



Eight Pages of INTERESTING Reading Matter, each of which is Worthy of Careful Perusal. A Spiritualist Paper that is Sustained by HONEST INDUSTRY.

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HUMAN FREEDOM.
A Lecture Delivered
BY A. W. MOORE.
Before the Writers' Club at the
Rooms of the Rochester Cham-
ber of Commerce.

It will be my endeavor this evening to show what a grand thing human freedom is, and how far apart from the enjoyment the inhabitants of this planet are, in what we are pleased to call the present year of grace. But in order to prepare the way for the proper consideration of the subject, we must first consider the condition and environments of man. Let us for a moment dwell on the fact that our planet is but a mere speck in the universe, which, Camille Flammarion, the great psychic and astronomer, declares lies so remote from the great highways and clustering communities along the brotherhood of worlds, that it does not count for much among the intelligences which sweep to and fro amid the galaxies of suns and systems revolving in the fathomless and limitless depths of eternal space. Nay, more, the hierophants and mahatmas, who hold the secrets of divine wisdom, and who, through natural law—as yet unknown to the common herd, project their astral forms out of their physical environments into the realms of spirit, declare that the higher intelligences who dwell in brighter stars than ours, look upon earth as the embodiment of all that is brutal, sensual and degrading—calling our world a shambles, and its inhabitants butchers, who still devour the flesh of animals, and murder one another in a grain.

Some idea of the insignificance of our earth may be gathered by the contemplation of the stars, each of which is a sun like that which feeds our world with heat and light. The myriads of stars we see with the naked eye are not a circumstance to what we see through the telescope, and what we see through the telescope is not a circumstance to the suns and systems beyond our reach. Astronomers tell us that the human race can only see some of the suns in the universe. The billions of worlds they supply with light are too small for our vision to grasp, and yet most of the worlds in the universe are larger than ours. Think how small we are when it is said by scientific authority that across the chasms of a common sunspot ten of our worlds could be placed side by side!

It is because mankind has never been taught any of the facts in relation to the universe in which he is an important factor that the human race has been for many centuries shackled by the galling chains of ignorance. Man's idea of the universe and the little world he lives upon, was, until modern times, profoundly ridiculous. His world was a trencher and the abyss around it a bottomless pit. The stars were peepholes hung in the vaulted roof, through which the Divinities looked down upon mortals. Innumerable such primitive ideas of man held sway until reason came to the rescue.

So stupendous has been the ignorance in regard to his own world that it has been the duty of the teachers and scientists to expound the truth to the masses. In other words, there is little use in talking to the people in relation to the realities of life when the majority prefer to subsist upon the delusions. The reason why men bow down and worship delusions is because they are in mental slavery. How came it that mankind fell into this condition of servitude?

The story is a long and terrible one; but we cannot enter upon a discussion of human freedom unless we allude to the potent forces that have been at work to rob mankind of that highest of all blessings.

Human freedom! Of what does it consist? Is it the opportunity to come and go and do what our physical nature demands without let or hindrance? Oh no! the physical is the least important condition of slavery. It is the spiritual or intellectual bondage that has been and still is so fatal to the proper growth of humanity.

Let us begin at one root of great evil that has kept men in the bondage of childish thought. I refer to the commonly conceived idea of this world, called from Genesis, "This was the foundation for a system of dogmatism that utterly wiped out every spark of healthy intellectual activity for more than a thousand years. Dogmas grew as thick as blackberries, and clustered around curious collection of poems, legends and metaphysical chapters which, several centuries ago was called for the first time—the Holy Scriptures or Bible.

For many centuries previous to that priests and potentates had drawn authority from the Jewish tales to frighten the reason and hurl the entire human

and gradual developments which none but adepts or the mahatmas or gymnosopists themselves can properly make plain to the common understanding of man. But the illustration will serve to show something of the marvelous processes by which the spirits of men are made perfect for the exercise of those transcendental powers which are only obtained through long ages of infinitesimally slow processions.

How different is all this to the commonly received legend that God made Adam perfect some five thousand years ago! By the former process all things are governed by natural law, by the latter, what is called supernatural law had to supersede in order to throw aside all the evidence of nature, which declares on every hand that the world has been in existence for countless millions of years.

But let us return to the subject of man's intellectual bondage. We have glanced briefly at the characteristics of the Jews, with their grasping priest-hood which, in the name of their Divinity, Jehovah, constructed a system of despotic rule over the people that has never been paralleled for atrocity in history. Their temples were slaughter-houses where bullocks, sheep, goats and birds were killed in order to propitiate the anger of the Almighty. The people were taxed for every conceivable imaginary transgression and for doing the least thing contrary to a physical and moral code that was simply intolerable. Even the ordinary functions of nature were taxed. Men, women and children were put to cruel deaths for trifling things. But I need not weary you with the inhumanity, grossness and dense materialism which characterized that epoch of the world's history. Suffice it to say that the greatest theologians of our times, including the Briggses, Newtons, McQuearys, Savages, Adamases and scores of other Christian scholars have called a halt to the unreasoning bigotry that has existed in regard to the infallibility of Jewish history. Parallel with the beautiful philosophy of the Greeks the sublime teachings of Brahmin and Buddha flourished in the East, and some six hundred years prior to the advent of Christ Buddhist monks and nuns preached the golden rule and the doctrine of the Buddha throughout Judea, the foundation of which was love, abnegation and the practise of all the virtues without hope of any other reward than the realization that goodness ripened and enriched the spiritual nature of man and prepared him for glorious progression in the spiritual world, while the practise of evil retarded the progress of the soul and subjected it to tardy and difficult progression, resulting in the necessity of reincarnation, of which we need not speak now. Suffice it to say that Buddhism supplied every ethical principle, every moral code that was afterwards adopted by the founders of the Christian church with the exception of giving divine attributes to its head.

