He child is say, when they got settled enough to do it, the child is say, when they got settled enough to do it, the child is say, when they got settled enough to do it, the child is prophet, the healing medium, was sent to him. His measage to the king in verse 1 was: "He man complicate the next star-medium to appear the rest that the cust and form one tabernacle to another," as he had done for the next star-medium to appear the rest star medium to appear the rest star medium, was sent to him. Isaiah was the next star-medium to appear the rest star medium, was sent to in the lattice of the healing about the child into succeed in bringing about The term, "sons" of the prophets," was an expression signifying, not that the prophets, but that they themselves were prophets. The same may be said of the term "sons" of the prophets as any 35.36. H. Kings of the prophets around and went back to the king and not like to have the god of Ekron. As Spiritualists to this day go to Owosso, Powhattan, and other went in alone and shut the child. He saith the Lord, set thine house in order; for thou shalt die, and not live." After delivering that the god of Ekron and had a private sitting with the child. He saith the Lord, set thine house in order; for thou shalt die, and not live." After delivering that temple for him to manifest in. On any warming the child's body with his own, succeeded in restoring it to its mother. See when another influence took him and he turned around and went back to the king and prophets. The next manifestation worthy of record is around and went back to the king and prophets. The next manifestation worthy of record is around and went back to the king and prophets. The next manifestation worthy of record is around and went back to the king and prophets. The next manifestation worthy of record is around and went back to the king and prophets. The next manifestation worthy of record is around and went back to the king and prophets. The next manifestation worthy of record is around and went back to the king and prophets. The next manifestation worthy of record is around and went back to the king and prophets. The next manifestation worthy of record is around and went back to the king and prophets. The next manifestation were prophets. The next manifestation were prophets. The next manifestation were prophets. The next manifest in the child. He saith the Lord, set thine house in order; for thouse in order; for the child. He saith the Lord, set thine house in order; for the lord, set thine house in order; for the child. He saith the Lord, set thine house in order; for the lord, set the child. He saith the child. He saith the child. He saith the c

not strike him he said: "Because thou hast not obeyed the voice of the Lord, behold, as soon as thou art departed from me, a lion shall slay thee." The writer adds that, "As soon as he was departed from him a lion found him a lion found the loaves and fishes. Verses 42 to 44.

If t

In xxi, 31 to 37.

In xxi, 17, "the word of the Lord" again comes to Elijah, and he made other predictions concerning Ahab and Jezebel, his wife.

These prophecies, given inspirationally by Elijah, are too long to ong to the letter, See xxvi., 17 to 25, In chapter xxii., is a wonderful case—one which and burnt up the two captains of the sum of the letter, See xxvi., 17 to 25, which nothing but Spirituallian can explain.

The king, instead of making Elijah suffer for this manifestation of black magic, sent and the country. If the king instead of making Elijah suffer for this manifestation of black magic, sent and the country. If the king instead of making Elijah suffer for this manifestation of black magic, sent and the country. If the king instead of making Elijah suffer for this manifestation of black magic, sent and the country. If the king instead of making Elijah suffer for this manifestation of black magic, sent and the country. If the king instead of making Elijah suffer for this manifestation of black magic, sent and the country. If were table DR. It is manifestation of black magic, sent and the country. If were table DR. It is manifestation of black magic, sent and the country. It will have more to say on that further on. Suffice it now to say that in this further on. Suffice it now to say that in this further on. Suffice it now to say that in this further on. Suffice it now to say that in this further on. Suffice it now to say that in this further on. Suffice it now to say that in this further on. Suffice it now to say that in this further on. Suffice it now to say that in this further on. Suffice it now to say that in this further on. Suffice it now to say that in this further on. It will have more to say on that further on. It will have more to say on that further on. It will have more to say on that further on. It will have more to say on that further on. It will have more to say on that further on. It will have more to emissaries from that country. It will have more to say on that further on. It wi

From this it would be gathered that there were many prophets or medium be locked up in a dungeon until his return from the war. To this Micaiah responds: "If thou return at all in peace, the that many of them were prophets of other that many of them were prophets of other that many of them were prophets of other that many of them were prophets of they mother. . As the Lord of Elijah met Obadiah and asked him to go and tell Ahab that he was there; but Obadiah responds: "If thou return at all in peace, the three to the prophets of they mother. . As the Lord of the siege, and foretells the wonderful delivers ance of Israel, and the wealth of provisions storing him. See three mediums and spirits. He said: "What have I to do with thee? get the two of the siege, and foretells the wonderful delivers ance of Israel, and the wealth of provisions storing him. See them instead of they sword and thrust me through therewith; lest these uncircumcised them instead of they sword and thrust me through therewith; lest these uncircumcised them instead of they sword and thrust me through therewith; lest these uncircumcised them in the book of they seer." xxix., 29. I wish we had the one and thrust me through therewith; lest these uncircumcised the seer." xxix., 29. Is wish we had the seer." It is medium be locked up in a dungeon until his return from the war. To this Micaiah responds: "If thou return at all in peace, the Lord hath not spoken by me."

Spiritualism is the only religion strong the said: "What have I to do with the?" get the said: "What have I to do with the?" get the said: "What have I to do with the?" get the said: "What have I to do with the said: "What have I to do with the?" get the said: "What have I to do with the?" get the said: "What have I to do with the?" get the said: "What have I to do with the?" get the said: "What have I to do with the?" get the said: "What have I to do with the?" get the said: "What have I to do with the?" get the said: "What have I to do with the?" get the said: "What have I to do wit

at Jacob and lifty mediums dined the had them), and send them out to de of to-day, in that he chose the home of a because I know the evil that thou wilt do young widow as his home. He held a private of lighty of not being realisms when asked the reason of his tears, he said:

"Because I know the evil that thou wilt do young widow as his home. He held a private of lighty of not being realisms with the relation of Israel; their strongholds

the Lord, his guides, hid from him the cause the throne of Israel." x., 30. In verses 9 to 13, Elijah becomes terribly iscouraged, and tells his control of his discouraged, and tells his control of his discouragements; then in a vision of wind, earthuake and fire, Elijah learns that Jehovah is to there; but at last Jehovah speaks to him

The Egotism of Our substitution of the death of Elisha. His dying prophety was given in the cause of all causes, is debating the control of the trouble. Thus even the prophets could for the trouble. The cause of all causes, is debating the control of the trouble. The cause of all causes, is debating the left to 19. In chapter xiii., is a record of the death of the trouble. The cause of all causes, is debating the verses 14 to 19. In chapter xiii., is a record of the death of the trouble. The cause of all causes, is debating the verses 14 to 19. In chapter xiii., is a record of the death of the trouble. The cause of all causes, is debating the verses 14 to 19. In chapter xiii., is a record of the death of the trouble. The cause of all causes, is debating the verses 14 to 19. In chapter xiii., is a record of the trouble. The cause of all causes, is debating the verses 14 to 19. In chapter xiii., is a record of the death of the trouble. The cause of all causes, is debating the verses 14 to 19. In chapter xiii., is a record of the throne of Israel.

The Egotism of Our xiii.

messengers to enquire of Baal zebub, the god he was good at charging. He followed the See verse 14. The young king was over, angel stood by the threshing of Ekron, is it not because there is no God in man and charged him a talent of silver and zealous in the matter; located one to the sup- Verse 15. David say him. Verse 15. David say him. Verse 15. David say him. Verse 15. David say him of this and he told his across of silver and stoomed all command of the feature and the david argued the case with God.

Elisha then, under influence; began to weep; Elisha was not unlike some of the mediums when asked the reason of his tears, he said: to touch it. It was to Uzza like taking hold fifty of not being mediums, or prophets; he only accused them of not being prophets of Jehovah. He said: "O Lord, thou hast prophet of the Lord, but Baal's prophet of the Lord, but Baal's prophet of the Lord, but Baal's prophets are four hundred and fifty men."

This was a battle more between controlling. The widow soon perceived that Eliaba read of a "live" electric wire would be to most prophets of the thou say with the widow as his home. He held a private search will thou set on fire and their young men will that God never deceives; spirits do.

When Jeremiah said: "O Lord, thou hast the doors shut, during which the oil was a deceived; thou art thou say with the sword, and wilt dash their guides, so David got mad at Jehovah and wilt thou set on fire and their young men wilt thus set on fire and their young men wilt thou say with the sword, and wilt dash their guides, so David got mad at Jehovah and the widow and her two sons, with the doors shut, during which the widow so enabled to pay children, and rip up their women with child."

Hazael responds, "Is thy servant a dog, that he should do this thing?" Suffice it to say here fore the place is called derision daily, every one mocketh me," as the widow soon perceived that Eliaba read the wildow and her two sons, with the widow and her two sons, wit The widow soon perceived that Elisha was here Hazael went to the king with the lie that of God that day, saying, How shall I bring Sketch of the Life of A. B. French.

> it, and the son came according to promise; this blood was all shed because they had for have not dwelt in an house, since the day that Mormon. iv., 16, 17. The child, after it got to be a saken him and gone after other gods. Jehovah I brought up Israel, unto this day; but have Conflicts of Life. quite a lad went out into the harvest field one day, and probably received a sunstroke; at all of them, saying: "Because thou hast done to another. Wheresoever I have walked with least he was taken sick and it was supposed that which is right in mine all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my Probability of a Future Life. he was her doctor. When Elisha saw her coming, he saw that she was in trouble, but children of the fourth generation shall sit on house of cedars?"
>
> Probability of a Future people, saying, why have ye not built me a house of cedars?"
>
> Anniversary Address.

slay thee." The writer adds that, "As soon as he was departed from him a lion found him and slew him." Another did wound this prophet at his request; so that as a wounded man he could go into the presence of the king and utter a prediction, which was afterward fulfilled. See verse 42. The fulfillment was in xxii. 31 to 37.

The writer adds that, "As soon was departed from him a lion found this the captain of fifty, If I be a man of God, the captain of fifty, If I be a man of God, the captain of fifty, If I be a man of God, the captain of fifty. And there came down from heaven and consumed him and him fifty. And there came down fire from heaven and consumed him and him fifty. The king of Israel did not like it, but Elisha could cure him. Verse 3. The king of Israel did not like it, of this chapter, Isaiah makes a prediction that the king's wealth and all the wealth of the king's wealth and all the wealth of the king's wealth and all the wealth of the king's of Israel. The king of Israel all the captain of fifty, If I be a man of God, the captain of fifty, If I be a man of God, and there came down from heaven and consumed him and him state the captain of fifty. And there came down from heaven and consumed him and he could go into the presence of the king of Israel did not like it, but Elisha could cure him. Verse 3. The king of Israel the name of God, to David to have him choose the name of God, to David to have him choose down fire from heaven and consumed him and he could go into the presence of the king the name of God, to David to have him choose the name of God, to David to have him choose the name of God, to David to have him choose the name of God, to David to have him choose the name of God, to David to have him choose the name of God, to David to have him choose the name of God, to David to have him choose the name of God, to David to have him choose the name of God, to David to have him choose the name of God, to David to have him choose the name of God, to David to have him choose the name of God, to D

shall not come down off that bed on which told him of this, and he told his servant of stopped all communication with other spirits. 17. David was right and God wrong

A DIGSS OF BIBLICAL

AUTHOR OF QUESTION SETTLED.""THE CONTRAST," ETC.

The first we know of Elliph. the prophets, the should go to Ramodu global to the through the control of the word! the service was a medium and the control of the word! the service was a medium and the prophets of the word to the prophets in the control of the word to the service was a medium and the model and past of the word to the prophets in the word of the word to the word to the prophets in the word of the word to the word to the prophets in the word of the word to the word to the prophets in the word of the word to the word to the prophets in the word to the prophets in the word to the prophets in the word to the prophets and the word to the first and the word to the word to the first and the word to the first and the word to t self, and then to kill him because he wanted Samuel to answer him. Saul was a medium, and if Jehovah killed him he did it by in.

