

Chicago.

No one question has been considered, in all ages of the world, as of such vast importance to man as that of the human soul, its origin, its destiny, its status in the future, and everything connected therewith. What can be of greater im-portance to man? Admitting that the house we are living in at present is of great interest to us, and should not be neglected, yet as the time approaches to all of us when we must give up our lease and vacate the premises, we very naturally look more and more forward to our place of future residence.

This feeling, which pervades all classes of men, has been taken advantage of by interested parties in all ages of the world to enslave the masses and subju-gate them to self-appointed rulers, lead-ers, priests and ministers. Elaborate theories regarding the soul have been gotten up and promulgated in so-called "holy books," and preached from hundreds of thousands of pulpits, until the average man can hardly tell what he does or does not believe. No other question has had so much falsehood propagated concerning it as has this one. None other has had such cranky and wholly untenable and impossible theories ad-vanced as solemn truth regarding it.

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

has demonstrated a thousand times over inal elements, and enter into new comanimal existences, it seems passing strange and unaccountable that any sane person should believe such theories.

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

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

as possible.

The second great belief is that of the Materialist, who believes that there is no spirit, soul or astral body, no intelligence or intelligent force outside of the physical, in the universe. This school is the natural result of the reaction against the crude beliefs regarding the soul held by men in past times and even in the present. As a rule, the Materialist is an honest, upright person, and when his reasoning powers show him the absurdity of the doctrines usually taught regarding the soul or spirit and the nature of God he rushes to the op-posite extreme and discards the whole idea of a future existence, or of an in inite intelligence, and asserts that death ends all." "The soul has a be-

ginning when a baby is born," says he,
"therefore it must end when the baby

we admit, but there must have been a first man, and a first woman; now who made them? Ha! I've got you there, you don't know. Well, I don't mind telling you, God did that. He made

evolution. The difference between a man's body and that of a jelly-fish is one of differentiation and advancement towards a higher form. Between the jelly-fish and a squash lies a greater ran of avolution. Between the squash lies a greater ran of avolution. Between the squash lies a greater ran of avolution and squash lies a greater ran of avolution. The difference between a listic chemists explain this property of matter by calling it the "nascent" or "just-born state" of matter, which does not explain it at all. of differentiation and advancement towards a higher form. Between the squash as higher for evolution. Between the squash as soulder lies a still greater gap. In the formations of some high combinations, chemists are obliged to work and a boulder lies a still greater gap. In the formations of some high combinations, chemists are obliged to work as the combinations, chemists are obliged to work as the combinations, chemists are obliged to work as the combinations, chemists are obliged to work the gap; and the prophecy of the certain time has been amply sufficient to bring about all these changes and fill all these gaps with an endless chain of cause and effect. Do not make the mistage of the sensor of the combinations of the million years in the organ as a squash, or the squash as a squash lies a greater gap. In the formations of some high combinations, chemists are obliged to work the specific property of the prop each. Thus man no more developed from a horse or an elephant than did an elephant from a man. Each form representation of them; it is red aniline, a substance which has been built up synthesis.

In the latter days of Egypt and her contemporaries, when chemical laws were so little understood, it is not to be wondered at that the raising and rehation whose soul vibrates in harmony with its own, attraction is manifested.

If it would not extend this lecture to too great a length, I would like to tell you of other wonders connected with this "soul of matter." I would tell you biliment of the physical body should be with its own, attraction is manifested. binations with later vegetable and with and see with, and smell, taste, in a man is what "makes the man,

have been the parties to this union.
You must now understand that force never dies. When once generated, it goes on forever. It can be, and is constantly transformed, but it goes on forever, changing and ever changing, according to the control of the control this ancient belief in their creeds, but it is noticeable that they have evoluted to such an extent that, like the doctrine of an endless hell of brimstone and fire, mense ball of gas which was to eventu-

> As they came nearer and nearer to Intelligence in the Vegetable World, each other they sought their affinities, and each after its own kind gave birth to souls. But how low down in the scale of creation were these souls? We, in our present high state of development and development our present high state of development and development our present high state of develop

> greater than that in the atoms.
>
> Yet we can hardly cognize even that.
>
> When the creeper reaches out for a limb which kingdom some of them belong.
>
> which kingdom some of them belong.

spoke of condensed and combined to time, except under certain unusual conform a world, all the potencies and powditions, until in the course of ages we ers existed therein which were destined find them advanced to the lower forms you don't know. Well, I don't mind to form and people that world. The germ existed there of every human soul that has ever graduated from this wife out of a rib." This argument was a settler for ages and ages, but one day a thinker named Darwin can also and there are sent and there are sent and the course of ages we find them advanced to the lower forms of humanity. We will leave them there that has ever graduated from this planet, or ever will graduate from it. Combinations of atoms formed molecules, by step, even into the life bound of the second of the

with its own soul-force—combines to form a third, and the liberated astral, finding ists of Chicago, Ill. a suitable abiding-place, takes possession. But you must remember that in this chemical union more or less of the old combinations are decomposed in the change, so that a great part of the force is liberated, to seek other homes.

Chemists are constantly taking advantage of this law of life without know-THE ASTRAL BODY.

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

THE INNER LIFE OR THE SOUL of Man an Evolution, Like the Physical Body.

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

At the Grand Temple of the Magi.

THE ASTRAL BODY.