Buddhism brought into Judea more than a religion; it brought a science by which a knowledge of the sublime system of our being was taught. The mystical order of the Essenes was established, into which there is every evidence that Jesus and Paul were initiated.

From the same source other mystical orders came into existence, such, for instance, as the Eleusinians, the mystical order of Mithra, the Rosicrucians, etc. Modern research has revealed the secrets and mysteries of these orders, and they are found to be identical with those now familiar to Theosophists and students of psychology; and it is all summed up in the one stupendous fact that, under proper conditions given by mortals, disembodied spirits do positively return, become visible, or communicate the knowledge they have acquired in the astral state. Saint Paul, in speaking of these things, said in a tone of despair to his ignorant hearers: "Behold, I speak unto you of mysteries!" The fact is, the great exemplar of modern mankind, the sublime but humble Jesus, Messiah, prophet, teacher and highest pattern of spiritualized man, endeavored to lead the Jewish mind away from materialism to a knowledge of the spirit. We are all familiar with his grand words during the three years of his ministry. The whole tenor of his mission is contained in three words: "Love one another." He proved the immortality of man by his psychological manifestations. Bear in mind at this point his earthly conditions. Spurning riches, giving away everything, leaving father, mother, home and kindred, his life was one of poverty, chastity and humility. He went about doing good, healing the sick, and had practically none where to lay his head.

Some sixty years after his death the folklore stories and legends in regard to his works were written up. I will not enter into the subject of how this was done, nor dwell on the councils of bishops, who, three centuries after, gathered up a vast mass of literature and voted by yeas and nays which among them should be accepted as the Word of God and suitable to become the canonical books for the great Christian hierarchy. I want to show you how, by means of the arrogant, pride and selfishness of men, this Jewish literature was made the means of robbing man and of his grand birthright—intellectual freedom.

It is a fact proven by incontrovertible evidence that during the first centuries after the establishment of the Christian church, the fathers having gained influence in many directions, turned their attention to the destruction of every manuscript they could find which contained any knowledge or philosophy that tended to interfere with Christian

teachings and doctrines, and this so incensed the intelligent men of the times that persecution after persecution of the Christians occurred.

By the time the fifth century had arrived all the avenues of intelligence for the people were closed up. Thought was strangled. The sovereign pontiff posed as the vicar of Christ, but instead of going about in poverty and humility, he was clothed in royal splendor and wore a crown. In the course of time the vicar of the humble Nazarene extended his power over the entire civilized globe. He was robed in silks and finest laces, and upon his head was the triple tiara, resplendent with gems. His court was the most magnificent the world ever saw, or ever will see again. His thrones were placed within the walls of marble palaces and within the walls of the most gorgeous temples upon earth. All the world paid tribute to him, and every emperor, king and prince bowed before this earthly potentate and kissed his toe before they could receive the crowns of their respective States. Scores of cardinals dressed in scarlet robes, with scarlet hats, each living in a palace, waited upon by retinues of liveried servants, were at the beck and call of what the world called the Holy Father. Besides the cardinals, there were created other princes of the great hierarchy, legates, ablegates, archbishops, bishops, canons, prebendaries, vicars, deans, archdeacons and a vast army of lower clergy.

There were established all over the world religious orders governed by abbots and superiors. Europe was honeycombed with these institutions. The princes of the church lived upon the very fat of the land, and under the guise of religion they stamped out every precious liberty and blasted every progressive thought or movement among mankind that did not bring gold to their coffers or sustain the system of thought by which they dominated the world. The papal court increased its revenues as the years rolled by, and Rome became the center of a brilliant and splendid world. The history of the world, the great schism which separated the Roman from the eastern or Greek church did not diminish the magnificence of the sovereign pontiff of the Latin church.

It only added fresh fuel to the fires which burned out the liberties of the races, and to-day, semi-barbarous Russia, with its intolerable spirit of ignorance and bigotry, is showing the fruits of this monstrous system of ecclesiastical domination. Our telegraphic dispatches are daily bringing news of Russian persecution of the Jews and the suppression of creeds hostile to the orthodox church. Billions upon billions of money were lavished upon the religious tyrants during centuries for the building of cathedrals and churches, while the miserable common people were starving for bread, and what is equally important—education.

During what is known as the Dark Ages, every glimmer of intelligence was extinguished in the slime of ignorance and the most revolting superstitions.

At the gloomiest periods in the ages of darkness it seemed as though heaven itself was moved to protest against the unnatural condition of things. The spirit which had been so long quenched burst forth among the common people. Strange phenomena occurred, similar to that which is engaging the attention of the societies for psychical research in our own day. An epidemic of mediumship aroused the ire of the church authorities. Men and women became gifted with spiritual powers. Then the persecutions for what was called witchcraft commenced, and it did not end until some nine millions of mediums were either burned at the stake or otherwise cruelly put to death, the last act in this demonstration of abominable iniquity and ignorance being performed in our own beloved country, at Salem, Massachusetts, in the year 1692, though no longer ago than 1863 a reputed wizard was drowned in a pond at the village of Hedingham, in Essex, England, by sixty or seventy religious fanatics.