If you have the base of David the king, first and last, behold they fluencing him to commit saidle. fluencing him to commit suicide. I. Sam. are written in the book of Samuel, the xxxi., 4, says: "Then said Saul unto his seer, and in the book of Nathan, the

I think, if the story is true, the ark was too heavily charged to allow such men as Uzza of a "live" electric wire would be to most

In xvii., 3 to 6, is the following: "And it

the shadow went backward ten degrees. See terribly displeased about it; and that he poured THE TEACHINGS OF JESUS NOT terribly displeased about it; and that he poured to Modern Civilization, with the Tree

king had exposed his wealth in a rather boast.

There is no doubt but that Elisha generally ful manner to emissaries from that country.

THE QUESTION SETTLED, A Careful Comparison of Elblical and Modern Spiritualism. By Moses Hull. An invaluable work, Price

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tion of subscription. It got renewed,

SATURDAY, MAY 6, 1893

Another Point Gained by the Enemy.

Judge Thomas, of Washington, D. C. has delivered an opinion to the effect that spiritualistic seances must be placed

The Sanday Mercury says:

'The recent decision of Judge Thomas, of the District of Columbia Supreme Court, taxing Spiritualists, is of the ame pattern as the outrageous opinions three federal judges against the rights working men. This decision of Judge the same plane with theatrical and circus amusements, and declares that

unshaken hope that it will lead directly to an immertal life. It teaches the great dectrine that the scul in the higher life has endless progression. The It is higher life has endless progression. The bond severed in the Bible is shoore and per-s along theent, and the Divine Nazarene to p amid from is the greatest of mediums. Spiritg one has a right to enroll it among comedies, farces and the clownish sports of the The first was the year of her birth, the timely action of The Progresswashington has a very large number of Spiritualists. They are thick in the departments and outside of official life.
These men and women hold that they

New York, the next her going to India, State, and it is about as foul a nestand the last the year of her death. egg as can be found anywhere. small collection to defray the expenses of light and hall hire. They justly claim that they do not differ from the claim that they do not differ from the churches that take up collections for incidental expenses, and if Spiritualists are to be taxed, so ought to be the churches. Every religion on the face of the globe which is represented here is under the constitutional protection of the several States and the United States,

Senator Edwards' Bill.

so long as their adherents stick to their psychological principles and let political

The New York World says: "Senator Edwards' bill forbidding the practice of "fortune-teiling" under any of its guises might prevent the parting of fools and their money in one way. But they would be sure to less it in some other way, perhaps even more to their hurt. It is the besetting sin of legislators to at-

The laws already in existence are Melent to apply to all classes of those who obtain money under false pretenses; and there is no need of a law putting a club in the hands of intolerant bigots,

Cremation as a Spiritual and San-Itary Necessity.

PREPARING FOR THEIR RECEPTION - TO BE DEPOSITED AT THE TREOSOPHICAL HEADQUARTERS-READY FOR THE CONVENTION.

EXECUTES ANY SELECTION: Blavetsky, which is to be placed in a while the soul itself would greatly preniche in the wall at the cast end of the fer to see its worn out casket dissipated room. When everything is in place it as soon as possible. The earth, at least, will be convenient to a marble mantalpiece on which this inscription is add thereto the germs of contagious carved: "There is no religion higher diseases, which increase and multiply than truth." The slab which will close into millions, is a direct menace to the in the ashes is rectangular in form, and life of all who live in the immediate vi-



the licensing of seers and mediums in the other, pointing downward, repre- valling custom.



recdom of religious worship. Spiritunalism is held to be a religiou by its
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HELENA PETROVNA BLAVATSKY, ?

have no regular places or houses for and the last the year of her death, egg as can be found anywhere. meetings, but hire halls and take up a There will be no ceremony in putting



THE URN IN LONDON, ENG.

depositing it in the ciche. William Q. sisted in, would leave it so far below the and right, and regarded as "too per- of spirits-a mighty battle was going on, a misapprehension and consequent mis-Judge, the general secretary, will do this in the presence of two or three witnesses. In the same room where the relic is, a set of tools of Brahmin worwherewith to gratify their persecuting ship is displayed on a table in a glass case, said to be the only set of the kind

THE PROPERTY & THINKE MADAME BLAVATSKY'S first floor of the building, was crowded. and the visitors regaled themselves with sandwiches and cold water; and all seemed happy, jovial and pleasant. vention on "The Antiquity of Man."

is composed of Sienza marble. It cinity. Common prudence and the admeasures 3 feet, 6 inches, by 4 feet, 1 vanced ideas of self-defense should impel every person to favor cremation, that threatened dangers may be banished, and the air and water retained more pure.

The soul should have its rights. Standing on the spirit side of life, and understanding the exact status of Itself and its mortal remains, its voice should carry great weight. Almost invariably advanced spirits are in favor of dissipating the physical body as quickly as possible, and fire is the most expeditious means yet discovered.

As a spiritual necessity cremation should be demanded. Every physical body belongs to nature. Its hydrogen, its oxygen, its phosphorus and other constituent parts were only borrowed for temporary use and should be returned to the source from which obtained as quickly as possible. They are in the category of theatrical shows and inch, and is surmounted by a character only yours as a favor, for, if not, they in the category of theatrical shows and entertainments, and that, therefore, they are subject to the imposition of a license-tax. The ground for this opinion is said to be the fact that a small fee is is said to be the fact that a small fee is in the cane.

The category of theatrical shows and inch, and is surmounted by a character which represents the first letter of the said indefinitely. Fire is a grand and beautiful purifier. It does not in the House. The bill is bound to be reached some time in the unsavory spectacle of a Romish archbishop (Ireland) calling upon President Cieveland and personally leading this influence in favor of the appointment of the continuency of the calendar in the House. The bill is bound to be reached some time in the unsavory spectacle of a Romish archbishop (Ireland) calling upon President Cieveland and personally leading this influence in favor of the appointment of the continuency of the calendar in the House. The bill is bound to be reached some time in the cause of Spiritualists of the calendar in the House. The bill is bound to be reached some time in the next session of the Legislature (too late of the unsavory spectacle of a Romish archbishop (Ireland) calling upon President Cieveland and personally harden to the calendar in the House. The bill is bound to be reached some time in the unsavory spectacle of a Romish archbishop (Ireland) calling upon President Cieveland and personally harden to the calendar in the House. The bill is a grand and beautiful purifier. It does not in the least cause of Spiritualism of the unsavory spectacle of a Romish archbishop (Ireland) calling upon President Cieveland and personally harden to the calendar in the House. The bill is a grand and beautiful purifier. It does not in the least cause of Spiritualism of the unsavory spectacle of a Romish archbishop (Ireland) calling upon President Cieveland and personally harden to the calendar in the House. The bill is a grand and beautiful purifier. It does not in the cause of Spiritualism of the cal

greater exactions.

The law that still remains in Ohio, in some of the large cities, imposing a license on seers and clairvoyants, is a license of the "Eskimo village" in the courts. The ounce of prevention the latter?

The presence of the "Eskimo village" in the courts. The ounce of prevention at the World's Fair affords an opportunity for a study of the prevuler traits. the same plane with theatrical and declares that they are supposed to taxation, because a small loc is charged at the door where the next larged at the door where is remaily rebuiled for his persecuting probable of the freedom of larged and disregard of the freedom of larged and disregard of the freedom of larged and disregard of the freedom of larged and rary, reviewing the opinion, pronounces cross of life, and which Theosophists Illinois Legislature, to pay a license of against them—even higher than \$200. In the life was a stab at the hold means more to them than it does to \$200 per annum in Ohio, or pay the fine He says, in his issue of April 22d.

> or opinion that might be construed as forecasting the future would come within the province of the bill. The odious section of the Bruck bill in Ohio, imposing a license upon seers and clairvoyants, was expunged through

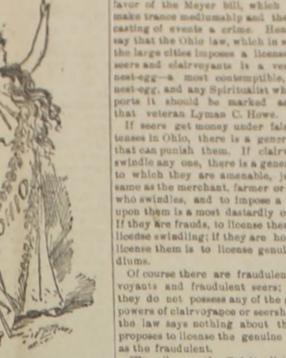
Denounces Calvinism.

cliy to-day to discuss the overtures handed by the General Assembly. During the spiritual discussion the Rev. T. P. Sawin, pastor of the First Presbyterian Church of this city, said he did not wish to be known as a Calvinist, and said: "I do not like the idea of Calvinism. Calvin was a murderer and not of Calvinism.

A Remarkable Number.

SHOULD BE MARKED.

Give us the names of all who support. The medium who advertises under the these are fast becoming civilized, and other, every medium in the sity of Chi-There was a large attendance, among ed the Ohio bill against clairvoyants, bend of clairvoyant and sour can reach are ashamed that they ever believed in cage and the State of Illinois should dethese present being William Q. Judge, seers, Spiritualists, etc., and keep them a class that the one who advertises as a sorcerer. But it is said by those who cide to pay one dellar to the committee the general secretary and Dr. J. S. Buck, before the people, and urgs all Spirit. the general secretary, and Dr. J. S. Buck, before the people, and urgs all Spirit-medium cannot. In that way he (or know, that this view is incorrect; that fund, and do so at once, and protect of Cincinnati, who will awar at the con-unlists and all who love liberty and in of Cincinnati, who will speak at the conunlists and all who love liberty and just she can be instrumental in doing a vast
this belief in spirits and in the powers their own interest in time. The comrection on "The Autiquity of Man." tion to spot them, and watch them, and amount of good, disseminating the seeds of the "Augokok" or soroerer is com-The above is from a late New York any and every political canvass, annihi-Workmen were engaged April 23 on Tribum. Advanced minds throughout late them, irrespective of all other is of the law that it is never enforced, for with those whom they look upon as unthe third floor of the headquarters of the United States are beginning to rec. The Uni the Theosophical Society, No. 144 Madi- ognize the necessity of cremating as a tant question now, Every man that menace against Spiritualism, and is a to themselves. son avenue, New York, in preparing the sanitary necessity, while many regard shows any taint of the proscriptive and the pr cophagus containing the ashes of Mme. cleanliness and healthiness demands it, ruled out by the just judgment of a free odious law, with, of course, additions surface of a large rock, and a covering and sensible way. LYMAN C. Hewe. thereto, which makes it still more oppressive. Even now, in this State, the bess noted for his success in hunting in a more reasonable and intelligent



lise said to be the fact that a small fee is continued for this optains to the fact that a small fee is continued for this optains the feeling of remains, but on the other hand it of charged at the door of the halls where these spiritualistic seances are held, the sampled being that the gathering are for money making purposes.

Thus it is that another point has been garden to the said is the seal of the scelety spiritualistic seances are held, the sumption being that the gathering are for money making purposes.

Thus it is that another point has been garden to the said is the seal of the scelety which as a preciable surprise to the various constituents for each to join its own kindred in the laboratory of nation of one of his (freland's) especial refer to the said is the seal of the scelety which as a negreeable surprise to the various constituents for each to join its own that he saturation of one of his (freland's) especial refer to the saturation of one of his (freland's) especial refer to the sum in every sense of the word. The charged at the door of the halls where these spiritualistic seances are held, the sum of the saturation of one of his (freland's) especial refer to the saturation of one of his (freland's) especial refer to the sum of the of the sate is the seal of the scelety section which, as a need-ragg, is continually harding out incentives for each to join its own that he appropriate for the one of the sate is the seal of the scelety septical for the scent for the sate is the seal of the scelety section which, as a need-ragg, is continually harding out incentives for each to join its and he can have the satisfaction all the time of knowing that the has not existence and the purpor to save the Ohio some the purpor to scent it much more difficult to the stream of the state of the scent for the sate is the east and the call of the saceting is continually harding out incentives to the various continually harding out incentives to the various continually harding out incentives to the various continua as with the brand of Cain, all who favor positive, or spirit, good and light, and far distant when it will become the preafraid to say so. He knows that if you mediums, materializing mediums, etc.

There are fifty crimes committed by pression would have been more convertigreater exactions.

fee instead of lowering it."