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

Chemists are constantly taking advantage of this law of life without know life without know all potent power of thy low. Thou God mand lever, eigneth was the selection of the spirit, whatever is unequal to the comprehension of the spirit, whatever is unequal to the comprehension of the spirit, whatever is unequal to the comprehension of the spirit, whatever is unequal to the comprehension of the spirit, whatever is unequal to the comprehension of the spirit, whatever is unequal to the comprehension of the spirit, whatever is unequal to the comprehension of the spirit, whatever is unequal to the comprehension of the spirit, whatever is unequal to the comprehension of the spirit, whatever is unequal to the comprehension of the spirit that once; yet, the natural body or soul-force, to make it what is required. What must I do? I must take steps to the what is nequired. What must I do? I must take steps to down and love, and in the realm of soul liberate the "ibedinations which one finds in one's self. Such that the possess at once into the dom and love, and in the realm of soul luncreate thy presence is more potent, thou hast fashioned by thy perfect wish down and love, and in the called what take steps to the comprehension of the spirit hat all event the mellinations which one a set and may be outgrown,—this is that one passes at once into the feromer in the feelbeness of mind, the greater what the feelbeness of mind, the greater what the feelbeness of mind, the greater when the fee At the Grand Temple of the Magi, evolution. The difference between a I cannot cause the incarnation. Materi-

sents a long line of evolution, extending back far into the great geological epochs of the past history of our planet. We have now arrived at the point where I propose to lay down the great underlying principles of life or intelligence.

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

Matter and by matter I mean the line in the li ing links one by one:

1. Matter, and by matter I mean the primordial atoms, always existed and always will exist. They are uncreated and uncreatable, indestructible and unchangeable.

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

on to them, and lo! what an instantane-ous change. The vibrations are reduced to 471 trillions per second, and you note the change of color to a brilliant red as the vibrations reach your eyes.

You understand, from what I have said, that in all these lower forms the astral does not remain out, but rushes immediately to a new control of matter.

Matter gives it the highest expression

ways will exist.

In its simplest form, this spirit or astral body is simply inactive in each atom, except as to its own individual minimediately to a new control of matter. Matter gives it the highest expression it has ever known, and it therefore rushes to the nearest union of matter, and supplies the soul-force.

believed in. But now, when chemistry has demonstrated a thousand times over to the positive pole of the other, and a how substances of widely different qualithat the flesh and bones of man are re- union is the result. This union gives ties are composed of precisely the same that the fiesh and bones of man are re-solved and decomposed into their orig-inal elements, and enter into new com-force is what we think with and hear This shows that just as the soul or astral love, hate and cognize the universe with. the astral in an inorganic compound is So you see, my friends, that we have what gives character to the compound. a little soul born here from two other. I would also show you how this soul can little father and mother souls. We will say Mr. Oxygen and Miss Hydrogen made to go long distances before finding We will be driven out of some substances and its soul-mate, and how man has in-

cording to its environments. When the into the lower or vegetable kingdom. primordial elements existed, widely sepby such slow gradations that the mense ball of gas which was to eventually become our earth and her moon, there was no union between the atoms, no birth of souls. The atoms acted under the force of gravity, but their "soul force" had not been brought in play yet, and no intelligence or vibratory power and no intelligence or vibratory power that a large book could be written upon the soul of plants. In fact, a book has been written, entitled "Evidences of Latalligence in the Vegetable World."

can scarcely conceive of intelligence so low as these first forms. But still this little was a spark from the Infinite Intelligence. The intelligence manifested in a vegetable is almost inconceivably greater than that in the atoms.

There is as much, if not more, difference between the soul of a toadstool and that of the plant called "fly-catcher," as there is between the soul of an oyster and that of a horse. But there is so little difference between some forms of vegetable life between some forms of vegetable life and the lowest forms of animal life that

ginning when a baby is born," says he, "therefore it must end when the baby dies." This is a good, sound argument: for who can conceive of a finite begins in the begins becoming infinite in duration. The silck that has one end has another somewhere.

The only fault with this argument is that its premise is incorrect. It is like the argument of the church. Thus: "Here is a watch; it must have had a maker. Here is a man; how came here? Born of his mother and father, we admit, but there must have been a speck of condensed and combined to the fall of rain, we call it "plant instinct." As soon though as we are fairly across the boundary line we begin to detect the evidences of a higher intelligence, a greater soul-development. We soon arrive at animals capable of moving about and pass through, we call that "intelligence, a greater soul-development. We soon arrive at animals capable of moving about and pass through, we call that "intelligence, a greater soul-development. We soon arrive at animals capable of moving about and pass through, we call that "intelligence, a greater soul-development, we admit the tree, the vanity of men, and nothing else. I believe that the tree, the oyster and the horse all have reason, each according to development in the scale of life.

When this conglomeration of atoms I which kingdom some of them belong.

As soon though as we are fairly across the boundary line we begin to detect the evidences of a higher intelligence, a greater soul-development. We soon arrive at animals capable of moving about and pass through, we call that "inthe original of the gate-post with his teeth, in order to open the gate post with his teeth, in order to open the gate post with his teeth, in order to open the gate post with his teeth, in order to open the gate post and pass through, we call that "inthe order of the care of the care of the care of the soul-development in the stant, in the stant is the boundary line we begin to detect the fall of train, we call that "inthe order of the gate-post which is

and unto thee thy children turn in praise remembering the vastness of thy works,

The words that will be spoken to-night will not be under the personal control of the spirit whose experiences are given, but the one rendering them hopes to give them exactly in the spirit of the spirit who is near and gives expression to the utterance. Happily your love may interpret from whence the message

Happy is he who at life's earthly close,
When slow declines the golden harvest sun,
Heareth a voice at eventide that says:

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

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

And all the harvest's summer-time did hold Gardered in greater strength as earth time Her dull and wintry season, for the spring

Dawneth at last, completes another year.
The hazy mantle o'er the earth doth cling
And all the branches without pain or fear Turn their brown beauty to the winter sky And hall the storm as it comes sweeping

Most like the ebbing tide upon life's sands
Where all along the shore the treasures lie
And argosles that have by love's commands
Been summoned in their beauty scattered
know

nigh,
No longer needed for the voyage-song
Across the deeper waters far away
Were left there as treasures that may belong
Between the spirit and the glorious day. Or like the sound of music passing sweet
That having summoned life with its accord
In slower and still slower time doth beat
Until the angel choirs take up the word
And summon one unto the song divine—
So came the sound of the celestial shrine.