In the meantime, during the centuries, the torch of religious warfare blazed throughout Christendom, in order that the princes of the church might revel in splendor and luxury. The Inquisition was established to spread terror and dismay over all the world. Under its auspices the most diabolical butcheries and tortures were perpetrated, and the ingenuity of the priesthood was taxed—not how to follow out the sublime teachings of the humble Jesus—but how to invent instruments with which to rack the bones, tear the flesh and prolong the agonies of the wretched victims of ecclesiastical wrath. In the tower of London, the British Museum and other places in Europe can be seen many of these instruments of torture, invented by the men whose professed mission in the world was to teach men to love one another.

The butchery of the Albigenses by the "holy church" is one of the most revolting blots in human history. The Albigenses is a name applied to the heretics belonging to various sects that abounded in the south of France about the beginning of the thirteenth century. Against these innocent people Pope Innocent III. sent a crusade, the immediate pretense of which was the murder of the papal legate and inquisitor, Peter of Castillon, who had been commissioned to extirpate heresy in the dominions of Count Raymond VI., of Toulouse; but its real object was to deprive the Count of his lands, as he had become an object of hatred from his toleration of the heretics.

It was in vain that he had submitted

to the most humiliating penance and flagellation from the hands of legate Milo and had purchased the papal abolition of his great sacrifices. The legate Arnold, Abbot and Milo, who directed the expedition, took by storm Beziers, the capital of Raymond's nephew, Roger, and massacred some 40,000 of the inhabitants, Catholics as well as Protestants. "Kill them all!" said the reverend Arnold; "God will know his own!" The war against the Albigenses was continued with relentless fury until hundreds of thousands of innocent victims of religious wrath had been killed.

Other blots in human history were the massacre of St. Bartholomew, when about 70,000 Protestants were murdered, in commemoration of which the Sovereign Pontiff went in procession to the church of St. Louis to hear a grand Te Deum and afterwards proclaimed a year of jubilee; and the massacre of the Ulster Protestants, where some 40,000 were butchered.

But I will not dwell longer upon the awful trail of blood and fire—of gibbets, racks and scaffolds, which looms up as we gaze along the vistas of the past. The history of the church militant is the most revolting array of atrocities that can be conceived by the most savage and brutal imagination. And its complete savagery found only its more complete expression after what is called the Reformation.

It was then that the furies burst forth with all their vindictive force and brought into frightful play that most devilish of all revengeful madness—religious malice. The fusion of Church and State that had been so firmly established throughout the world produced its harvest of blood. Luther's revolt against the old theocracy of Rome was the first genuine break for liberty of conscience. But rivers of blood had to flow in order to plant standards of protest throughout Christendom.

Henry VIII., the murderer of his wives and the most lustful monarch who ever sat on the English throne, became his own Pope and the supreme head of the English church, the establishing of which only added to the dangers and burdens of the English people. Every body under the flag was taxed to support the aristocratic English church; and the people were fined, imprisoned and murdered by millions for refusing to conform to its creed.

The princes of the English church were drawn from the ranks of the so-called nobility and gentry. The primate and his multitude of clergy, with some few exceptions, lived in princely style upon the properties confiscated from the mother church. Sons of the nobility were fit for no other profession for lack of brains, entered into "holy orders," and by the patronage of some noble relatives were made vicars of parishes where the income was great and the labor small. The morals of the English clergy became as corrupt as those of Rome, and the term "fox-hunting parsons" became a common byword. I have not time to touch upon the intrigues, scandals and monstrous injustices which characterized the church of England after the Reformation.

All the bishops lived in princely palaces and enjoyed enormous revenues. Volumes and volumes of historical facts in our libraries testify to the horrible travesty on the religion of Christ that presented itself in the orthodox churches of the world. Anybody can read these volumes, but in order to do so a person must have strong moral fortitude and be able to overcome the feeling of intense indignation and disgust at the perusal.

The mere hints I have given in relation to ecclesiastical history are sunshiny and calm compared to the horrible and bewildering depravity and bloody savagery which characterizes almost every page.

CONCLUDED NEXT WEEK.

The Tartars take a man by the ear to invite him to eat or drink with them.

The Laplanders rub their noses against the nose of him they would honor.

In many parts of Java the bride shows her subjection by washing the feet of the groom.

When meeting a friend the Chinaman shakes his own hand instead of his friend's.

The Chinese have an academy of manners that prescribes etiquette for the whole empire.

The body of a dead Chinaman is often kept in his late home for three or four years before burial.

A Roman bride was carried to her future home and lifted across the threshold by her husband.

Japanese ladies of the olden time gilded their teeth; in the East Indies black teeth were the fashion.

The practice of using eggs at Easter was of Hindoo origin, the egg being in India an emblem of immortality.

At the time of the discovery of America the rank of a Peruvian lady might be determined by the size of the ring she wore in her nose.

The Dyak head hunting has a religious origin. The Dyak believes that every person he kills in this world will be his slave in the next.

Self-love is not so vile a sin as self-neglecting.—Shakespeare.

Those we call the ancients were really new in everything.—Pascal.

Work helps us to bear our sorrows and glorifies our joys.—Edwin Arnold.

Other men's sins are before our eyes; our own are behind our back.—Seneca.

We ought not to judge of men as a picture or statue, at the first sight.—La Bruyere.

RELIGION.

As Taught by the Man Jesus.

Potent Facts for Christians to Consider.

The Man Jesus's Teachings no Longer Followed.