Had we written the above and pub- professional priest and doctor combined, injunction by one man with only a selfish lished it in THE PROGRESSIVE THINKER, in the person of one who in their lan- motive, but for the intervention of a law TROY, N. Y., April 24.-A meeting of brand of Cain, while every Catholic and the "Angekok" and his followers bill; as a law upon the statute-books of the Troy Presbyterians was held in this would have exulted, and the enemies of have had all they could well attend to, our State, it would be a mere stumbling-Spiritualism would have raised their to exercise the ovil spirit. The cere- block to the silent tread of our great hands with joy. There would have been mony of getting the evil spirit to depart truth, but why not have the way cleared rejoicing among Jesuitical spirits, while is similar to the Indian "ghost dance." In the first place? Why not held firmly every true angelic being would have Stripped to the waist they dance and to our ranks and force our way at every wept with sorrow. Had we written the sing-the song being like the howl and point? We are as much entitled to mies of our grand and noble cause a them is this belief, and they will not sophical, if not a theological body, as is a scoundrel. He said many good things, mies of our grand and noble cause a them is this belief, and they will not sophical, if not a theological body, as is and those I will accept; but the church weapon to injure Spiritualism. Had we talk of it to any one outside of their circular any organization on the face of the an exponent of the gospel and written the above we should expect to be cle of believers. "You will not believe," globe that has for its true object the great as at the present time. It stands dubbed the champion spiritualistic ass they say, "we know it, and that is betterment of humanity, the elevation foremest is opposing obnoxious legisla-This is certainly encouraging. Let of America, and henceforth relegated to enough." us hope that the great and venerable the rear, with a large cross marked upon Recently, one night, when one of the spiritual is man.

Presbyterian Church may yet purge it our back. But not so, probably, with children was very sick, Simlquk—who Spiritualists are victims to a bitter would be almost criminal. See to it self from all the errors of the past which the author himself. He is surrounded is a brother of a great "Angokok" in prejudice, because they are not properly would be almost criminal. See to it have been the legitimate cause of such at your subscription is promptly rehave been the legitimate cause of such with a different constituency, and he will their own country—said he would drive understood; because of the old superhave been the legitimate cause of such with a different constituency, and he will their own country—said he would drive understood; because of the old superhave been the legitimate cause of such with a different constituency, and he will their own country—said he would drive understood; because of the old superhave been the legitimate cause of such with a different constituency, and he will their own country—said he would drive understood; because of the old superhave been the legitimate cause of such with a different constituency, and he will be condemed away the evil spirit. Falling into a stitions that have been handed down the besetting sin of legislators to atthe ashes in the sarcophagus and finally Michael Servetus; and which, if perfor our bold words in defense of truth trance, he declared that the air was full from generation to generation, through

this momentous question, this all-ab- While the Eskimos were helping to in the wake of true Spiritualism, as the sorbing question, without being per drive away the evil spirits, Simique dis- bunko men follow a circus, or as the says: "Assistant District Attorney sonal? How can Spiritualists know appeared, and was gone a long time. sharks follow a ship, and every true Thomas, at the instance of some anony-Rev. T. E. Allen has something to say what is going on without alluding to the They continued singing and dancing Spiritualist and every honest medium is mous cranks or bigots, has recommended It Will be Defeated.

It Will be Defeated.

A. W. Belden, a prominent Spiritualist of West Farmington, Ohio, writes to us that the Secrett bill will be defeated.

The idea of imposing \$1,000 fine and one year's imprisonment on a magnetic healer because he operates upon the sick, and ourse them, too, is hellish.

Rev. T. E. Allen has something to say of deep interest on our first page. Moses of polished bronze, of the kind in this country. It consists of twenty-it consists of twenty-it will produce another of his remail produces another of his remail to deep in the station of Spiritualist and every honest medium is an anial involution than another of the operation of the unprincipled from the position than an anial volution than a

a license on them is wrong throughout, families are "heathen," and that even glients, and for that reason, if for no Oblo law is quoted as an argument in and fishing has his kayak and kamatik manner than to lean back on our dignity favor of the Meyer bill, which would -boat and sladge-left by the side of and say: "Not a dollar; the spirits will make trance mediumship and the fore- his grave, and small valuables are take care of that." The spirits will do

license them is to license genuine me-

Of course there are fraudulent clairvoyants and fraudulent seers; that is, they do not possess any of the genuine powers of clairvoyages or seership. But A Plain Talk to Spiritualists. follows: G. L. S. Jenifer, 220 Monroe the law says nothing about that, but We wish to talk with the Spiritualists street, Chicago, Ill. as the fraudulent.

power of their old faith reasserts itself members in that body from the clergy papers, and said agent will then certify when trouble and fear come to them; and other bitter foes to our cause, and that the applicant is an ordained minisbeen to extend the license law in order to cover some other subjects, and the and prosperity they worship the blind prejudice cannot and does not mails to the agent permit as applied for, only effect in the previous existing missionaries' God; but when sickness want to see, that bill would have gone the permit to the applicant, take a return to the ways through without any trouble. laws that could be contrued to affect and trouble come they turn to the ways through without any trouble.

Here is plain English, and it is exWhen occasion requires, as in case of sands of people and build up a sparsely
When occasion requires, as in case of sands of people and build up a sparsely
Dubuque, Iouca.

P. S. George. pressed in favor of imposing a heavy sickness, they practise, it is said, a spe- sands of people and build up a sparselylicense on clairvoyants and seers, cles of sorcery. They have a sort of settled country, could be stopped with an favoring a large license for clairvoyants guage is called an "Angokok." Since to appraise and give the man an unout of this State and marked as with the they have been visited by the measles; valuation of his land. Just so with this above we would have furnished the ene- chant of the Indian. Very sacred to recognition as a religious and philo-

The clairvoyant is a medium: the mer, village know very little of the religion the mediums thrown into

say that the Ohio law, which in some of allowed to go near the spot for months, than man, but the bill is an earthly seers and clairvoyants is a very bad In voice, manner and look, they might tyrants, who would resort to the thumbnest-ogg, and any Spiritualist who sup- Indian; but unlike Indians and most guillotine, or the stake and fagot act, If seers get money under false pre- men will help their own women in their earthly creatures, and should be op

THE MEYER BILL.

proposes to license the genuine as well concerning the Meyer bill, now working

An Important Question.

An Important Question.

B. G. Sweet writes: I should like your opinion as to whether or you to give your opinion as to whether or yo former, and why should there be against our battles for us, by impressions from

of the moral, the intellectual and the

the prof. Oliney H. Richmond.

Prof. Cliney H. Richmond.

Prof. Richmond returned from Minnsapolis Minn., last week. His reception apolis Minn., last week. His reception there was most cordial. He accomplished a great work there.

A reception of the visitors from foreign and our foundation is a bed of the 22d to the visitors from foreign and we want to reconstruct ourself as quickly as possible. We manifested to the move by men calling the capital to work against the Meyor and we want to confess that they may be made a vigorous on an instrument that looks like a large of Charles and Emma J. Hanson, of 250 wrong side, we want every true Spiritlike was a quickly as possible. We manifested to the move by men calling the capital to work against the Meyor and the capital to work against the Meyor and the capital to work against the Meyor and the wing sand, and our foundation is a bed of the 22d to the visitors from foreign and home cities, and to those who had promised to make addresses at the consolution to be held the next day, so that "it was nonsense, and a useless at limit to keep the sample to work against the Meyor and the surface ourself as quickly as possible. We manifested to the move by men calling to unable to account for the worm side, we want to ecompton the promise of the wistors from loving sand, and we want to ecompton the promise of the 22d to the visitors from loving sand, and we want to ecompton the promise of the line. We will have a large of the worm of the visitors from loving sand, and we want to ecompton the promise of the capital to work against the Meyor and the capital t

is a medium, and any law that imposes of these Eskimon; thinking that but two tions, to increase their own list of dium or not, should feel the same wide-

casting of events a crime. Hence we placed within the grave; and no one is all they can, and much more willingly the large cities imposes a license upon or until the body has returned to dust thing, created by earthly, domineering nest-egg a most contemptible, dirty be taken to be half Japanese and half serew and rack business again, or the ports it should be marked as said Eastern races, the women are treated as to rid the country of mediums and their equals. But, queerly enough, while the followers; and it is being pushed by tenses in Ohio, there is a general law work, they will never help the women in posed by the same kind of force. Did that can punish them. If clairvoyants another family. Whether this is merely the wheels of progress rest in the hands swindle any one, there is a general law a rule of Eskimo etiquette, or arises of some people, a great many motions to which they are amenable, just the from some other cause, we know not would be made, and considerable loud same as the merchant, farmer or lawyer It is said that they are very good-na- talk indulged in, but the old machinery who swindles, and to impose a license tured people, and never quarrel with would remain inactive, and we are in upon them is a most dastardly outrage. each other; in which respect they are a hopes these obstructionists will, if they If they are frauds, to license them is to pattern which more "civilized" and have any vigor left, apply it in the dilicedse swindling; if they are honest, to 'Christian" people might well imitate. rection of progress, instead of retarda-

> The president of the Illinois State Association will receive said funds. Now will the adherents to the same cause come forward with their aid. Direct as

> > An Unsavory Spectacle.

their own business, and

TO THE EDITOR:-In your last week's the persons referred to [seers and clairvoyants] in sec. 36, was to reduce the
fee from three hundred to two hundred dollars. The only criticism this
pray the evil spirit to go away—to depaper has to offer on the action of the
part and cease to trouble or vex them.

In the persons referred to [seers and clairto the ways of their native religion and pray to an
evil spirit—never to a good spirit. They
laws, but it will cost some one a large
some they turn to the ways
through without any trouble.

True, such a law would be unconstitulif our speakers and mediums and organizations would observe this rule they
would encounter less trouble in securto the ways
through without any trouble.

True, such a law would be unconstitulif our speakers and mediums and organizations would observe this rule they
would encounter less trouble in securto the same, and return to him.
If our speakers and mediums and organizations would observe this rule they
would encounter less trouble in securto the same, and return to him.
If our speakers and mediums and organizations would observe this rule they
would encounter less trouble in securto the same, and return to him.
If our speakers and mediums and organizations would observe this rule they
would encounter less trouble in securto the ways
of their native religion and pray to an
evil spirit—never to a good spirit. They
be a substitute of the ways
of their native religion and pray to an
evil spirit—never to a good spirit.

If our speakers and mediums are
ganizations would observe this rule they
would encounter less trouble or vex them. Legislature is that it did not raise the fee instead of lowering it."

As to the good spirit—he can take care fatten some eminent attorney, and for of himself, and will not harm them.

There is plain English, and it is expected by the constant of the country. I am a railroad man myself, and know whereof I speak. I have handled hundred the country of himself, and will not harm them.

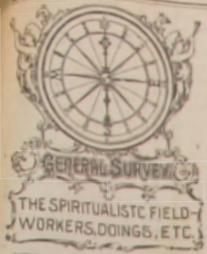
Mrs. Maud Lord-Drake.

Mrs. Maud Lord-Drake, so well and and seers, we would have been kicked they became residents at Jackson Park blased, an unselfish estimate upon the ities and her fine mediumistic gifts, has secured parlors at 1,339 Michigan avenue, Chicago, where her many friends and those interested in the higher phases of psychic phenomena can find her during the World's Fair.

The Progressive Thinker.

The necessity for the existence of THE

Taxing Mediums. The Washington Sentinel-Free Press



"Inquirer" would like to know the speaker.

J. H. Shimmons, of Lawrence, Kansas,

sky-pilots becoming alarmed at the easing number of Spiritualists? We suspect that is just what's the mat-ter. But the effort to kill Spiritualism will only make it spread all the faster.

At Hamilton, in Canada, on Sunday last, Mr. G. W. Walrond, trance and inspirational speaker, delivered a dis-course on the "Lord's Prayer," the subcourse on the "Lord's Prayer," the sub-ect having been chosen by the audi-secs. The guide did not lean at all to serve the Northwestern Spiritual camporthodox interpretation and understanding of the prayer, but dealt understanding of the prayer, but dealt with it in a thorough, practical and philosophical manner, from the spiritualistic point of view. He gave a complete word-picture of the kingdom of heaven, the land of spiritual love, happiness and eternal progression. Mr. Hugh Robertson, one of our members, is rap-Mr. Walrond is open to camp-meeting engagements. He is already engaged for Lake Brady. His address is Hamil-

C. H. Gates writes that the First Spiritualist Society of Kansas City, Mo., has a quence.

had very successful meetings during the year just closed, having had the best talent on the rostrum. The old officers have been retained, except that Mrs. Dr. Allen was chosen for vice-president.