Both worlds in the dim light that lies between The mortal and the immortal state were

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

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

Thus gliding softly as the day might glide
Or as the waters of a wondrous stream
Glide out unto the larger, grander tide.
I passed from out earth's wondrous dream
And to fulfillment of the larger state
Unto the glory and the presence uncreate.

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

receive one, there is the lack of perfect
power to comprehend at once the meaning of the change called death.

However ripe one may be in earthly
years and experience, and however full
of that conscientiousness which makes each day's duty sacred, and however much one may see in all the scenes of nature and in human life the incentive to loftiest endeavor, still when the awakening comes, when the spirit is set free, when the knowledge presses upon the consciousness that it is indeed in the

SPIRIT LIFE.

SPIRIT LIFE.

One has dreamed of the immortal world, and though no hovering angels, with wide-sweeping white wings, await to conduct one to a far-off heaven, and though no hovering angels, with wide-sweeping white wings, await to conduct one to a far-off heaven, and though no hovering angels, with wide-sweeping white wings, await to conduct one to a far-off heaven, and though no hovering angels, with spirit has been seen through the tenement of clay, and when you see the spirit you say: "Why, that is the light there are none bearing palms and with there are none bearing palms and with at I saw shaded on earth. That is the spirit that I saw shaded on earth. That is the spirit that I saw shaded on earth. That with robes of light in which to array one for the immortal kingdom, and though one does not feel that one enters into the presence of the divinest life that heaven holds all at once, still there is the unspeakable consciousness of being set free from bonds that were scarcely recognized as bonds: the feebleness of age, the consciousness of earthly form, that which belongs to the limitations of the senses—all this is at once removed; but the feebleness of mind, the greater can cause terror, and to feel perfect love. But all at once I was borne to a kingdom of such surpassing brightness. unequal to the comprehension of the in one's self and may be outgrown,—this is the comfort and the assuagement of part is that one passes at once into the presence of friends and associates and in one's self.

your friends; they may communicate much to you when you enter spirit-life. Those who are waiting have a sort of knowledge of what you have been pass-ing through, and one enters their presshould never bring doubt or terror. But age is not always security against that fear, and human existence in every stage clings tenaciously to the habitation of clay as though if that were parted with all life were gone.

The real statement is that when the

fear, and human existence in every stage clings tenaciously to the habitation of clay as though if that were parted with all life were gone.

The real statement is that when the body is left, all death is gone. There is no consciousness of death. What one experiences is not death, and that is the marvel, since even in the strongest there has sometimes been a thought: "Will I fail in courage in the last hour of mortal agony? Will there be a time or season when I shall not feel this faith and hope and strength and certainty?" And one questions one's self all through life, —"Am I ready? If the messenger should come now, is it possible that I might quail?" There is nothing to fear. I do not even think that the most terrible life has so much to fear in the change called has so much to fear in the change called death as in the continued terror of mortal existence; and I cannot think of any human life, full of the usual aspirations and leving duty, that could even feel at

and loving duty, that could even feel at the final moment of dissolution the least terror or the least lack of security. It is passing from uncertainty to certainty. It is passing from doubt to knowledge. It is passing from belief to that which in itself is boundless possession, and in that sense the instant one is set free there is knowledge. Many know beforehand. The overlapping glory already impinges upon the earthly state before the dissolution or separation, and one leaves the body as a worn-out servant, as a garment that is spent and

iseless, with no regret whatever, but with great joy at being thus set free. I am particular in these details because human lives seem to dwell so much upon

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

Every old-time tradition and fearful

Now, from the second and great the fault of previous the fault of the corp. To be sure, this incligence is very more of this later. Now, from the second and great the fault of previous the fault of previous the fault of previous the fault of the corp. The satt and the fault of previous the fault of previ

bring their wonder and their joy. Children grown to beautiful manhood and womanhood, babes that have gone from sight that have become unfolded in spirit life as wonderful messengers,—all

Made a latter singular, blessed.

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

Said: "This hunting-ground I give you Stored with buffalo and bison, With bright birds of fairer plumage, For your own possession ever. Not with double tongue deceitful, Not with promises to be broken, Not with treaties, all, all broken, Not with treaties, all, all oroscen, But with pleasures most eternal. This fair kingdom will I give you, All you nations, tribes and peoples, But revenge must enter never For the wrongs your brothers gave you, For the scourge and poisoned arrow, For the draughts of fire from Hades, By a cloud more deep and dreadful Than the war-cloud of the paleface.

Then did all the councils gather,
Nations, sachems, chiefs and warriors;
Then the symbol of the peace-pipe
Brooded o'er this mighty nation;
And they pledged themselves in council
To the Manitou forever,
Not to take revenge or hatred,
Not to bring bloodshed or rulu,
Not to kindle in the westland.
The red fires or trail of war-cloud. Now remains their sole possession.
Thus a mighty chieftain told me,
Eloquent with wondrous language,
One whom this great nation slaughtered
For his eloquence and greatness.
And thus in the peace-pipe gathered
All the ashes of past hatred;
We smoked the Calumet together,
And I passed from out their country.

Every old-time tradition and fearful error passes away, for one at once enters into the companionship of those who know that the life into which the spirit enters is a life of activity, earnestness and the attainment of knowledge.

The rare thing and the wonderful thing about it is, however, to feel one's own naturalness. By this I do not mean especially the sensations, but that one feels to be one's self so wholly that there is no particular change, and that even the convictions and folbles one is accustomed to have are not at once dispensed. Then there came a deep longing that

NO. 65.