During the month of September of the present year all the great religions of the world, including the prominent sects of Christians, have been invited by the managers of the World's Fair to present their principles of belief and claims to credence. As no one has been announced who will have the temerity to present the genuine religion of Jesus, as taught by precept and illustrated practically by himself, I shall modestly assume that duty and offer no further apology for my action. More than one-third of a century ago I was present and heard a sermon by a distinguished minister of the Calvinistic school, in which he uttered the following sentiment:

"There is no good deed or charitable act that man can do that is not an abomination in the sight of God, unless he first joins a Christian church and does such acts from a love for God."

I was somewhat shocked by the assertion of the clergyman, and it induced me to make a critical examination of the doctrines and teachings of the man Christ Jesus, in regard to morality and charity, and what consideration they are entitled to according to Christ's teaching exclusive of all sectarian dogmas and ceremonial religion.

Preliminary to presenting the matter alluded to, I am satisfied that it is the great misfortune of the Christian religion that it asserts the plenary inspiration of the Old and New Testaments, including the lives of Christ and the Epistles of Paul, and hence has many discordant elements that human ingenuity has never been able to reconcile.

In the Old Testament the Catholics find precedent and sanction for all the atrocities they have committed by the so-called authority of God; and in Paul the sectarians who prefer to go to heaven by a blind faith in the incredible and blasphemous doctrines of foreordination, predestination and election find a substantial assertion of such religious dogmas.

The orthodox Christian sects believe and assert that Christ was the son of God, one with the Father, and came down to earth to present the new religion that was to supersede all others, and to die as a sacrifice for sin—at least for the sins of those who had a living faith in him as God—and that his sacrifice cured the total depravity inherited by each descendant from Adam.

Now if he really occupied the exalted position of being one of the trinity of Gods that they worship, then certainly his precepts of morality should have a greater influence with those professing to be Christians than Moses or the prophets, or Paul or any of the authors of the several books contained in the Bible. Indeed he inculcated the idea of the supreme authority of his moral teachings on several occasions. In the great commission under which the clergy profess to derive their authority to preach the gospel of Christ, we find those words in the last chapter of Matthew:

"All authority hath been given to me in heaven and on earth, go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things that I have commanded you, and lo, I am with you even unto the end of the world."

Again in the 14th chapter of John he said, "He that hath my commandments and keepeth them he it is that loveth me." "He that loveth me not keepeth not my sayings."

In his memorable sermon on the mount in the 5th, 6th and 7th chapters of Matthew, and in his sermon on the plain in the 6th chapter of Luke, where he is taught with authority the great principles that he insisted that his disciples should accept and practice, many of which I shall hereafter quote, he concluded on both occasions with substantially the words, that "those who hear these sayings of mine and do them I will liken unto a wise man which built his house upon a rock; and every one that heareth these sayings of mine and doeth them shall be likened unto a foolish man who built his house upon the sand." And he said that when the floods came and the winds blew, the house of the one stood and the house of the other fell.

Having premised this much to show the great importance of the precepts and principles he taught, I shall now proceed to discuss separately several of those precepts that the orthodox Christian churches have ignored and repudiated as not essential to be taught or practiced, though Jesus regarded them as an essential part of his religion.

I intend that he taught the unity of God; that he did not claim to be God in any special sense, and the so-called Holy Spirit that was to be sent to enlighten the disciples was only a spirit educated in the Spirit-world; in other words, a good spirit learned in the moral law.

I quote the following texts to support these propositions: "After this manner therefore pray you, 'Our Father which art in heaven.' (Matt. 6:9) 'The Lord our God is one God.' (Matt. 23:19). To one who came to him and saluted him as 'Good Master,' he said, 'Why call-

est thou me good, none are good but one, that is God.' (Matt. 19).

He said repeatedly that of himself he could do nothing, and he required co-operative faith in those who came to him to be healers to the Jews who upbraided him with being the Son of God, he said, "Is it not written ye are Gods?" Whilst he said, "I and my Father are one," he explained that unity in other places where he insisted that his disciples should be one with him even as he and his Father were one—which demonstrates the unity to be one of purpose rather than individual unity.

As to the trinity doctrine of the Holy Spirit being the spirit of God, he, Christ, annihilated that doctrine in the 16th chapter of John, where he describes the spiritual intelligence that was to come to enlighten the apostles, and said: "Howbeit when the spirit of Truth shall come he shall guide you into all truth, for he shall not speak from himself but whatsoever he shall hear, that shall he speak, and he shall declare unto you the things that are to come." Certainly the spirit of God would teach what he knew, but a spirit from the highest spheres would teach what he had heard or learned in that higher university.

Secondly, he taught a universal love for mankind, not restricted by creed or race. That proposition is sustained by various texts, "Thou shalt love thy neighbor as thyself." "If you love not man whom you have seen, how can you love God whom you have not seen?" "Do unto others as you would they should do unto you." "If you love them which love you, what reward have you?—Do not the publicans the same? Be ye therefore perfect as your Father in heaven is perfect." "Who maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." (Matt. 5th; Luke 6th chap.)

Do any of the sectarian churches teach a doctrine so broad and liberal as the principles contained in the above texts and various others that exist of the same import? Do any of them in their prayers ask the Lord to help them to keep those precepts?

I now approach the subject of prayer, and ask: What did the great teacher say in regard thereto? Whilst he said nothing reprobat of the sects, he who were the infidels of that age and people he severely denounced as long public prayers of the Pharisees who exercised their gift in that respect in the synagogues and public places. He gave very special directions as to prayer and said:

"When thou prayest enter into thy closet, and when thou hast shut the door pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly. But when you pray use not vain repetitions as the heathen, for they think they shall be heard for their much speaking. After this manner therefore pray you." The form prescribed is the Lord's Prayer, with which all are presumed to be familiar.