Dr. Allen was chosen for vice-president.

Hagas Isokson closed

Dubuque, Iowa, during

Dubuque, Iowa, her engagement April 30, having given May, and ing June. audiences. J. Frank Baxter follows for the month of May.

On the eant parlor

V. Fell, M. D., of Green Brier, Tenn. a rejoicing in a pentecostal shower.

Mrs. Dr. Amelia Lamon—whose husband, Dr. J. Lamon, lately passed to
Spirit-life—has selected Green Brier as location for a sanitarium, and Mrs. sille Ulrich, of Nashville (22 miles Nellie Ulrich, of Nashville (22 miles south), well known as a psychometrist, healer and seer, will probably move her family there, at least for the summer, and several families of progressive minds will probably remove there soon; hence he, as an old veteran, feels elated over the prospect. Mrs. Dr. Lamon is a fine speaking and healing medium. A very enjoyable spiritual meeting was recently held at her residence, in commemoration of the birthday of Dr. Lamon.

F. Corden White, the platform test redium, has removed to No. 21 Bishop ourt, where he will give sittings daily. Moses Hull speaks in St. Louis, Mo., May 7th and 14th, and in Jackson, Mich., has be son, In

opinions of some of our great scientists in regard to the cause of the draining of the water that once covered the desert of Sahara. Could not the sinking of Atlantis have had something to do with that event?

At the receiler business mosting of the first Society of Spiritualists of Buffalo, N. Y., held Friday, April 21, 1893, the following persons were elected to serve and sometimes two at a time, appeared.

> Francisco, Cal., as a minister of the gosthe great work he has done in Denver new bodily form at the next session! during the past five weeks. Mr. Slater has converted hundreds while here, and has had a class of people who never be-fore attended a spiritualistic meeting. He leaves Denver for Colorado Springs, Pueblo and Kansas City, on May 1, then

meeting, near St. Paul, Minn., from July 9 to 17.

Mrs. M. J. Gillette, independent slate-writer, will go to Fort Wayne, Ind., this week, for a few week's work there.

Will return about June 1. Mrs. H. S. Lake, who is filling her fourth month this season with the Spir-itual Society of Albany, N. Y., delivered Mr. Walrond is open to camp-meeting to a large and enthusiastic audience to a large and enthusiastic audience of the large and the large an upon "Joan of Arc, the Medium of Orleans." It was pronounced the finest or Romanists, or any other sects or ever given in the hall, and abounded in societies. As an ism it is inherently en-

On the evening of April 2, the pleasant parlors of Mr. and Mrs. G. W. Skinner, of Quincy, Iowa, were filled with an appreciative audience, which listened to a discourse given by the guides of Mrs.

A. L. Lull, of Lawrence, Kansas, the relative heaven and description of the churches are the contractions. A.L. Lull, of Lawrence, Kansas, the occasion being the anniversary of modern Spiritualism. Circles for the development of mediumship have been growned with marked success. Mrs.

Benj. Clem writes from Beaver Hill,
Tenn., that he is trying to open a mine
that was worked and closed by the Atlactians in the days when the old Lake

THE PROGRESIVE THINKER

We have been the more than the most the most them the most the most the most them the most the most them the most them

Herald, of April 22nd. That and the fact that Bishop Ireland is visiting President Cleveland repeatedly, to insometime, ere it is too late. here meet every Sunday afternoon and spend a couple of hours in conversation and song. With best wishes,

This season the questionable honor of greatest worker, and a good harvest would result.

Alas for the narrowness and unholigreatest importance and deepest prometing such a bill has fallen to the medium, is expected soon.

D. O. Wilhelm, secretary, writes that the Woman's Association of Progressive Workers were traveling and firmly restrained. When she greatest importance and deepest prometing such a bill has fallen to the presenting such a bill has fallen to the greatest importance and deepest prometing such a bill has fallen to the functionable gentleman from Calboun such as a greatest importance and deepest prometing such a bill has fallen to the greatest importance and deepest prometing such a bill has fallen to the functional promoted and deepest prometing such a bill has fallen to the greatest importance and deepest prometing such a bill has fallen to the functional promoted and deepest prometing such as a content with such an argument!

The moment a woman knows that the workers were traveling and the sole has a baseless falsehood.

Col., duly ordained John Slater, of San quietus and been laid away in the tomb.

The principal has and the sole has a property of the narrowness and unholigrence and deepest prometing such as fill in the greatest importance and deepest prometing such as fallen to the greatest importance and deepest prometing such as fill in the greatest importance and deepest prometers in the greatest importance and d

new bodily form at the next session!

This time, it is to be hoped, the re-incarnation will be the last of the series—that the vitality will be so knocked and shaken out of the monstrosity that there will not be so knocked and shaken out of the monstrosity that there will not be so knocked and shaken out of the monstrosity that there will not be so knocked and shaken out of the monstrosity that there will not be so knocked and shaken out of the monstrosity that there will not be so knocked and shaken out of the monstrosity that there will not be so knocked and shaken out of the monstrosity that there will not be so knocked and shaken out of the monstrosity that there will not be so knocked and shaken out of the monstrosity that there will not be so knocked and shaken out of the monstrosity that there will not be so knocked and shaken out of the monstrosity that there will not be so knocked and shaken out of the monstrosity that there will not be so knocked and shaken out of the monstrosity that there will not be so knocked and shaken out of the monstrosity that there will not be so knocked and shaken out of the monstrosity that there will not be so knocked and shaken out of the monstrosity that there will not be so knocked and shaken out of the monstrosity that there will not be so knocked and shaken out of the monstrosity that there will not be so knocked and shaken out of the monstrosity that there will not be so knocked and shaken out of the monstrosity that there will not be so knocked and shaken out of the monstrosity that there will not be so knocked and shaken out of the monstrosity that there will not be so knocked and shaken out of the monstrosity that there will not be so knocked and shaken out of the monstrosity that the same shaken out of the monstrosity that there time meet. Let the thing be killed, DEAD-dead beyond any hope of a future resurrection.

That is the work Spiritualists have now such a thorough manner that not only will the bill be dead for all time, but legislators and political aspirants will be made to feel that they, as politicians, will be dead and damned if they shall undertake to enact any such proscriptive legislation into statute laws for the persecution of Spiritualism.

Spiritualists are entitled to the same

legal rights and privileges as Methodists, C. H. Gates writes that the First Spir-passages of sarcasm, pathos and elo-ticalist Society of Kansas City, Mo., has quence.

Men say the pinnacies of the churches point to heaven; so does every tree that buds, and every bird that rises and sings. They say their aisles are good for worship; so is every rough seashore and mountain glen. But this they have of distinct and indisputable glory, that their mighty walls are never raised, and never shall be, but by men who love higher spiritual plane. recognized of mediumship have been crowned with marked success. Mrs. Lull is the first speaker they have had. Her lectures and improvised poems are all that could be desired, and her psychometric readings and tests are remarkably correct.

But this they have and mountain glen. But this they have the property of t

Superior copper mines were worked. He has four other such places located in the mountains, and promises to write us something about what he has discovered.

The canon have a superior copies to write us something about what he has discovered.

The canon have and the codes of Justinian shall have due honor and reign at the universities, but Homer and Virgil shall not therefore be banished. We will culture the codes of Justinian shall have due honor and reign at the universities, but Homer and Virgil shall not therefore be banished. We will culture the codes of Justinian shall have due honor and the sine but with Mrs. Maggie Waite, of California, who has been serving the society at Anderson, Ind., during April, can be engaged —Balzac.

President Cleveland repeatedly, to influence, or try to induence him to appoint a certain Catholic postmaster of
the great city of Chicago—is very suggestive. It seems as if the liberals and
Christians of the sects would wake up
sometime, ere it is too late. The friends

The Schede of
modern times, however, proves such an
ildea ridiculous. A devoutchurchwoman
of my acquaintance made an unfortunate
marriage. She was obliged to return
the covers that dod created
the covers that surfudned them. What
kind of a life or education was this for
the overstant was this for
the created it is too date. The friends
the covers that dod created
the dod created
the covers that dod created
the created the limit do not not then the subtract the covers that dod created
the created that t

Col., duly ordained John Slater, of San quietus and been laid away in the tomb Francisco, Cal., as a minister of the gospel of Spiritualism, in appreciation of the Capulets—to be re-incarnated in a soon she escapes from this menacing species that bear some resemblance to and three o'clock in the morning led

"astral body" or even a "shell" to haunt this truth be thundered forth. It ought the hipparian and just before the horse, to form a part of the moral training in which show the final transformation. Taphies, but I say to every old, carping to form a part of the moral training in which show the final transformation.

on hand to do. They should do it in few in numbers compared with the vast ought to be thousands of these interme- would have acted." few in numbers compared with the vast ought to be thousands of these internet army of selfish, fashionable wives who diates to one of any distinct species, and do not want to be troubled with childanimals should keep on transforming denouncer, point to the martyrdom and run of these two lives and say: "Behold the fruits of Spiritualism!" To any medical assistance becomes more plenti-ful and skillful in this especial line. If the hog were an extinct animal the who dare to say this, I answer back: SHE PAYS AN AWFUL PENALTY.

I have known women who committed this crime over and over again; and I never met such a one who was not hardened in heart and face. There is something about it which destroys the moral fiber of the mind, even when the woman does not believe her embryo

ing maternity in this way if she could not in any other, but my experience proved to me that I was committing a double sin; I not only destroyed a life, but I ruined the moral nature of the

On two cocasions forms came from the cabinet while the medium formed one of the cabinet while the medium formed one of a fatheries celled. It was not difficult to the spirit rappings, the circle outside. Finally, Dr. Henry Stames Donovan, treasurer; J. W. Dennis, J. J. Grant, and Samuel Newman, investees.

C. F. Holland, of Weston, Wood Co., the holl of the cabinet while the cold from anticizing got a message in telegraphy, in French. Only desires the help of some good lecturer who will come there and delivered source, and help to organize. He thinks it is a good fleir for a live and earness worker, and good harvest would result.

She had purchased surgical skill to add her responsibility in the time of a fatheries celled. It was not difficult with her religious views it was difficult to understand her temptation, but with her religious views it was difficult to understand her temptation of an individual and paper cetenably standing to high the cabinet while the medium formed one of a fatheries celled. It was not difficult with her religious views it was difficult to understand her temptation, but with her religious views it was difficult to understand her temptation of an individual and paper cetenably standing to hour, year in and year out, sometimes is a myth inherited from barbarians, and the mechanical theory originated hour, year in and year out, sometimes and to free her from the responsibility in difference of ill ferom which ill is imparted to match the religious views it was difficult to understand her temptation, but with her religious views it was difficult to understand her temptation, but with her religious views it was difficult to the relations, which will ultimately make the act.

When the cabinet will be dead of commit the care which when the proportiate to their age and to free her from the responsibility in the cabinet will be advancing to high great world and the mechanical theory originated in the cabinet while the medium highly and to the great world to did her in countered mechanics of t

From every pulpit in the land ought what has become of the animals since write of what none knew better every young ladies' seminary.

There are no such animals—they have critic of these two poor creatures expensed women who commit this crime are be, but if Darwinism were true, there place and see how much better you

> Darwinian might easily say that the hog was the ancestor of the goat, but craft!" that which for eighteen centuries this would be a crazy assertion if there has stamped out with fire, sword, blood were nothing intermediate between the hog and the goat. Equally crazy is the assertion that the monkey was the ancestor of man, when, although skulls probably a hundred thousand years old cles through spiritual gifts, and at last probably a hundred thousand years old are proserved, not one approximates the monkey type. Man and monkey were always as distinct as hog and goat. Darwin himself was aware that his theory needed additional facts, and hoped they would be found, but why does Nature give all her facts against alleged founder of Christianity? Way, Darwin's hypothesis and none in its favor? The truth is, that Darwinism in any age has been done to death by is the natural swing of the pendulum—the reaction of the human mind against until at last, when the gates of the spirthe reaction of the human mind against until at last, when the gates of the spirtheologic fictions toward a Godless and itual world are opened, and the spirits of

quently unsetties her reason. The lower order of woman, with dulled moral perceptions and coarse-fibered feelings, may pass through it again and again may pass through it again and again and continued on 8th PAGE

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which seemed to be satisfactory. It was wretten that the reading were fine, but from elecutionary and dramatic both from elecutionary and from the door, or for the crowing as full mill inherit, and yet the woman who prevents the life of that germ from match for the progressive broads and prove the provents the evolution of the crowing as full match and more than a full mill make the effect of the crowing as full match and more than a full match and more than a full match and more than a full match followed her return was not wholly due to mental agitation, nor was her escape from maternity accidental.