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

The glory and the wonder pure and bright And then there seemed a presence all supernal.

I saw a throng that came with wondrous grace
Bearing their light as though it were eternal
And with a glory resting on each face;

And some were the companions of my boyhood,
And some I had known in later years of
strife,
And some I had seen in their great strength
of manbood,
Fighting the battles for the truth of life;

By which the human life may wage time's

And lo, beyond this army was a splendor Like to the light seen in the visions old, A vast surpassing brightness, pure and ten-That seemed a rarer, more perfect glory to hold;

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

To where this light shone bright and clear and fair,

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

sleeping
Nor saints that claimed exemption from true

worth; But tollers for humanity's blessed sake in Bearers of burthens for their fellows here

All blessed in that pure glory, with love rife And radiant in that supernal atmosphere. Another hope had crowned my earthly state That I might enter in passing from the earth The sphere of poets, those whom men call

great, And see their glory, their supernal birth. I did not know by what claim I might

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

Oh, was there in heaven a poets' sphere!— aweet song floated over my spirit, A light and breath as though avoice were

Surpassingly melodious-my soul could "Brother, art thou not one of those who sing? ince song impelled from out the heart Doth its own spiritfashioning

Doth its own spiritfashioning
Forever its own grace of love impart;
And since it makes its wings of burnished
light
To soar and flutter in the upper air,
It is not very far and out of sight,
The poets' realm is everywhere—
Is where the song bird in its wondrous
flight

Is where the song bird in its wonder flight
Is heard when 'tis no longer seen;
It is where the darkened shade of night
Hovers the earth and heaven between.
Is where pale death and life must meet
And where life conquers in his love,
Is where heaven brings to the poet's feet
All of the offerings from above.
All hail, brother, the song is thine,
Which made thee ask for entrence here,
And this is thine own heavenly shrine
And thou art in the poets' sphere.'

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

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

Who are honored in Times' birth;

"Poets," said my companion sweet,
"Are those who sing the songs divine;
In whose lives all the glories meet,
Who lay them on truth's perfect shrine.
What pleasure may crowd around
The laurel-crowned poets of earth,
Thou may'st not see, but song is found
In the rare realm of heavenly worth.
Parnassus and Olympus moan,
The gods depart and time grows old,
And ages hear the weary groan,
And the longing earth grows faint and cold,
'Neath the poesy that sounded sweet
But hath no music from the soul.
The sphere of poets is where thou'lt meet
All those who own blest love's control."
And the time and the hour and the wonde

SATURDAY, FEB. 21, 1891.

THE INDIAN.

THREE MEALS A DAY OF RELIGION.

tarian Spoons.

Paved Heaven Promised.

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

3,013 212 320 217 62
320 217 62
320 217 62
217 62
62
77
29
45
257

ination that has never claimed to represent over one-sixth of the population.

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

SELF-SUPPORTING CITIZENSHIP.

date goe on increasing from year to year, until there is no time to be lost in inquiring how far this "wooden horse" shall be allowed to thrust itself into our public institutions. An able lawyer and divine, who has studied this question minutely, says: "It is to be feared that many stanch Protestants do not realize should open the eyes of the beepile to the perils that surround us."

The Chiniquy Version of the Assaination of Lincoln.

As we go to press Monday with for the public mome to schools direct horse hooks are all un-American."

Yes, the Protestant Standard is right ionly an average of about 3 cents permetr in the aggregate."

Yet this pairty sum has been allowed the surround the selections in the secondary of Lincoln have been electrotyped, and the policy of Lincoln have been electrotyped, and selections in the selections in those western states the policy of the teaching." Loyal Americans ought that teaching." Loyal Americans ought that teaching. Loyal Americans ought that the proves to the world that he as stranger to do evil and do good, and much more in the safety was solicide to give a better that teaching. Under the teaching and that he proves to the world that he is all that he provesses to be.

E. E. Cooley.

The Chiniquy Version of the Assassination of Lincoln.

As we go to press Monday with No. 65 of The Progressive Thinker, the least week's edition is still falling regularly from the press. It will be followed by the provential teaching and the teaching and the teaching and the teaching and the provesses of the elections in those Western and how far they are compromising the fundation of the public mome to schools a portion of the schools and once the progressive Thinker, the least week's edition is still falling regularly from the press. It will be followed by the processing the fundational variations of the progressive Thinker, the least week's edition is still falling regularly

under the control of any religious sect or denomination; nor shall any money so raised, or lands so devoted, be divided

CLUBS! IMPORTANT SUGGESTION!

As there are thousands who will at first venture only twenty-five cents for Thir Progressive Thirkers sixteen weeks, we would suggest to those who receive a sample copy, to solicit several others to unite with them, and thus be able to remit from at to sid, or even more than the latter sum. A large number of little amounts will make a large sum total, and thus extend the field of our labor and usefulness. The same suggestion will apply in all cases of renewal of subscriptions—solicit others to aid in the good work. You will experience no difficulty whatever in inducing spiritualists to subscribe for The Progressisty Thirker, for not one of them can afford to be without the valuable information imparted therein each week, and at the price of only a trifle over one cent per week. ation of public money for sectarian schools. In the constitutions of the six new States-Montana, Washington, Wyoming, Idaho, North and South Dakota

-they hold fast to the principles adopted by the older communities, even intensifying the constitutional restrictions. This makes thirty-one States that stand by the principle involved and throw the strongest guards against sectarian influence or aid around the greatest of all our republican institutions.