Christ obviously taught that prayer was a personal communion with God, and that no priest was essential to long public prayers of the Pharisees who exercised their gift in that respect in the synagogues and public places. He gave very special directions as to prayer and said:

Indeed, the laws of heredity and early education stamp on each individual his character, and like the spots of the leopard, neither time, experience nor the supposed regeneration of the church can eradicate or even modify them.

I quote from Jesus in support of this proposition: "Forgive us our trespasses as we forgive those who trespass against us, for if you forgive men their trespasses your Heavenly Father will also forgive you. But if you forgive not men their trespasses neither will your Father forgive your trespasses." "Judge not that ye be not judged, for with what judgment ye judge ye shall be judged." "Judge not and ye shall not be judged; condemn not and ye shall not be condemned; forgive and ye shall be forgiven." See sermon on the mount.

He illustrated the principle that God and not man should judge others and inflict punishment for offences punished by human laws in the case where the woman taken in adultery was brought to him by the Jews. Under the laws of Moses, alleged to have been derived from God, her punishment would have been death by casting stones at her till life was extinct. To the Jews who inquired of him what should be her punishment, he said: "He that is without sin among you, let him first cast a stone at her." He stooped down and wrote in the sand, and those who heard his suggestion, being convicted by their own conscience, one by one departed till Jesus was left alone with the woman to whom he said: "Neither do I condemn thee, go and sin no more." (John, 8th chapter.)

The various texts that assert the doctrine of forgiveness towards others and that we should not condemn others are too numerous to quote.

Had the Christian churches said any regard to those teachings of Jesus the pathway would not have been stained by persecutions and shed through the long centuries of blood.

He taught a church not limited by Continued on page 2.



"GIVE ME THINE HAND."

The A. P. A.

A REPLY TO ROBERT WHITE, WASHINGTON, D. C.

Under the heading of "Protestant Popery" THE PROGRESSIVE THINKER asks "to be informed authoritatively, by those who know whereof they affirm, whether the Washington standard of 'orthodox' belief is the rule everywhere for admission to membership" in the American Protective Association?

This information is asked by the editor on the strength of a "statement from Washington" by Robert White, Jr. Being a member of the A. P. A., and fully acquainted with its principles and usages, and being personally acquainted with the editor of THE PROGRESSIVE THINKER, and well-known to most of its readers, I am prepared to give the required information and to correct the false impressions made by the "statement from Washington."

In the first place the A. P. A. is not a religious organization, but simply, first, last and always, patriotic, and therefore cannot introduce any so-called "orthodox" views of religion or religious tests. It is "Protestant" because it protests against the encroachments of Rome. There is absolutely no religious test allowed by the constitution of the A. P. A., never has been and never will be.

The A. P. A. is a secret organization. The discussion of the "moral character" of an aspirant or candidate is never divulged to the applicant for membership, whether the ballot results favorably or unfavorably in his case. If the candidate is duly elected he is notified by a committee to present himself for initiation; if he is rejected he is told that he cannot become a member at present, and no reasons are given.

The "Statement from Washington" is not correct. Mr. Robert White, Jr., reports the discussion on his application for membership in such precise terms that an outsider might be led to believe that Mr. White was present himself, and had taken a shorthand report of the proceedings. Mr. White presumes too much on the credulity of the readers of THE PROGRESSIVE THINKER. I admit that Mr. White may have been rejected by a Washington Council on the ground that he is a Spiritualist. Belief in Spiritualism does not debar a man from membership in the A. P. A. If he was rejected solely on the ground of Spiritualism, those men who voted against him were foolish and fanatical—nay, unjust, and their action was unconstitutional. The Washington A. P. A.'s are neophytes in the organization. Their action will never be sustained by the Supreme Council, and the fact that we have thousands and thousands of Spiritualists in our organization is *prima facie* evidence that Spiritualism does not debar a citizen from membership in the A. P. A. If Mr. White is eligible otherwise, I will initiate him at any time in my home Council at Clyde, Ohio, or he may join another Council in Washington, where the "orthodox" element does not misconstrue our constitution or principles.

I have traveled in twelve States of the Union and I have met Spiritualists, Liberalists, Jews and "orthodox" Christians in the A. P. A. Councils. I have in mind a well-known Spiritualist who is the "Chaplain" of one of the largest Councils in Detroit, Michigan. In my own Council at least one-third of the membership is made up of Spiritualists and Liberalists, and from my own experience I am prepared to state that the majority of our members in the United States are not members of any orthodox church whatever.

Any man who is eligible to become or who is a citizen of the United States of America, is eligible to become a member of the A. P. A. We exclude "Romanists," not on the ground of their religion or religious practices, but simply because Romanists owe their first and last allegiance to the Pope of Rome, who is an avowed foe to the Constitution of the United States by virtue of his dogmatical theocracy, which places his spiritual and civil authority above the authority and laws of any king, emperor, president, or any civil power. The Romanist who is compelled to submit to the authority of the Pope's theocracy, under pain of eternal damnation, violates his oath of citizenship, which requires him to swear off all allegiance to any foreign power or potentate, civil or ecclesiastical. The Romanist is loyal to the Constitution of the United States only as far as his church theocracy allows him to obey the laws of this land. The church of Rome claims authority over the State. The true, loyal American citizen recognizes no church authority above the State. Romanist or Protestant, orthodox or heterodox.