She had purchased surgical skill to is a myth inherited from barbarians, bet, to the spirit rappings, hour after the control of the control

double sin; I not only destroyed a life, but I ruined the moral nature of the mother. I have been shocked at the degeneration of good women who escaped bearing offspring in this manner. I believe the repetition of the act several times slays the soul and fits the woman for almost any depravity."

It is a pity we have not more physicians of this kind. They would be of vast ald to humanity in its growth toward a higher spiritual plane.

I have personally observed many women whom I knew to have perpetrated this crime, and I have remarked that the one of fine instincts and sensitive feelings is made a physical wreck for years by one experience, even though she may feel herself justified in what she does, but there is a distinctive shock to her higher self which not unfrequently unsettles her reason. The lower order of woman, with dulled moral percentions and coarse-fibered (cellings and coarse-fibered) (cellings) (celli

conditions to be observed retain to the per-

rase, let the members meet wan so you succeed.

For any person, but a circle sitting for mutual dement should never admit persons addicted to bad
a strongly positive or dogmatical. A candid inmy spirit is the only proper frame or inful it
to sit for phenomena, the delicate magnetism of
the is made or marred as much of mental as physidifficus.

th to six for phenomena, the delicate magnetism of its made or marred as much of mental as physiconditions.

Introductions a much of mental as physiconditions, president and the voices of spirits or the monitional expirit within us, and should always be followed unless suggestive of wrong in act or word. At the aling of the circle, one or more are often impressed hange seats with others. One or more are impressed hange seats with others. One or more are impressed hange seats with others. One or more are impressed hange seats with others. One or more are impressed hange seats with others. One or more are impressed and piedge each other than no offence shall be taken ollowing impression to write, speak, Mng. dance, satronian pression to write, speak, Mng. dance, satronian pression to write, speak, Mng. dance, satronian processa nny mind present, follow it out fully. It has a meaning if you cannot at first reads. Never feel burt in your own person, nor ridiyour neighbor for any failures to expresse or diser the meaning of the spirit impressing you. It is control is often decicleut, and at first impressing you. It is control is often decicleut, and at first impressing you. It is on the present of the meaning of the spirit more experienced; and the in control is necessary for spirits as well as take. If dark and evil disposed spirits morities to hever drive them away, but always strive to the them, and treat them as you would mortals, unlaminer circumstances. Do not always stribute thoods to "tying spirits," or deciving mediums, y mistakes occur in the communical or which you not always to aware, in the communical or which you not always to aware.

In the communication of the communical or which you not always to aware, in the communical or which you not always to aware.

ek the spirit circle in a trivial or deceptive

There, and these only, have you cause to fear it.

Then, and these only, have you cause to fear it.

Er permit any one to sit in circles who suffer
it in health or mind. Magnetism in the
it such persons is a draw, which operates permiy, and should be carefully avoided,
ry seventh person can be a medium of some kind,
even developed through the judicious operaof the spirit circle. When once mediums are
developed, the circle concetimes becomes injury
them. When they feel this to be the case, is
to offended if they withdraw, and only use their
is other times and places.

persons are subject to spirit influence and guidbut only one is seven can so externalize this
ras to become what is called a medium; and iet
r be remembered that trance speakers, no less
ordinus for any other gift, can never be influby spirits far beyond their own normal capacity
sarras of the loteligence rendered, the magof the spirits being hot a quickening fire, which
we the brain, and, like a hot-house process on
forces into prominence takent powers of the
but creates nothing. Even is the case of merely
late speakers, writers, rapping, and other forms
at mediumship, the Intelligence of the spirits is
racity abaped by the capacity and iddorparasite.

HEAVEN'S GREETING TO COLUMBIA.



From the Sphere of the Poets. BY MRS. CORA L. V. BICHMOND, MEDIUM.

A Sermon in Song Delivered Before the First Society of Spiritualists at Chicago, Sunday, April 23d, 1893.

[Copyrighted by Mrs. Cors L. V. Richmond, 1853.] Then we will ask the poets dead-

O, thou All Infaity, God of worlds, God of systems vast; God of night and majesty;

Who ruleth and abideth first and last, Awakening from primeval gloom The suns that blossom within space; Awakening from antenatal tomb

All worlds and systems until they trace Their vast orbits of splendid light By manifold and woodrous might;

God, awakening the rose to bloom, Enkindling the lily's breath, Bidding the primal curse of doom Depart; o'ershadowing death With myriad forms of life and light; God of each form of beauty bright;

God of the streamlet and the sea; The winged winds that sweep afar; The mighty storm whose potency Brings strength and healing; every star And every sun proclaim thy praise; The atoms move responsive still,

Through each and all their circling ways Each form of life must best fulfill The purpose of Thy law divine, The wonders that in Thy kingdom shine.

God of the spirit and the soul, Of nations struggling to be free, Of powers whose divine control Are only found fulfilled in Thee,

Thou who didst send the mariner Over the trackless deep afar, Whom Thou didst guide to the land of her Who was to be named freedom's star;

Oh, God! receive the homage given From souls imprisoned here on earth Who strive, through freedom, to reach heaven, To win e'en here the heavenly birth.

Praises from all the blooming worlds; Praises from all the shining suns; Praises from all the wondrous seas; Praises from all the living souls Unto God, whose wisdom best controls.

PROEM.

Out of the body's small demesne, Ungarmented of time and sense, Aware of passing from the dense State of things seen to those unseen,

Ye may sometimes pass; for trance or sleep Alike are ante-chambers still By which the spirit's subtle will All secrets of that realm may keep.

Or on imagination's wings Ye mount unto that perfect height, And see the things, hidden from sight, Touching the spirit's unseen springs;

Still it is well—the body's need Is small compared to hunger deep That seeks for manna while you sleep And drinks the soul's nepenthe sweet.

Unto that realm, I say, ye may Pass sometimes; while in mortal guise Ye sit and dream that paradise Is hidden wholly from your way.

Bottly away from the mortal form, Passing as spirits pass through death, Keeping the fluttering human breath, To hold the body alive and warm,

Ye now may pass, and I will lead Where starry blooms in space gleam out, Where pure souls circling around about, On heavenly fruitage ever feed.

Encircled, girdled by fair seas, Are all the glory blooming sales; For there the Eternal Splendor smiles

More fair than bright Hesperidea. And we will mount, on wings of thought, Among the star-flakes failing fast, Until we reach a sphere at last

Of purest harmony outwrought. Within that region vast and far, Within that realm divine and blost, Obedient to the sonl's behast,

Ye enter where the immortals are; Those risen ones with starry eyes,

Who dwell in silence audible, Who drink at founts invisible, And feed on fruits of paradise. Tius lifted by a theme divine, We seek the Poets' home of bliss, Drawn thither by an angel's kiss, To ask a gift for feeedom's shrine.

Among those whom Apolo crowned,
When garmented with form of clay,
Those whom ye love full well to-day,
Remembering the songs enwound

Close to your hearts, for from them came With wealth of incense fully wrought From the fair realm of perfect thought, The censers of truth's hallowed flame.

And feed on heavenly dews instead Of dust, and drink the drops of the skies, Heaven's nectar of her lily flowers, Do they see aught in this world of yours-

Dead to the mortal sight, you know— Who live where heavenly blossoms blow,

How seems it to them in paradise? Had the time ripened, had they been here To see the splendor all complete, What gift would they place at her feet, This land of yours on this glad year?

With speech that bath no need of sound, I said: "If still upon the earth You touched the hand of mortal birth, And knew the themes that gird them around,

Or being dead, as earth worms say, What do you, looking from the skies, Gazing from out your paradise, With larger vision and brighter day,

"And lately feeling all they feel, Knowing what passes there below, Pulses and heart-beats that, fast and wlow, The measure of human life reveal,

What would you say, or write, or sing, Now that it is the jubileo Of a vast nation named free-What would you to her altar bring?

"Columbia needeth her poets dead-Nay! needeth her living poets' song, Waiteth and yearneth; ye belong Unto her living soul instead."

As a million birds at eventide; As vespers, sounding soft and sweet; As murmuring waters mingle and meet, So doth their answer toward us glide.

And I bring, as a messenger, These gifts of love from out the skies, These songs from the poets' paradise, Placing them at the feet of her,

The fair land, whose name must be Like his whom we honor to day-Columbus. May thy starry way, Columbia, prove thee blest and free.

THE SPHERE OF LONGFEL-

LOW.
As we draw near, 'tis a poet's breath,
As charmed as the breath of spring,

Who quaffs his fill of life o'er death, And ever drinks where marmoring Waters pour crystal along the way, Gladdening all the earthly day; A poet who loved your country so That from the cast unto the west He garlanded in sweetest song
The flowers of truth, and with the best

Strewed all the way to heaven along. "What dost thou say, oh, Longfellow! For the land beloved by thee so well? (She ne'er forgeteth thee below.) Oh, weave again thy song's sweet spell, To robe her with on this glad year

When all the nations worship here!" With a smile all lighted by pure love, With the larger aura of the soul Crowning him with splendor from above, There came a sweet voice, whose control Was mellowed by the sphere of light

That had received him from the earth: I crave but one blessing; no height Is mine, but far from human worth That should sing of Columbia's reign, I only sing of the sweet strain And wondrons windings of that way

That brings about this perfect day. And thus he sung: "Had the full measure

Of earthly years not yet been mine,
Had life's full and complete treasure
Not been gathered, and the wine
Pressed from the vintage where I trod
Ere yet my spirit, in light of God,
Was caught to this high, wondrous state;
Had I been there 'mid those more great, One song I evermore would sing-The song for feedom, whose chaplet I bring. May it crown her utterly and evermore;
May it crown her future; may heaven pour
Her richest joy upon this land below
That I loved best—my earth cradle, you

"We fain must turn our eyes earthward to see What comes to the land, people, society, Which we have known and loved and honored

Even though we dwell in regions blest and fair; And this fairest of sea-girdled lands— This illy among all lands of the west, Stretching forth her petals as golden bands

Brightening ever 'neath the sun's beheat;
This land so well beloved, so long
Estranged from perfect freedom's light,
We fain would sing her a perfect song
In the realm wherein we now must seek, With all our soul, with all our might, For more of freedom's power to speak;

This land bordered with palms along The windings of the southern shore Girdled with pines in the north, whose song Is like the soul-sea evermore, Whose rivers, widening from streams,

Sweep out on vast plains and valleys fair-This land I praise her bounteous themes, Her east and west and liverywhere. Nature hath set her seal of perfect light Upon her, and she grows more bright Neath the unfolding beauties of that day That gleams for freedom's victory alway.

I will not the saddened scenes recall, Of wrong and sorrow in the past; Not the shade of slavery's dismal pall, Nor the bitter wrongs she hath once cast

Upon the red man, but will say to her, Thou land of all lands 'neath the sun, For now freedom once thy crown bath given And poured its splendor from the fairest ones,

I sing this song-that out of beaven Freedom forgives thee of all wrong And shrives thee for thy sins once made For oppression that cometh from the strong, For the dark power that hath once o'erlaid Thy brightened beauty, once hath made a abroad,

Woven in red blood; for the deep and loud Moanings of anguish and despair, The cerements of darkness everywhere.

"Now do I see thee rise as from the seas; Four hundred years have crowned thee with their light,

And far beyond the famed Hesperides I see the dawning glory pure and bright, That circles with thy light around the world, Thy banners and thy freedom bright unfurled.