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

sects, instead of doing its own work in a broad and liberal-minded manner. Many of the Indians have been made to believe by some of the Catholic teachers that the United States Government is their enemy. This instruction, united to their inherited belief that they have been wronged by the Nation, was one of the causes of the late war. How can the government dissipate these wrong congruence of the causes of the late war. How can the government dissipate these wrong congruence of the causes of the late war. How can the government dissipate these wrong congruence of the causes of the late war. How can the government dissipate these wrong congruence of the causes of the late war. How can the government dissipate these wrong congruence of the causes of the late war. How can the government dissipate these wrong congruence of the causes of the late war. How can the government dissipate these wrong congruence of the causes of the late war. How can the government dissipate these wrong congruence of the causes of the late war. How can the government dissipate these wrong congruence of the causes of the late war. How can the government dissipate these wrong congruence of the causes of the late war. How can the causes of the late war. How can the government dissipate these wrong congruence of the causes of the late war. How can the government dissipate these wrong congruence of the causes of the late war. How can the government dissipate these wrong congruence of the causes of the late war. How can the causes of the late war. How can the cause of the late war and how can the cause of the late war and how can th government dissipate these wrong conceptions, and prove to the Indians that the government authorities and the American people are their friends, better than by making large and uniform provision for their education, moral, intellectual, and industrial, instead of establishing as many grades of treatment as there are sects sharing government and the death of their prelates. Everything said and done by these bullying, bumptious, lordly autocrats is greatly magnified on the pages of Romish history and taught the scholars

SEEING SOUND.

FERRORESIVE THINKER
PROGRESSIVE THINKER
PROGRE Sound is producing flowers on the paste, the singer can at pleasure increase the number of petals by gradually making in the tone ascend. At each fraction of a tone on which his voice rises a new petal is added to the flower. He can thus by a careful management of his voice increase a pigmy daisy, that lies first imprinted on the paste, to a gigantic sunflower, occupying nearly the whole surface! In the other forms—e. g., the shells—this addition of piece by piece does not appear, and the scroll once fashioned remains. The forms thus produced on the paste are photographed whilst the membrane is in sonorous vibration; or water-color impressions are taken, which are transferred on to glass immediately after being produced, the

permeates all space, and which comes nearer to being God than any thing else of which we have knowledge? JUS TICE.

Extreme Unction Administered to Gen. Sherman.

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

It is undignified for a great Nation to arm out its work among its wards to the arm out its work among its wards to the sects, instead of doing its own work in a of the sort of teaching in the parochial children were answered and Gen. Sher-

An Endorsement. TO THE EDITOR:—In justice to a deserving medium and the cause of Spiritualism, I wish to make a statement

PERSONALS.

immediately after being produced, the means of communication, etc. Unconminute beauty and delicacy of the forms being shown to perfection by the use of ary work, and to-day the entire club is arious colors." to be entertained at her elegant home, Admitting the truth of the above, may which is filled with valuable pictures not all things in the vegetable, mineral and rare bric-a-brac. She is a quiet, and animal kingdoms—even extending unostentatious lady, most agreeable in into the spiritual realms—be the result social circles. Her daughter, Miss Helen of vibrations in some subtle ether which | Hollis, sings and recites with talent and

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

CATHOLIC SPIRITS.

Their Pestiferous Influence.

I am now and have been a medium for twenty-five years, and heal by laying on of hands. The following experience occurred a few days ago: It demon-strates that spirits of Catholic priests are still fighting for their church. A few days ago I was called to treat a lady who was afflicted, and in the room was than by making large and uniform provision for their education, moral, intellectual, and industrial, instead of establishing as many grades of treatment as there are seets sharing government appropriations.

The National Government, violating its own Constitution by these sectarian grants, casts its influence in favor of denominational schools, and imperils thereby the integrity of the whole common schools system of the various States. A division of the public school moneys among the various seets means the division of our covernment schools, and this consummated means the overthrow of our civil institutions and a return to Papal supremacy over kings or Presidents. These sectarian appropriations in American history given to-day in Papal supremacy over kings or Presidents. These sectarian appropriations are gone on increasing from year to the definition of the public with the property of the whole common have gone on increasing from year to the definition of the public with the property of the whole common and a return to Papal supremacy over kings or Presidents. These sectarian appropriations are devoted to the assassination of the mediumship of Mr. Johnson, of No. 407 West Van Buren St. On the night of Feb. 7th, I, in company with my wife and four other friends, attended one of his materializing scances at the above the spirit, and he and four other friends, attended one of his materializing scances at the above are devoted to the assassination of Common school system of the various States. A division of the public school moneys and the Supreme Court in regard to the the substitution of Common schools, and this consummated means the overthrow of our civil institutions and a return to Papal supremacy over kings or Presidents. These sectarian appropriations.

The National Queve the merits and genuineness of the mediumship of Mr. Johnson, of No. 407 West Van Buren St. On the night for wheth first of the spi The National Government, violating its own Constitution by these sectarian grants, casts its influence in favor of denominational schools, and imperilis thereby the integrity of the whole common school system of the various States. A division of the public school moneys among the various sects means the destruction of our common schools, and this consummated means the overthrow of our civil institutions and a return to Papal supremacy over kings or Presidents. These sectarian appropriations have gone on increasing from year to year, until there is no time to be lost in the work of the centennial schools in the West. How dents, and the other hand, only two lines are devoted to the assassination of denominational schools, and the centennial texposition, five lines to the Centennial texposition, five lines to the Centennial texposition, five lines to the detection of Consumor school system of the various States. The public school moneys and the Supreme Court in regard to it, to the assassination of Garfield, and to the administration of Arthur and of Cleveland. "That," says our contemporary, "is the kind of instruction in American history given to-day in parochial schools in the West. How dents. These sectarian appropriations have gone on increasing from year to year, until there is no time to be lost in the same line, and the devoted to the assassination of Innon, four lines to the Centennial texposition, five lines to the debut was and friends mater in fall as Mary Glinn. She was also fully recognized, but said the above the was dead—died twenty-five years ago. Then I saw another spirit, a lady, whom I also described. She gave her name in full as Mary Glinn. She was dent the spirit of fault, was and to the spirit of relatives and friends mater in full as free lady

All about the Population of Hell.