The A. P. A. demands a complete separation of Church and State. The A. P. A. demands that all property shall be taxed. This is in keeping with the Constitution of the United States. The A. P. A. will enforce the Constitution and the laws of our land. The A. P. A. will build up a true democracy by taking the offices within the gift of the people from the professional politicians and placing them in the hands of the people—of honest, true and loyal citizens.

In my three years' experience as lecturer on the question of Romanism I have addressed hundreds of thousands of people, and have had a chance to feel the pulse of the American nation. The religious or "orthodox" question has nothing to do with the present agitation. I have lectured in the churches of fourteen different Christian denominations, in public schools and in public and private halls, as well as under the auspices of various patriotic organizations. My own religious views have never been questioned except by a few fanatics. I am not a member of any "orthodox" church, have never been a member of any church, except of the church of Rome, which I left in the spring of 1881. I consider myself a Christian. Romanists call me a "renegade," some Protestant fanatics call me a "heretic." My religious principles are laid down in the Constitution of the Independent Order of Odd Fellows, and my political and patriotic sentiments are contained in the principles of the A. P. A. I am a reader and subscriber of THE PROGRESSIVE THINKER, and have received and read that valuable paper since its beginning. Whether I believe in Spiritualism or not is nobody's business but my own. I have advertised my lectures and my work in THE PROGRESSIVE THINKER, and have contributed many articles on "Romanism," as the older readers of the paper well know. I have applied to at least one dozen Spiritualist camp-meetings offering my services as lecturer on "Romanism," but so far have never received one solitary call from that direction. Only once have I had a chance to lecture under the auspices of a Spiritualist Society, and that was at Haverhill, Mass.

THE PROGRESSIVE THINKER has repeatedly sounded the cry of warning against "Romanish" encroachments. Why do not Spiritualist Societies or Camp-meetings take up this agitation?

Should this explanation not be sufficient to convince Mr. Robert White, Jr., or other Spiritualists, that the A. P. A. is neither Romanist nor Protestant Popery, I shall be pleased at any time either to write or to lecture for Spiritualists on the question of the A. P. A., or upon the encroachments of Romanism. Let Mr. White apply again for membership in the A. P. A. GEO. P. RUDOLPH, PH.D., Clyde, Ohio, ex-Priest.]

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Prof. Rudolph's remarks are accepted by us as conclusive and satisfactory. Illiberal men and fanatics will get into all organizations, even the most liberal—not excepting Spiritualist societies. Wherever they are and manifest their spirit, they are the "flies in the ointment of the apothecary," and work detriment to the cause. Anti-Romanists should unite on the one great object—join hands all along the line—stand shoulder to shoulder, asking no questions about faiths, beliefs, or unbeliefs, other than with reference to the one great aim—the only question should be: "Is this heart right, as my heart is with thy heart? If it be, give me thine hand."

Defending a Medium.

TO THE EDITOR.—Knowing that you are a good and true friend to all good and true mediums, no matter what their phase of mediumship is, I write you to make a plain, honest, heartfelt statement in regard to the mediumship of Mrs. Stoddard Grey and her son De Witt Hough, of New York City, who are now in this city of Buffalo, holding materializing seances. I attended their seances at Lily Dale Camp in August last, and can assure you of their genuineness. Twenty materialized forms came out in plain view and walked across the room with myself and others, and most of these forms gave names of the dear ones that have gone before. I write you this because a few, a very few, so-called Spiritualists, that think they stand high in our ranks, made a point to attend her seances and create a disturbance, and then condemned her manifestations. These high-toned so-called Spiritualists do not represent the feeling of the management by any manner of means. Father Thomas J. Skidmore and Mother Marion Skidmore tell me that they have attended these seances and that they know that the manifestations are genuine.

Mrs. Grey claims to be the oldest materializing medium in the country and that for over forty years she has been in the field.

I will close by saying that most of the daily and weekly papers of Buffalo have done splendidly by us in their reports of Lily Dale Camp, yet there was one "penny-a-liner" that has stooped low enough to attempt to smut the character of one of our best of mediums. But this scribbler ought to remember that those that live in glass houses should not attempt to throw stones, for even the character of some of our writers is not above reproach.

Buffalo has opened the fall and winter campaign to-day, Sunday, September 3, with Mrs. Ida P. Whitlock on the platform. She lectured afternoon and evening, and filled the hall. More anon. J. W. DENNIS.

HEAVEN'S GREETING TO COLUMBIA.—From the sphere of the poets, Longfellow, Tennyson, Whittier, Whitman. Mrs. Cora L. V. Richmond (Inspired author). A sermon in song delivered before the First Society of Spiritualists, at Chicago, Sunday, April 23, 1893. This sermon in song, recently published in THE PROGRESSIVE THINKER, has been brought out in a new pamphlet form, in which very many of the friends of the well-known author will be pleased to preserve it. Price 15 and 25 cents, according to the style of binding.

Lake George Camp.

The most beautiful sheet of fresh water on the American continent is Lake George. The water is clear as the proverbial crystal and reflects the blue sky and the surrounding verdant-clad mountains as perfectly as a mirror of polished glass.