I see where all thy rivers meet the sea, Where thy springs meet the mountain heights, And that there meet as songs at even,

In one deep hymn of glad humanity. Victorious the anthem that is given, I hear thy praises from anear and far, Like light that scintillates from star to star.

'And oh! as if a voice from out the soul Spoke such prophetic words for thes, my thought

Turns eastward to thy beauty's sweet control, And this the picture in my fancy wrought: THE SPHERE OF TENNYSON. I see thee, thy white sheltering arms

Far o'er the sea extending; Thy manifold rare charms With all the nations interblending. I see thy prowess on land and sea-

Not from war, but that sweet victory That cometh born of peace and love, That human brotherhood may best approve. 'I do see thee arise and say:

The land is best, brightest, most blest alway That giveth most unto humanity, That builds for freedom, is one with liberty.

His song merged into silence, the sweet speech Scarce awakening a vibration, and another came Who seemed, with all his power of thought, to reach

Toward the victory whose blessed flame Hath met and mingled in freedom's light Loved memories that ever move. and name.

THE SPHERE OF WHITTIER. For whom the banners this year are hung, Ye saw him who, in the autumn time of life, was crowned as leaves

Are crowned with glory bright, or, like the ripening sheaves That beyond all of tempest or storm, grow

ever fair; Whose lowly ways of life and love proclaimed

in rare And simple phrase the freedom that he most Might be the poet's mood, might Tennyson's

loved below; But whose songs were as sweet as the mur. But then he smiled, and in a sweet, calm way, mur of brooks that flow Uplifted his spirit to me. This he seemed WALT WHITMAN'S SPHERE.

Beside the meadows and through the wood, Or as flowers that grow in the solitude When winter's shadows are past, and lo! it is The feeble lamp of earthly flame spring; I said: "For her what would thou, oh! poet,

And then, with gentle mien and downcast eyes,

As though scarce awakened from the new surprise

Of the clearer vision and greater soul, There swept from him to me this song's soft roll:

Because, nurtured among storms of the sea, Because rock-bound the mariner came; Because, with hearts beating for liberty, Man first sought her, so should her name Be more approved, more adorned and blest; And so I sing for freedom, because that is

best: I sing for the land that is named Freedom's Own-

Not always her own, but her own yet to be I sing with the voice of the river's sweet tone, When it wideneth on the plain far toward

I sing with the sound of brooks murm'ring and streams

That water the mosses and ferns on the shore;

sing with the sounds of many sunlit dreams, That along the winding paths of time may pour Their light and mellow glory o'er my heart,

The wonder of this blessed land to impart.

'I sing of him who, with fair soul of prophecy And vision intent from the spirit spring, Foresaw the mighty message for humanity, The new land the sea encircling;

"I sing of him who, breasting storm and wave, Knew that beyond the Pillars of Hercules There was the power of light and love to To bring him, perchance, to the Hesperides, Or to fair islands of the opening sea,

A thought extending far to futurity. "But, ah! he little knew the grandeur lent

Unto that world all undiscovered By what power his fruil tark was sent Across the sea, by faith and knowledge He knew not, nor fully understood The wondrous purpose of Infinite Good.

Thy paths, my feet of earth were led

Along thy way, but many a child of God; I saw with feet that were blistered,

Hearts that were weary and hands bound

I saw blood red seas that flowed between

Man bladeth man his power to prove,

Nor speak, nor know that aught is nigh,

Human hearts and God above,

not move

light

more,

the wood

monody

bestow.

home,

love,

And I said: "Hadst thou sung

At first the quiet that fell between

For the land over the sea,

liberty?

spirit win.

to say:

With tollsome chains, and gyves enwound.

and thou, Columbia, powerless to intervene;

and thou wert but the land and sea and sky

Have as the spirit moves and guides,

I sing thine innocence, I twine thy brow.

I see thee smile beneath the heavens of blue

Thou, fairer than all fair lands, most bright

With alumbering hills upon the southern view,

That reach the skies-yes, I proclaim thee

But thou wilt fairest be; I'll sing thee ever-

From thy northern borders to where outpour

Whence circling and pervading thee

Thy mighty rivers in the southern sea,

Then I will sing of thee more praise

When all along thy wondrous ways

Than ever poet has thought or sung,

Bright'ning banners of peace are hung, The symbols of light that give

'And then from all the bending skies

I weave praises, from the joy of paradise,

That one seeks when wishing the solitude,

And saw a poet, in a tower; around a

And hidden majesty and power seemed to

Full of aweet memories, with past joys elate,

To change or make more light his solitary

Was not companionless—there were forms of

What would thy tribute have been for

Made me feel that in silence alone I'd seek

That for every thought that within had been

No sound or poem could ever speak.

could not understand what far within

TENNYBON'S SONG.

Burned low, the oil was well nigh spent,

I was besought to sing thy fame

As was belitting; the beheat

To garland thee with wealth of song,

To crown thee, daughter of the west,

Came when my muse had wandered long,

When other breezes fanned my brow,

From viewless isles and unseen seas,

Mayhap from the soul's Pleisdes,

'Ah! who shall sing of earthly lands,

Even of the people best beloved, When by his side the beckoning hands,

The forms long lost to sight appear,

The soul, love-famished, leans to hear

Leans out across the bars of sense,

That nothing of the earth could hold-

Could longer keep the spirit bound; The old, strong kingdom, newly found,

So weary of earth dull demesne,

Conquered me, won with love untold

"Ah! to thus burst from human clay,

"Ah! this is what I fain would sing-

Of the triumphant life of death, The wonder of this boundless breath,

Of death, and 'tis the same alway

The kingdom of the Eternal King

To be the same, yet not the same; To know heaven by the dearest name

So eager for the fuller scene,

So urgent to be hastening hence

They gleam along the nearing shore, The death-stilled voices speak once more

Even of the land the most approved,

Columbia:

Columbia.

(Columbia)

(Columbia)-

(Columbia).

(Columbia).

(Columbia);

(Columbia);

Of soft waves everseemed to ebb and flow,

But the poet dwelt within his lonely state

Between the anthems sung from worlds afar,

Until thou art blest, Columbia, from star

All nations and people the freedom to live.

There shall be bondage never-never more.

With river-girdles and belts of dazzling

The thing that man acts on; thou didst

Hut since with clearer visioned eyes, A greater love for all things fair, Knowledge of all things as they are Newly revealed, with new surprise

(Columbia) Oh! fair earth land, I turn to thee, Now do I praise thee, for my footsteps trod Placing my tribute at thy feet, Where all the waves of oceans meet, Where all winds chant of liberty, Columbia

> I sing in praise of thy maiden grace, Ere yet the daring, trusting soul Of him who saw thee as his goal Could learn the watery way to trace, Columbia;

I sing in praise of thee when still The virgin forest, dim and vast, No shadow of the white man cast_ Unfettered was thy guileless will, Columbia;

plifted by the power beyond, blameless west I sing in praise when thou wert blent In the great nations family-Thou, only conquered to be free, To forward bear heaven's intent, Columbia;

'I sing thy praise when womanhood Crowned thee with jewels all thine own, Throned thee above our Albion's throne, Across the majesty of mighty mountains there And made thy greatness understood, Columbia;

> I sing thy praise when o'er the seas, With argosies unto thy shrine, Each kingdom adds its stores to thine, Its people borne by every breeze, Columbia;

When every land beneath the sun Brings tribute to thy crownless state, Is greater far that thou art great, Victorious for thy conquests won,

When warships hasten to the west. Muzzling their grim, flerce throats of war With olive wreaths borne from afar, Striving to show who loves the best, Columbia;

·I sing thy praise, for prophecy Of what my heart sung long ago, Repeated oft in throbbings low, The world's hope in thy liberty,

Then there seemed ways lonely and dark, like ... For what the nations pause to see, And what thine empire must fulfill-The mingling in one mighty will I passed beside a scene close to the sounding Of people wise, and just, and free, Columbia:

> I praise thee for a grand ideal Not yet attained, but almost here-A kingdom roled above all fear, A brotherhood thou shalt raveal, Columbia:

A hope that bids the nation rise, Foretelling of a world most blest, Never thinking whether time or death had Circling the globe from east to west, From west to east—a paradise, Columbia:

> "Mingling of products of all lands, Until each shares the other's weal, Until the woes of each reveal Fulfillment of love's blest commands, Columbia:

"Sharing of all the wonders wrought By msn, the master of all things, From sources whose discovered springs Are proven to be the realm of thought, Columbia:

For this, oh! poerless, wondrous west, Ob, land of prophecy divine! I place this tribute on thy shrine, This heavenly garfund on thy breast, Co ambint

And then there swept into my soul

Something so wondrous; it was like the sea, Or like the waves of a heart that seemed to roll

And toon glad yet templifreeneds.

And toon glad yet templifreeneds. And toss, glad, yet tumultuously.

When, with fair praise and kindness blent, There stood one who was like a mountain height Or a grand tree, grown not hoary, but strong, Fall of rapture and full of might,

That burst to death-triumph and to song. Walt Whitman poured his breath upon my soul,

And said: "Nay, how can one sing of earth When one is in love with death? For death is all potent and divine, A perfect rapture, greater than love or wine; Greater than the wonders of all the lands From a realm more dear, more fair than thou, Beneath the suns that shine. Aye, for death Is the light of suns, is the glory of the stars,

Is the life of all moons, is a wonderful divinity! HIS SONG.

"From beyond birth and death and all things mutable, The birth-world and the death-world alike eclipsed, absorbed, absolved!

The changeful become changeless in the

eternal change; The fixed become active, the old forever new; The moveless, moving shadow world, Bright with the efforts of mighty endeavor; The feeble, pulsing heart-throbs and weary

brain vibrations, Set to active rest forever, Stilled in death's rhythmic motion, Borne outward, onward ever by the infinite

all-purpose Not lost in the eternal, nor absorbed, nor soulforgotten;

But more aware, more prescient, more revealed and far more conscious. From billows of white light;

From surgings of golden glory; From the supreme splendor of death; From life that is liberty and love; From lapsing shadows of earth; From conscious mortal weakness; From urgent, eternal strength; From heights and depths measureless; From spheres ineffable in glory; From star isles of blessed calm;

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LEAFLETS OF THOUGHT.

THE DIAKKA.

From sun-spheres of surpassing peace, reet you, I sa'ute you.

loved thy mo intains, snow girt And fortressed with rocky walls and gorges; I loved thy vales murmurous and glad, With streams be adening to civers,

Thy rivers desp, wide, strong, turbulent, majestic. Thy plains sun-bathed for ages, Sand-billows waiting for verdure;

Holding, unfolding, predicting the Eden gar-Dearest, fairest sun blossom of all landsdens of the future. "The North I loved, clear-syed and full of Then as the voices from the stars frost-fires

(Thought burnt to a white flame by the flerce Thy South, dark-eyed and languorous, full of We cross the intervening bars,

voluptuous blooming. Fruitful and ever ready for the rebirth of the

Thy East, from south to north-coast washed by the Atlantic billows, Rock-cliffed or bay-encircled, with harbors safe

for commerce; Thy West, thy golden West, from Rockies Too freely, but, as in glass and Sierras,

To balm-breathing Eden slepes, lost in the Along the shadow'd time-encircled shore broad Pacific, Merged in the golden glory of the sunset The poets' songs, song in their blest sphere, splender.

"I loved thee, birthland, deathland of my Imperfectly we breathing the praise of her, body, for my spirit,

time-fruitage, Wearing earth-garments woven of thy won-

Breathing thy breath the while to hold my Souls are star-detained, on suns and worlds The world shall awake to wonder from the

abiding Of silence, and beyond all wrong and doubt, For the season or the cycle that is needed for expression,

From sorrows within and bondage without, There shall arise from this land the new land That freedom may be named, and love whispered to the darkness, Even as they say, the Lily-land of Liberty!

Till the shivering shadows brighten, and the stamp of the immortal Sets its seal upon the clay, and God's image is

revealed What else could I do but love thee, mother, sister, daughter?

What elsewise do but greet thee, hail thee, crown thee thus,

COLUMBIA?