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

fect a temporary organization.

Though we have all been interested.

and done what we could, still the success of the new society is due to the inde-fatigable efforts and zeal displayed by Miss Belle Cushman.

We meet every Sunday at 10:45 A. M. and 7:45 P. M., at Knickerbocker Hall, No. 44 W. 14th St., and all residents of, and visitors to, our city, who are interested in our cause, are cordially invited o attend. E. T. CROSETTE.

A New Society.

TO THE EDITOR:-On last Sunday vening the Columbus, O., Philosophical Spiritual Investigation Society entered into a perfect organization by the election of C. C. Pomeroy as President, Mr. Meanoalt. 25 Section of the Catholic bureau pushing by the Senate committee of the Catholic solution of a broad, humane, the Catholic solution of the Indian day severate of the Spiritualisty sexhibit at the Center of the Catholic solution of a broad, humane, the Catholic solution of the Indian day severate of the Catholic solution of the Indian severate of the Catholic solution of the Indian severate of the Catholic solution of the Davis as Treasurer, and A. A. Noe Secretary. This society is the first effort in the direction of a broad, humane,

AMERICAN HISTORY.

AMERICAN HISTORY.

AS Taught in Parochial Schools

Seemed written on the seamed lace. Only the will remained unconquered mood health and spirits.

I forgot to mention that Mrs. Nellie Brigham spent a morning with us, and is in good lecturing trim as usual. She two priests at the Church of the Blessed is speaking at Knickerbocker Hall, morning with the society has been ably assisted in the seamed lace. Only the will remained unconquered good health and spirits.

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

I forgot to mention that Mrs. Nellie Brigham spent a morning with us, and is speaking at Knickerbocker Hall, morning with us, and is speaking at Knickerbocker Hall, morning with us, and is speaking at Knickerbocker Hall, morning with us, and is speaking at Knickerbocker Hall, morning with us, and is speaking at Knickerbocker Hall, morning with us, and is speaking at Knickerbocker Hall, morning with us, and is speaking at Knickerbocker Hall, morning with us, and is speaking at Knickerbocker Hall, morning with us, and is speaking at Knickerbocker Hall, morning with us, and is speaking at Knickerbocker Hall, morning with us, and is speaking at Knickerbocker Hall, morning with us, and is speaking at Knickerbocker Hall, morning with us, and is speaking at Knickerbocker Hall, morning with us, and is speaking at Knickerbocker Hall, morning with us, and is speaking at Knickerbocker Hall, morning with us, and is speaking at Knickerbocker Hall, morning with us, and is speaking at Knickerbocker Hall, morning with us, and which grows in minds were grown to 200, who manifest a satisfaction with the bedside.

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

"A Chicago journal gives an instance of the sort of tassables in the church of the sort of tassables in the faithful wife and loying."

"A Chicago journal gives an instance of the sort of tassables in the faithful wife and loying."

"A Chicago journal gives an instance of the sort of tassables in the church of the Blessed is speaking at Knickerbocker Hall, morning and evening. She has our fraternal good wishes in her labors, which seem much appreciated and admired by those who like their Spiritualism in orthodox after so many years of waiting, the prayers of the faithful wife and loying the sort of tassables in the church of the Blessed in Sacrament and Father Byrnes responded. And then, before this little company, which seem much appreciated and admired by those of Rome was administered, and at last, after so many years of waiting, the prayers of the faithful wife and loying the loquence of Dr. Rowand, the experience of Mrs. Coit, who like their Spiritualism in orthodox style.

"A Chicago journal gives an instance of the faithful wife and loying the loquence of Dr. Rowand, the experience of Mrs. Coit, who like their Spiritualism in orthodox style.

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"A Chicago journal gives an instance of the faithful wife and loying the loquence of the work by the eloquence of Mrs. Spencer, the work by the work b ful revelations of Mrs. Lydia H. Grove and Mrs. Clements. The Progressive THINKER will soon have a large family of readers in Columbus. C. C. Pomeroy, President.

General Survey.

The Spiritualistic Field-Workers, Doings, etc.

J. F. Morrell, Secretary, writes as fol-lows from National City, Cal.: "We have an incorporated society here, five miles from and south of San Diego. We hold meetings (conference) every Sunday morning, and our attendance averages more than any other religious meetings in town except the Congregationalist. We have extra meetings whenever a speaker comes this way. On the 18th we listened to Mattie E. Hull, and again a neighbor who died last fall. Other asked the little fellow who had got over on the 22d she gave us the third and last manifestations common to such a circle the sting of our rebuke, only to be compellecture. She was well liked, and we were given.

Harlow Davis, the celebrated platform test medium, of San Francisco, Cal., will give a test scance at Henshel's Hall, 517 W. Madison St., Chicago, every Sunday at 8 P. M. Admission ten cents.

John W. Kratz, of Evansville, Ind., writes that the Spiritualists have had with them there for several weeks Hugh R. Moore, of Dayton, Ohio, the "boy medium." He has done much good there. He is a medium for ethereally the second they are of trypped. tions and the use of trumpet. The controlling spirit lectures through the trumpet. Mr. Kratz speaks in high terms of one of his lectures. He says:

entranced, and the manifestations given were very pleasing.

A subscriber writes: "The Peoples' Spiritual Society held a conference meeting at its hall, 93 South Peoria St., to a good audience. Mrs. Dr. Martin opened the meeting with an invocation. Dr. Magoon gave some fine readings. Miss Della Sawyer gave us a fine lecture on 'Shakers,' and being recalled, recited the 'American Flag.' The audience could not refrain from applauding her. Mrs. Cutter and Mrs. DeWolf and Mrs. Dr. Preston made remarks, followed by The Conversation turned on the action of Judge Pennypacker in the case of a well-known medium of this city, recently indicted for "fortune-telling."