Although this lake has been a favorite summer resort for thousands during the last quarter of a century, it is only within a few years that the real magnificence and beauty have been appreciated as they deserve; and to-day its shores are lined with fine hotels and lovely cottages for its entire circumference. The delightful atmosphere, the picturesque beauty of its surroundings, the facilities for boating, fishing and bathing, the many scenes of historic interest in its vicinity, conspire to make it one of the most popular resorts in America. This is indeed a historic locality, the remains of a number of old and storied fortresses, whose history runs back to the French and Indian wars years prior to the Revolution, are still to be seen. Fort George, Fort William Henry, Fort Gage, and old Ticonderoga of Ethan Allen fame, are all in the vicinity and attract thousands of curious visitors every year.

For years some of our prominent Spiritualists have had their attention directed to this beautiful lake as a most promising spot for a camp ground, and at length the project has taken material and practical form; an association headed by some of the most substantial and well known men in our ranks has been formed, a fine tract of land on the border of the lake has been secured and laid out in streets and lots, a large and convenient speaker's stand has been erected and a beginning has been made which promises to develop this into one of the finest and most popular camp grounds in the country. It is situated at the southern end of the lake, within a half mile of the railway depot and steamboat dock, and but a few hundred yards from Crosbyville postoffice, about a mile from the village of Coldwell and in plain sight of several of the largest and finest hotels to be found at any of the summer resorts. Men's lots have been sold and preparations made for the erection of several cottages before next season. The design of the founders is to make this something like Onset, a place where one may remain throughout the entire summer season, and the meetings will doubtless be continued and extended through the summer—the throngs of visitors to the near-by resorts furnishing plenty of material to draw upon even without counting the regular camps.

As an inducement the lots are being offered very cheap at present, but their value will doubtless be vastly increased in a comparatively short time.

The dedication of the grounds occurred on the 20th of July, Mrs. Clara Banks delivering the dedicatory lecture, followed by short speeches from the president, Henry J. Newton, and others.

The writer has been speaking for the last three Sundays, and, in spite of the storms and lack of shelter, the attendance has been of a character to warrant the belief that when everything is in good shape and fairly under way no camp in the country will exceed it in point of interest and attendance.

The character of its officers is a guarantee of its substantial foundation: President, Henry J. Newton, of New York; Secretary, S. H. Smith, of Caldwell; Treasurer, E. L. Seelye, of Crosbyville. All letters of inquiry should be addressed to the secretary, S. H. Smith, Lake George P. O.

The writer has enjoyed the delightful climate of this vicinity and feels greatly benefited thereby. I hope to attend the National Convention at Chicago, September 27th, and shall begin my next season's work with the Springfield, Mass., society, where I am engaged for the greater part of the year.

W. F. PECK.

National Delegate Convention of Spiritualists at Chicago, Sept. 27, 28 and 29.

All societies throughout the United States, with a belief in the fundamental truths of Spiritualism, are requested to select delegates in accordance with our call, for the purpose of forming a permanent National Association, with annual conventions for the consideration of the best interests of Spiritualists and the formation of a National Executive Committee. All subjects of vital interest will be practically considered and means adopted for a more rapid progression as well as to prevent imposition by legislation.

The Convention will be called to order at 12 M. Sept. 27th, at the Auditorium Hall No. 77 Thirty-first street, and proceed in the regular order of business to organization.

Every society should be present by delegate authority to participate in the important deliberations and decisions which demand our attention.

A large number of delegates have already been selected and notice is daily being received of the appointment of representatives to this Convention, which promises to be the most important in the history of Spiritualism.

All officers of societies who have not received the call from the Corresponding Secretary should write to him at once for instructions.

Robt A. Dimmick, Corresponding Secretary; Henry Steinberg, Treasurer, Washington, D. C.; Milan C. Edson, Theo. J. Mayer, O. W. Humphrey, Henry Steinberg, Robert A. Dimmick, Committee.

DELEGATES TO THE NATIONAL CONVENTION

Dr. Thomas H. Wilson and Dr. Thomas McAbey, Louisville, Ky.; Henry J. Newton, New York City, N. Y.; Dr. H. W. Swearingen and Mrs. H. W. Swearingen, Fort Wayne, Ind.; John Mabius and Dr. C. E. Ford, Cincinnati, O.; Major Bitters and Dr. F. B. Bitters, Rochester, Ind.; J. W. Dennis, Mrs. H. R. Mathison and Mrs. Betsey S. Chick, Buffalo, N. Y.; Mrs. Mandana C. Morris, No. Situate, Mass.; Mrs. Elio P. Jocelyn, Grand Rapids, Mich.; Milan C. Edson, Robert A. Dimmick, Henry M. Higbee and Mrs. Katy Howland,