"I have felt thy heart beats throbbing, pulsing, thrilling, pervading, enfolding; I have walked thy shores rock-bound, oceanwashed, cave-cleft, beached with shin-

ing, shimmering sands; I have seen thy forests. Pines of the North,

wonderful songs; Thy Hemlocks, solemn, dark, deep and sorrow-

Thy Firs and thy Cedars, thy Maples and Beaches and Birch trees;

Thy Oaks, strong and wide spreading; Elms, tall, graceful and intertwining;

I have loved thy forests.

"I have worshiped thy mountains—eastward And the White symbol of the liberty and westward and throned at thy heart; Thy rivers, vast symbols of life-giving veins; Thy rivers, boundless, unstinted, abundant, forever and ever o'erflowing; Thy lakes! inland seas that thy bosom encir-

cles.

That thou claspest and holdest enjeweled; Thy boundless prairies, thy plains, thy dry

Not barren, but waiting for all that the future Thy Red be the fellowship of human souls; shall bring thee;

I have seen thy grainfields, thy millions of Thy White the love of God, that ever controls. acres, Golden, ripened, forever and ever abundant;

Ready to feed the world if it hungered-Gaunt world, overlived and scantily nurtured; Starving, cramped, bound, fettered in dun-Feed thou the old, worn-out world with thy

new abundance. breath.

stained thee; Blood-washed, made purer and freer by thy 2 cents.

Espoused as my soul was to liberty, wedded, made one. If I held thee aloof, or seemed not to mingle with thee.

It was for this-thou wert bound unto slavery. But I saw thee arise; now my swift-sandaled ginning to end. The pamphlet contains 12 lecture in Little Rock to the train, and the When the Legislature undertakes to regu-

soul flies to thee, Beholds thee turn heavenward and soulward ten copies, 50 cents.

freedom's own.

Aye, the helpless ones they fly to thee;
Bruised ones are healed by thy sheltering, tender palms,

for the prophecy and fulfillment, for the crown the nations bring thee; Wear thy queenly robes and jewels, and thine own grace, for adornment; Drink thy fill of praise from the wine-press of

the nations: Let the songs and anthems rise, and the vast sea of song surge o'er thee, Upbear thee, and be to thee a joy and glad-

ness forever and ever! "My nation is here 'mid the stars, Suns that shine, worlds that make audible the pulses of light;

Earth mother, I love thee! Columbia, hall to thee! Thy people, all people are mine!

Anew do I pledge thee:

tive free:

So do I love thee,

is here

the homeless:

Strengthens the hands that toil,

So do the heavens bless thee,

COLUMBIA

The gates of pearly, roseate light,

Cloud girdled below and bright above,

Guided by the potent power of love,

Seemed to close softly from our sight,

That never lets its heaven glory pass

Of earth; we bear our treasures dear-

And we now become their interpreter,

Until in some fair century the spring

This land, whom to-day is crowned and blest,

Shall not be clouded with the winter's gloom;

RED. WHITE, BLUE.

Not for the red of conflict, war's fierce flood,

Nor the many tokens of burning brands,

Bright symbol of the power known above.

We take thy Blue for the azure dome of stars,

Whose rays cross in and through the azure

Of heaven, knows no shade, but is ever pure

All blended 'neath the light of Truth's great

That cometh when thy Red, thy Blue, thy White

Shall be the symbol of heaven's perfect light;

Shall be swept away 'neath the burning sky,

Thy Blue, Truth's blessed and unending goals;

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DSYCHOPATHY, OR SPIRIT HEALING. A

And all the garnered stories of banners laid

Away, that powers and kingdoms have

We take thy White for name of purity,

Blest symbol of all blessed things to be;

All colors and all nations merged in one,

All rays converging, meeting within thee,

Wherein the states are worlds and nations

We take thy Red, not for the red of blood,

Reflected, we come once more

and best

tomb

to be,

love.

inblent.

and bright.

made,

high.

ACCOUNT OF A SEANCE

As thy spirit is strong for the weak; shelters I had occasion to spend a night in Little Rock, Ark, en route to Stuttgart, and was enterlained by Mr. and Mrs. Pettilsone, the Gives hope to the hopeless, and sets the capmediums. It happened to be one of their seance nights, consequently I attended. It was a grand experience to me, as well as all present, and I desire to give a few particulars concerning it.

And Various Items of Interest.

Previous to the mediums taking their places outside the cabinet and in the light), a lady Seemed to grow dim, when the earthly day had brought and caused to be placed on a small table inside the cabinet a large quantity of rosebuds and full-blown roses. Soon after Once more we enter earth's o'erclouded the circle was formed, several excellent tests were given, both by Mr. Pettibone and his wife, During the giving of these tests, Mr. — most of the month of May and all of June most of the month of May and all of June she knows you, Mrs. Hull; she says her name is Mary-Mary Hull, I am Moses Hull's mother;" then the medium went on to say that from the upper part of the cabinet, holding a beautiful half-open rosebud. Mr. P. said: "Mrs. Hull, that flower is for you; won't you come forward and take it?" I immediately went forward, and when I took the flower I saw the whole hand, but no wrist, and the room was so light I could have told the time by my Tarrying with thee for awhile in the cycle for She throned among the nations the humblest watch; at the time I took the rose and saw the hand, the hands of the mediums were held by responsible parties, and afterwards, while manifestations were going on, in view of all You Pays Your Money and Takes present, the drapery, covering the hands of the mediums, was put aside, and while every human was exposed in the light, several hands were busy in the cabinet, handling the flowers, there myself and felt hands upon my head, (Ohio) Vindicator. back and arms, at the time the members of hands.

> in the room, except the musicians, were called mine, commencing over fifty years ago. Mr. was no one with me in the cabinet, and while ful people, who undoubtedly assisted in ren- the present day. dering the best of conditions. It was one of the most enjoyable occasions of the kind I had attended in a long time. There was no curiosity or impatience manifested on the part of the sitters, no silly, idle questioning; the music, consisting of mandolins and a viol, contributed in no small degree to the enjoyment of the evening. Of course, I know nothing of Mr. written was satisfactory and helpful to me.

I spent five days in Stuttgart, and delivered six lectures. On Sunday we held anniversary 'Neath the azure dome, 'neath the light on exercises. Every meeting was well attended, many came from a distance, some rode several miles from the country every night.

Stuttgart is a beautiful town, settled principally by Northern people, consequently it is in appearance like a Northern town. J. R. Alter, formerly of Iowa, well known by the Spiritualists in that section, has been the mov-Make unto yourselves an altar-not of ing spirit, as far as Spiritualism is concerned, lands, for they fade; not of kingdoms, for they in that town. Through his efforts, and Mrs. "I was born of thee, loved thee, tasted thy "God in the Constitution." By Robert G. Temple" in all the South. It is nicely con-Ingersoil. One of the best papers Colonel In- structed, is well furnished, contains an ample earnestly engaged in trying to get the present Thy odorous breath of pine lands and vine lands;

Thy breath of the wild-rose and the sweet. The breath of the wild-rose and the sweet.

Sister of my spirit for the freedom thou gavest; to earth as a spirit, and explain the mysteries odd Fellows Hall. The time was limited in that have concealed the theological deception the getting up of this meeting, but it was very valuable book. Price, \$1.50; postage, and paid for a string band on this occasion.

Unitarish Club." The first time in the history invited a noted infidel to lecture before them. The lecture is a grand one, and was received there.

The strong ones leap and fly toward thee,
And the enslaved ones turn through thee unto freedom.

The glad for the year and the day of thy great triumph;

The strong ones leap and fly toward thee,
And the enslaved ones turn through thee unto freedom.

The prophery and fulfillment, for the grown and fulfillment and fulfillment and fulfillment and fulfillment are grown and fulfillment.

The strong ones leap and fly toward thee, and fulfill the grown and fulfill the grown and fulfillment are grown and fulfillment. The grown and fulfillment are grown and fulfillment and fulfillment are grown and fulfillment.

The strong ones leap and fly toward thee, and the grown and fulfill the grown and fulfillment are grown and fulfillment. The grown are grown and fulfillment are grown and fulfillment and fulfillment are grown and fulfillment. The grown are grown and fulfillment are grown and fulfillment are grown and fulfillment are grown and fulfillment are grown and fulfillment. The grown are grown and fulfillment are grown and f

Price \$1.30.

PHILOSOPHY OF SPIRITUAL INTER of nearly two nights and one day, the 31st ult. humanity and to enlighten the world.

Columbus, Ohio.

W. S. CLEMENS.

Our first work in this city was on the oc asion of the anniversary celebration, a report of which has appeared in THE PROGRESSIVE

THINKER. Our work in Washington has been enjoyable in every sense. The meetings are held in one of the most attractive halls in the city; the audiences have been large, especially at night, and Mr. Hull's discourses are always received with enthusiasm. I have participated in the Sunday meetings, also given a course of six veek-night lectures in Wonn's Hall.

In addition to the Sunday meetings, the society holds a weekly social in Wonn's Hall; the speakers are always expected to take part in this meeting; it is always an enjoyable occasion, and assists in building up an interest in the society.

In a few days I shall reach home, after an there. We start for Eastern camps in July; the prospect now is that we shall have a busy

she was anxious to get to me. Just as he was formation concerning my fall and winter programme, but I am not prepared to give an answer now. I have had numerous calls to return to Texas, and may do so, but shall not decide at present; I will keep my friends posted through the papers, and they can correspond with me accordingly. I would like to make engagements in New England a part of August and all of September. MATTIE E. HULL.

Washington, D. C., April 24th, '93.

Your Choice.

"Pleasant be the eternal rest of the eterna life of John M. Webb, gone to the solemn and treating those who in turn went into the test of that bourne from which no echo cabinet. I say what I know, because I was reaches this mortal shore."-Youngstown

To THE EDITOR:-The gentleman referred the circle were called forward to examine the to in the above item, and who is so summarily disposed of by the newspaper that he so ably During the evening, I think that every person edited for many years, was an old friend of Oh! thou banner waving out to all the lands, forward, received flowers, accompanied with John M. Webb was a model gentleman, and tender communications, many of them con though he may not have known that he could taining positive tests. When I was in the return to earth and communicate with his But for the red of strength, fellowship and cabinet, the table on which the flowers had relatives and friends, there are thousandsbeen placed was gently moved from the center yea, millions of us, who do know it, and are to the farther corner against the wall. I was getting almost daily evidences of the utter pushed forward by some unseen power, with falsity of the assertion conveyed in that paraso much force I could scarcely stand; there graph. The amount of "infidelity" in the world is alarming. Our friend no doubt had I was there every hand in front of the curtain "the benefit of the clergy" in his latter days, was exposed, including the mediums'. Every and was honored with a Glarge and respectcommunication given on that occasion was of able" funeral as he deserved; but from an inwaving, sighing singing;

In one strong bond of peace and good intent; a high order, and calculated not only to continuate acquaintance with him of many years.

The sole but to elevate and inspire the thought. sole, but to elevate and inspire the thought; duration, we know that he had no feelings in the circle was composed of refined and thought common with the modern church business of

"Faith, charity and love,
Humility, forgiveness, boliness,
Are words well-lettered in their Sabbath creeds:
But with their lives they write as plain revenge,
Pride, tyranny and lust of wealth and power
Inordinate, and lewdness unashamed."

Some of them may think me severe on the creeds, but the creeds and their abettors and Pettibone's seances in other places and on sympathizers, the secular press, court oppoother occasions, but the one of which I have sition when they espouse such erroneous doctrines, and flaunt them in our faces.

C. H. MATHEWS.

THE OHIO BILL.

Some Reflections Thereon.