"What I want to know," said one of the company, as he puffed meditatively on a fragrant Havana cigar, "is this: Why don't these mediums elevate humanity instead of catering to the grosser passions of their sitters? Do they believe that by going about their work in a manner that cannot fail to place them in the hands of the police, they are doing any good to themselves, or the public, or the Mrs. Dr. Preston made remarks, followed by Mrs. Summers with tests. Rev. Dr. Martin closed the meeting with remarks. President Jenifer an-nounced that there would be a meeting

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

there March 15.

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

J. C. Smith writes as follows from the same of the superior manner in which he has done the work. And every word of it is truth I verily believe. All thinking persons who are not psychologized by those sworn enemies of all progress in spirit-life, Jesuit spirits, or just as bad, church-bigoted spirits, ought to comprehend the truth of his showing."

J. C. Smith writes as follows from the same of the

hend the truth of his showing."

J. C. Smith writes as follows from Kansas City, Mo., in reference to a lecture by Mrs Maud Lord Drake: "On Sunday evening, Jan. 18th, we had an unexpected treat. It was a lecture by Maud Lord Drake. The audience was spell-bound, so to speak, by her gloquent grove."

when you will be likely to make a change in your business. It must teach one how to do good to our fellowman, to live upright, pure lives and, in short, to do good and right for the love of right."

With these parting words the speaker buttoned his great coat under his chin, took a fresh light on his cigar and was spell-bound, so to speak, by her gloquent grove. Maud Lord Drake. The audience was spell-bound, so to speak, by her eloquent words. Tests were given, nearly two hours being spent in that way, and still the people were loth to depart. They seemed to be almost transfixed. I saw many men and women of intelligence on that occasion who had never before heard Spiritualism defined, and I dare say much good was done."

Allen Shaddle, of Wauseon, Ohio, writes: "I think the Bureau at the World's Fair is a move in the right direction. I think the editors of the Spiritual papers should name their man for treasurer in some city. I think there would be a fund donated sufficient to carry it through in good shape. Should any one worldly refer any comment is made to the special spe

through in good shape. Should any one wonder why the world is looking to Mr.

Tuttle for commissioner, let them read his book, "Religion of Man and Ethics

The little fellow in the big coat discovered behind a hurry nile of Science." I think it would be a move in the right direction to send Mrs. Tuttle, too, as no better representatives could be found."

The little lettow in the sign of the lettow in the sign of the lettow in the sign of the lettow in the little lettow in the l

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

Mass., will answer calls for platform they fell on the one whom but a few days before had been with you in the form, and psychometric reader.

T. Wilkins has been lecturing in Minneapolis, Minn.

L. A. Doane, of Russell, Mass., writes:

by the ladies, we are about to organ.
"Progressive Spiritualist Society," rent
a small hall and hold Sunday meetings.
This will make three societies in a row,

As we go to press Monday with No. 65 of The Progressive Thinker, the last week's cillion is still falling regularly from the parts of residual finished soon. Remember, friends, that the plates of the edition containing Chiniquy's Version of the Assassination of Lincoln have been electrotyped, and the paper can be furnished at one cent per copy, or 75 cents per hundred. We verily believe that 1,000,000 copies of that issue will yet be sold.

The Arena for February.

The February Arena, in addition to a both the sold are supplied that is the will be sold.

The Arena for February.

The February Arena, in addition to a both the sold.

An Edition of 70,000.

An Edition of 70,000.

The preceding edition of The Progress of great interest by foreign essayists. Camille Flammarion, probably the most eminent European and the paper is an answer that of the paper is an answer that of the paper is an answer that I thought rather single probably the most eminent European as a stronomer, writes at length on "New astronomer, writes and the paper is an instance of the proof of this great that there is only the proof of th Protestant churches has been very small, only an average of about 3 cents per member in the aggregate."

In the support of the schools a portion of the school money member in the aggregate."

In the support of the schools a portion of the school money member in the aggregate."

In the support of the schools a portion of the school money in the support of any school wherein the support of any school wherein the support of any school wherein the perculsion of the support of any school wherein the peculiar tents of any school wherein the support of public standing the support of the support of public school, or derived from the support of public school, or derived from the support of public school, or derived from the public school wherein the peculiar tents of any denomination are largely to the support of the support of public school, or derived from the public school, or derived from the public school, or derived from the public school wherein the peculiar tents of any denomination are largely to the support of public school, or derived from the public school, or derived from the public school, or derived from the public school wherein the peculiar tents of any denomination are largely to the support of public school, or derived from the public school wherein the peculiar tents of any denomination are largely to the support of any school wherein the peculiar tents of any denomination are largely to the support of any school wherein the peculiar tents of any denomination are largely to the support of any school wherein the peculiar tents of any denomination are largely to the peculiar tents of any denomination are largely to the peculiar tents of any denomination are largely to the peculiar

WHAT OTHERS THINK.

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

One night-or rather early morningsome time ago, a few editors and reporters of a well-known Philadelphia morning daily were gathered around an open

we had a lecture by spirit Joe Holliday, lasting two and one-half hours without interruption, and spoken through
the trumpet in the dark seance. It was
very highly enjoyed and appreciated by
all of the large circle who were so fortunate as to be present on that occasion."

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

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

A subscriber writes: "The ParalSpiritual Scottiers and reporting daily were gathered around an open
fire-place in one of the editorial rooms,
discussing some prominent topics flashed
to the office in the early evening by the
cable and telegraph.

The forms were locked in the presses
and the "comps" and electrotypers were
slowly dispersing. The regular monotonous jar of the ponderous "Hoe Perfections," as they turned out newspapers by
the hundred each minute, kept the building in a perpetual tremble. In short,
the work for the night was finished and
these men were free to do what they
pleased.