Washington, D. C.; John W. Keate and Mrs. John McHugh, Evansville, Ind.; Martin H. Hood, A. E. Dalgay, Mrs. A. E. Dalgay, George W. Harlick and Mrs. George W. Harlick, Lyons, Mass.; James Brown, Mrs. Dr. Monica, Mrs. S. Lowell and Dr. O. W. Carpenter, Chicago, Ill.; John McEary, Henry Metzger and John H. Knight, Pittsburgh, Pa.; J. M. Sloper, San Francisco, Cal.; Oliver H. Stubbins, Mr. Brown, Theodore Pryor, Gen. W. H. Parsons and Mrs. Florence White, New York City, N. Y.; A. J. King, Hamilton, N. J.; Mrs. E. A. Wells Rodell, Denver, Col.; J. J. Board, S. J. Woolley, Elizabeth, Ark.; Jesse Board and Dr. H. H. Board, Columbia, O.; J. R. Alter, Stuttgart, Ark.; C. M. Seckner, William Hillier, M. Sigwart, George Kieselberger and H. Dalton, Chicago, Ill.; Prof. James Dr. Buchanan, Joplin, Mo.; Rev. E. B. Fairchild, Dr. Theo. Hansenmann and J. F. Simmonds, Washington, D. C.; Judge Eliza Thompson, Dayton, O.; Mr. Mackley, Mr. Huber, F. F. Hicker and Jacob Widler, North Tuxedo, Kan.; Dr. S. N. Aspinwall, Merimac Island, Minn.; W. B. Bach, Mrs. Benita Aspinwall, Dr. P. Barton, R. U. D. Evans and Mrs. Nettie Howell, St. Paul, Minn.; Mrs. Lillian Wood, Topeka, Kan.; Mrs. G. B. Harrison, Cincinnati, O.; F. E. Irvine, St. Paul, Minn.; George A. Barnes, Olympia, Wash.; Mrs. M. A. Palmer, Philadelphia, Pa.; Rev. Anna Blanchard Lepper and David N. Lepper, Springfield, Ill.; Dr. Virginia Howe, Jackson, Mich.; E. C. Bingham, Cheshire, Conn.; Mrs. Imogene Akers and Major W. Packard, Bloomington, Ill.; S. A. Thomas, M. D., Montpelier, Ind., and four additional delegates from Indiana State Spiritualist Association; Olive A. Blodgett, Will C. Hodge, H. H. Roberts, Dr. T. Wilkins and Morris C. Smith, Iowa State Association, Will C. Hodge, Secretary, 40 Duane street, Chicago, Ill.; Dr. A. W. Edson, North Lansing, Mich.; Mrs. James H. Haslett, Port Huron, Mich.; Haslett Park Association; Melvin A. Root, Bay City, Mich.; W. H. Martin, Elmira, N. Y.; Mrs. J. D. Palmer, Dr. W. S. Rowley, Frank Walker, Prof. H. D. Barrett, L. W. Sprague, M. E. Cadwallader and B. B. Hill, Spiritual, Educational and Protective Union, Lily Dale, N. Y.; Dr. E. C. Hyde, Lily Dale, N. Y.; Mrs. M. E. Egbert, John Mabius, Dr. C. E. Ford, Mrs. G. E. Ford, Mr. Schroeder and Mrs. Schroeder, Cincinnati; H. Williams, J. E. Coe and Mattie E. Hull, First National Society; L. H. Sanger and Jennie Moore, Spiritual Union.

The Progressive Spiritualists.

TO THE EDITOR.—I send you the following report of the first annual delegated assembly of the Progressive Spiritualist Association of Missouri, which convened at Catalpa Park, near Liberal, Mo., August 23, 1893, and at the same time and place, in pursuance of the call of the president, a mass convention to take into consideration the work of organization in the State. At ten o'clock A. M. the mass convention assembled in the auditorium and was called to order by Mr. G. H. Walser. Prof. J. Madison Allen was called to the chair and proceeded to read the constitution and by-laws of the State Association, which was legally incorporated under the laws of the State, February 16, 1890.

The plan of the State Association and the reasons that led to its organization and the work that had been done were briefly explained by the secretary, Dr. Hendrick, of Springfield, and after an opportunity for free discussion met with a hearty approval.

At 1 o'clock P. M. the delegates chosen by the local societies chartered by the State Association met for the transaction of business. It was decided that the headquarters of the association remain at Springfield until the next annual meeting of the State Assembly, and for business convenience the officers and a majority of the trustees who constitute the executive board be elected from that city.

It was voted that the State be divided as near as possible into four equal districts on lines running east and west and north and south through the center of the state, and recommended that a district association be formed in each district. Other plans and details were left to the executive board, their action being subject to the approval of the next annual State Assembly.

All the licenses heretofore granted to mediums and speakers subject to confirmation by the State Assembly were confirmed, except that of W. R. Colby as a test medium and speaker, which for good and sufficient reasons was rejected and revoked.

The following officers were elected for the ensuing year: Dr. E. M. Hendrick, president; R. A. Hall, first vice-president; Mrs. Julia A. Colby, second vice-president; Miss Ida Hendrick, recording and corresponding secretary; J. W. Koehler, financial secretary; J. T. Shank, treasurer. Trustees, P. J. Underwood, Samuel Dalingler, L. M. Williams, C. E. Boyden, Mrs. A. P. Ingram and Mrs. Louisa E. Hawkins, all of Springfield; Mr. C. H. Gates of Kansas City; Dr. John B. Wells, of Appleton City; Joseph Brown, St. Louis; William Hart, Kirksville; George Miller, of Millersville, and Mrs. M. T. Allen who has a commission as organizer for the State.

Licenses as speakers and mediums and certificates of ordination as ministers of the gospel of Spiritualism were granted to Mrs. Jennie B. Hagen-Jackson, of Grand Rapids, Mich.; Mrs. Annie L. Robinson, of Port Huron, Mich.; Lyman C. Howe, of Fredonia, N. Y., and to Dr. Philander Chilton, of Topeka, Kansas.

Owing to the pressure of the times the attendance at the convention was not large, but what we lacked in numbers was made up for in quality, and the harmony and good feeling that prevailed was remarkable, which was the case during the entire time of the camp meeting. A splendid good work has been done at Catalpa Park this season. The future prospects of the camp are excellent and it is believed that the educational institution to be established there will at no distant day become the pride of the Spiritualists of Kansas and Missouri. E. M. HENDRICK, Secretary.

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