I see in the Light of Truth an article in regard to the license law of Ohio. It goes on to say such a law has been in force some nine years in Ohio, and no bona fide spirit medium has been prosecuted, but the law was intended to reach some other subjects. What was the pass; not of the earth, for it shall not abide forever, but of souls, baptized in the light of God's love. Amen.

| Amen. | In the town | In t Bruck bill designates, why was Mr. Bruck so

There is something about the whole affair that should be analyzed and given to the peo-Thy breath of the wild-rose and the sweet-scented clover-blossoms;

My mother wert thou, and my sister thou art;
Mother of my body, born of thy beauteous earthform;

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"Antiquity Unveiled," communications from ancient spirits. Appollonius of Tyana, the Jesus of Nazareth, St. Paul and John, the Jesus of Nazareth, St. Paul and John, the Stuttgart, and addressed a large audience, in Stuttgart, seers, and there are impostors, as no fair-minded Sine stained at first as slavery bound thee and of the Christian hierarchy. 608 pages. A pronounced a success. Mr. Pettibone engaged of the world. I don't know how the Legislature of Ohio is going to reach these impos-I made the acquaintance of many good tors, unless it legalizes the genuine mediums "Ingersoll's Address Before New York Spiritualists the two evenings I spent in Little and appoints an examining board under a Rock; it is a good field, or will be when the State law to have all mediums examined and of the world that a Christian Association ever friends are organized for work. They were given a diploma to practice, to be hung up in taking steps to obtain a charter when I was their office or home in a conspicuous place; then fine the impostors and mounte-banks who

tpages, beautifully printed. Price, 6 cents next morning found myself in Memphis, where late and pass laws for the benefit of the pubten copies, 50 cents. For sale at this office. I had promised to stop en route to Washington lic, there must be a discrimination made; "The Religion of Man," by E. D. Babbitt, and deliver an address before the Theosophical when "clairvoyant and seer" are mentioned Beholds thee arisen, redeemed, set apart for freedom's own.

M. D. This is a most excellent work, replete with suggestive thoughts, and calculated to about by Dr. Harry Lynch and his wife Allie head and front of Spiritualism; then for Spiritualism to the readers of the interest and instruct. Price, \$1.25; postage, 10 The demand for "The Priest, Woman and Spiritual papers), and although the so-called seer, what can they substitute in their place? Confessional" in the German language has "Theosophists" think they oppose Spiritualism. A medium is a person whom the Spirit-world

low. The Voices contain poems of remarkable beauty and my effort. I knew at best, when invited to healing mediums, trance and test mediums, speak there, I could but drop a few seed-thoughts, which I hope have taken root, and Spiritualists will acquiesce in this movement room where I had met so many genial spirits to the train; Dr. Lynch and wife accompanied me, and after a few "good-bye" words I was islature will send that it is enforced to the letter. Then there will be no use of a bill to regulate the practice of medicine. So I hope the Legin their germination may help others to work and be glad that such a law is enacted, and to the train: Dr. Lynch and wife accompanied me, and after a few "good-bye" words I was once more on the train—destination, Wash-law to protect good medicine. So I hope the Legislature will consider this matter, and pass a law to protect good medicine and clairvoy from and eliminate all frauds and pretenders from

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This spirit address was read by me before the New York Carnegic hall Spiritual Conference, and also before the
Brooklyn Spiritualists in Jefferson hall
on their anniversary day celebration.

Regarding the Marc Anthony address
as a writing of especial value and historical importance. I am particular to narrate the manner in which the paper
came into my possession. Its significance and adaptability to the occasion
which called it forth, I shall certainly
refer to on another occasion.

In the brief introduction which I made
to the public presentation of this brillight regioned and masterly address.

The material discoveries, acquisition and
enjoyment in the last fifty years far beyoud the conception of the most advanced and enlightened minds of the
hast century.

Friends, mortals, Spiritualists! This
is, indeed, significant, and under spiritiguidance what does it not promise for
the future? It promises a development,
a progress and attainment in the next
century such as you have at present no
mental capacity for conjecturing.

To the Fox Media, through whom the
manifestations of departed spirits were
first made in our day and age, the world
owes a debt of gratitude which can
never be paid.

The through the hard of the grave have been
dissolved in the warmth af an uninterrupted, filial, parental or other affection.

And in fine a truth which reveals that
mortal life is but a temporary phase of
existence, whose limits are the condition
of animal indulgence; that the sequel,
that the horrors of the grave have been
dissolved in, the warmth af an uninterrupted, filial, parental or other affection.

And in fine a truth which reveals that
mortal life is but a temporary phase of
existence, whose limits are the condition
of animal indulgence; that the torrors of the grave have been
dissolved in, the warmth af an uninterrupted, filial, parental or other affection.

And in fine a truth which reveals that
mortal life is but a temporary phase of
existence, whose limits are the condition
of animal indulg

and as legibly as can be done by the type-writer. This manifestation is com-monly called "independent spirit-writ-

matter prehistoric, doubted by many, and known only through some records spirits of any other age or era of the world's history. We give the Atlantian spirits appreciation and recognition because we know, with the certainty of a demonstration, that they are just what they declare themselves to be; and, because whin a knowledge, power and purpose that for its utility and beneficence cannot be exaggerated.

Orondo says: "One of the principal sources of wealth of the Atlantians were mining industries, and the occupation had been elevated to such an art that mineral resources were developed in a matter prehistoric, doubted by many, and known only through some records valuable paper. We thought the Onion trouble all over, but on reading your last issue something worse has taken place, so we will not delay in lending a helping hand to aid the good cause. It was in your city a year ago and at received through the coupacitors of the European and American shores of to-day, but its sway extended to countries mostly around the globe, cannot be exaggerated.

Orondo says: "One of the principal sources of wealth of the Atlantians were mining industries, and the occupation had been elevated to such an art that mineral resources were developed in a matter prehistoric, doubted by many, and known only through some records to read thought valuable paper. We thought the Onion trouble all over, but on reading your last issue something worse has taken place, so we will not delay in lending a helping hand to aid the good cause. Is also enclosed five dollars. We trust you will deliver it to the party that most needs it. I was in your city a year ago and at recognition of the European and American and recognition of the European and American continents.

I was in your city a year ago and at rended some of the meetings, which was a great benefit to me. I hope we have Spiritualists enough to defend the good cause. I sincerely hope that I may some day take a step further, so I can return the good I have received through your paper. A type

possible, nay, is it not probable, that the knowledge of the past—in science, history and art—will be revealed to the present.

CHAS. R. MILLER.
2481 Atlantic Ave., Brooklyn, N. Y.

and have prepared for the occasion by inviting an ancient spirit to write a few believers in the spiritual phenomena. Today such believers are numbered by the million; and media for every phase on the Tuesday following the Friday, on the Tuesday following the Friday.

The manner unknown to your age.

Before closing this communication, a word of encouragement to those brave souls who are manfully battling for the spoken with the child invisible to others, and what a tremendously moral of spiritual manifestation are numerous functions.

Total and the prepared for the occasion by inviting an ancient spirit to write a few believers in the spiritual phenomena. Before closing this communication, a word of encouragement to those brave souls who are manfully battling for the truth, which has been revealed to them, others, and what a tremendously moral of the propagation of the propa when the remains of Margaret For-Kane in every community—thus demonstrat-through the varied part for the most obsurate that the when the remains of Margaret For-Kane
were carried to Green wood, the funeral
address was written, a copy of which I
send you.

This spirit address was read by me beregion and the last diffy years far bediscoveries, acquisition and
the community—that demonstrate that the
und manifestation, a truth synonymous
with the undying ages of time, whose
with the undying ages of time.

I would the undying ages of time, whose
with the undying ages of time, w

monly called "independent spirit-writing," but the spirits of our circle call it "thought materialization through the process of independent spirit-writing."

The Oranda communication was matter prehistoric, doubted by many,

resent. CHAS. R. MILLER.
2381 Atlantic Ave., Brooklyn, N. Y.

THE FOX MEDIA.—MEMORIAL ADDRESS.

Here is a very tall man—a well.

built, heavy man; has short, black hair an amount of the control of the

A Noble Response.

mineral resources were developed in a the great waters.

Hence the ancient Grecian, to describe will be content with my lot, hoping the manner unknown to your age."

With the multiplied and perfected power, placed a globe on the shoulders methods of communication between the of a man and named him Atlas, from mundane and spiritual worlds is it not the universal sway exercised by the Atlas, and a spiritual worlds is it not the universal sway exercised by the Atlas, from the universal sway exercised by the

Martinton, Ill.

We assure the good lady that the money will be used to defray the expense of the Committee now at Spring-

a glass jar where the five sheets remained until the writing was finished.

On Friday preceding the Tuesday (which is our regular scance day,) the On Friday preceding the Tussday (which is our regular scance day,) the medium being present in my office, I addressed a note to the controlling spirit, stating that it seemed to me the death of the last of the Fox sisters was an appropriate occasion for a memorial address, and suggesting that our dear and honored friend, Henry Kiddle, be invited to speak or write on an occasion. To this letter (contents of which no caye but mine ever saw) Carrie replied:

The manufacture of modern Spiritualism.

To this letter (contents of which no caye but mine ever saw) Carrie replied:

"Dear papa, we have anticipated you and have prepared for the occasion by inviting an ancient spirit to write a Today such believers are numbered by inviting an ancient spirit to write a Today such believers are numbered by partition and the contents in the Atlantia continent. Of course it will be understood that we were not all of one race, nor were coiled, their in the continents is have named subject to one form of government; but the Atlantian manners were copied, their in telligence felt, and their people distinction, and truth which had been hidden for many centuries of time, a truth that same sound the entire globe. What I mean spirit and honored friend, Henry Kiddle, be invited to speak or write on an occasion. To this letter (contents of which no cause of modern Spiritualism.

To this letter (contents of which no caye but mine ever saw) Carrie replied:

"Dear papa, we have anticipated you and have prepared for the occasion by inviting an ancient spirit to write a Today such believers are numbered by system to such an art that the mineral resources were developed in manner unknown to your age.

Fifty years since there were only a leave the content of the Atlantia continues. Of contents the were not all of one race, nor were copied, their intention of the Atlantia continues. Of contents and subject to the continuity to the Atlantian manners were copied, their intention of the Atlantia continues. The continues is a true the action of tru

ing she must one day meet it in another unparalleled success.

nicalities, and useless isms, and devote their eloquence to this subject for "As a psychopathic physician, he

In the brief introduction which I made in our day analogo, the world began it is the new form and or the centuries. It is the culmination of the centuries. It is the culmination of the centuries it is the culmination of the centuries. It is the new heavens and the new earth that have been and forefold by all the propheles that have ever the mortal and Spiritualism as moved the centuries. It is the new heavens and the new earth that have been since the new earth that have been sand the new earth that have been sand or the centuries. It is the new heavens and other or the centuries of the centuries of the centuries. It is the new heavens and other or the centuries of the centuries of the centuries of the centuries. It is the new heavens and the new earth that have been since the new earth that have been sand or the centuries of the centuries. The thing of the centuries of the centuries. The control of the truth which has been replaced that the new earth that have been since the new the many ways for different manifestation of the centuries. The the new heavens and the new earth that have been and forefold by all the prophage and all the seers that have ever the mortal and Spiritualism, as now understeed that the administration of the centuries. It is the new heavens and the new earth that have been removed that the safety can be the control of the control men extricate themselves from such troubles, and that I can."

'If you were burdened by a helpless old father," would you come to me and To THE EDITOR:-There are five in ask me to aid you in murdering him:

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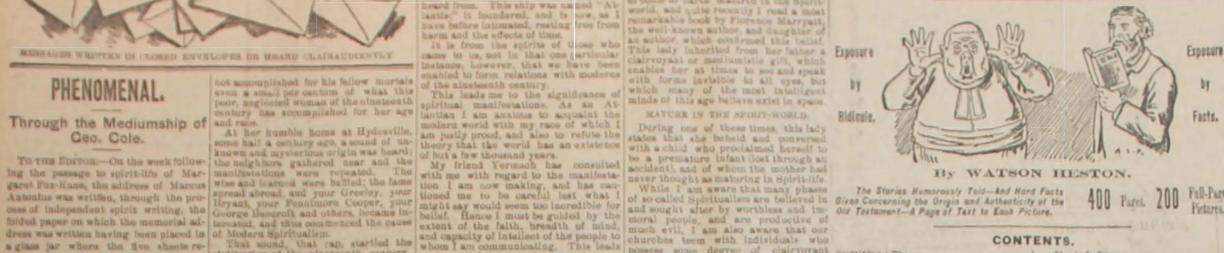
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