The conversation turned on the action
of Judge Pennyage.

that by going about their work in a manner that cannot fail to place them in the
hands of the police, they are doing any
good to themselves, or the public, or the
Spiritualistic fraternity in general? It
seems to me that the majority of mediums exist solely to 'tell the name of
the one you marry; or give you advice
on business, or 'reunite the separated.'
Nothing is said—or even hinted at—of
your departed friends or relatives. These called the 18th of this month, at No. 5 S. Ashland Ave., for the purpose of or-ganizing a convention, to be held in this your departed friends or relatives. These things taken together seem to me absurdly inconsistent with the full scope and mission of the Spiritualists as exem-plified in their by-laws, at their hall at Spring Garden street."

Hon. A. B. Richmond thinks Hudson but I informed the remaining few that Tuttle just the man to be at the head of there were "mediums" who advertised there were "mediums" who advertised

hold word among all thinkers universthey were lowered into these cold graves, and as you turned away, the last thing you heard was the unfeeling cutting Dr. Marguerite St. Omer, of Fitchburg, thud, thud, thud of the clods of earth as

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

Hard: and imagined that those clods of earth were falling on the one you loved, when, in all probability they would be standing by your side, clad in robes of eternal life.

called to fill."

Rob Aken, of Leheigh, Iowa, details his experience in obtaining manifestations around a table. Loud raps were heard. The light was turned down and his son wrote his name saveral times.

wish her success wherever she goes. Tomorrow she leaves for Los Angeles. We
are all interested in The Progressive
Thinker."

Mrs. W. Miller, of Cheasning, Mich.,
writes: "I am glad to state that, in addition to a Progressive Literary Society,
by the ladies, we are about to organize a

When it should be kept shut, and you can then hope to command the respect of your colleagues. The man that made your coat should have placed a sort of spring trap, so that it could be operated by some one else as a means of saving a great deal of breath which you use most liberally in talking and saying noth-

The little fellow essayed to make a de-

Mrs. C. D. Pruden, of Minneapolis, Minn., who holds meetings there, and has charge of the Children's Progressive Lyceum, writes that she expects to lecture the two last Sundays of this month at Long Lake, Minn.

Silas Smith, of 128 Throop St., this city, writes as follows of a wonderful slate-writing test given through Mrs. DeWolf, at the hall, corner of Monroe and Peoria streets: "She called a parting good night we dispersed to

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

Gilson Bortmess, the spirit artist, has removed to 1314 Wabash Ave. Bortmess has gained many friends since he came to this city.

BRIEF LETTERS.

They Speak the Sentiments of the People.

Mrs. M. P. Graham, of Pittsburg, Kansas, It Comes from an Eminent Thinker.

side, and angels cheer you on is my prayer."

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

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

Mrs. A. R. Enns. of Nantucket, Mass.

Mrs. A. B. Enas, of Nantucket, Mass., writes: "I enjoy The Progressive Thinkers so much. Should miss it more than I can tell."

Ann Dygerl, of Springville, N. Y, writes: I like The Progressive Thinker the

Mrs. Frank Linabury, of Birmingham, Mich., writes: "I think too much of the val-uable information I get from your paper to even miss one number. I think it is the very

family here, where there is a Spiritualist, is now taking The Progressive Thinker, and they all like it immensely."

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

R. F. Langford, of Merrickville, Ontario, writes: "I particularly admire the liberality that admits to its columns such widely divergent place."

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

Daniel Tucker, Red Key, Indiana, writes:
"We like the paper very much; it just suits me to a notch."

further says: "To efface God is to unfolded in the sunbeam."

Roy Mr. Field in the Field in the sunbeam."

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

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

should be lost without it."

L. M. Lowell, of Avoka, Minn., writes:
"There seems to be quite an awakening in our place in spiritual development and investigation. The Progressive Thinker comes in for a large share of credit for the same. A lady at my elbow, who is now reading No. 61, just remarked that it is the boldest, most independent, progressive paper that she has ever seen, and contains nothing but what is readable."

Henrietta Hartz, of Burlington, Montana, writes: "The Progressive Thinker is worth its weight in gold."

Peter Pfeifer, of Durhamville, N. Y., writes: "The Consciousness of our exist-readers; it avocals all charaction and material laws.

Mr. Spencer poses his "Unknowable" is essentially the embodiment of every word of the English language which expresses negation. It is outside the world of knowledge. Mr. Harrison, of England, calls it an "All-Nothingness, and a lubberly All." So we say of Mystery.

Mr. Spencer says in "First Principles:" "The consciousness of our existence is a mystery, which is the essence "So sings a poetess—royal of soul—Earnestly, fervently, sings for humanity,—God and His appels are given.

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

Out of place than God and religion in Spiritualism.

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

Mrs. Ann Faulkes, of Evansville, Wisconsin, writes: "I enjoy your paper so much, I wish all would read it."

J. Chaapel, of Boston, Mass., writes: "Your J. Chaapel, of Boston, Writes: "Your J. Chaap

cial tyranny."

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

C. A. Still, of Warren, Pa., writes: "I have C. A. Still, of Warren, Pa., writes: "I have good or religion govern in the Spirit-world."

Xenocrates, 300 B. C., likewise affirms:

Xenocrates, 300 B. C., likewise affirms:

Soul, To Soul

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

P. S. Mackay, of Min.

Written for The Progressive Thinker

A PROTEST. It is Mild Yet Potent.

Mrs. M. P. Graham, of Pittsburg, Kansas, writes: "I don't feel as if I could keep house without your paper."

Mrs. Samuel Neal, of Benton Harbor, Mich., writes: "I think it the best paper of the kind I ever read."

Mrs. Lavina Palmer, of Deerfield, Michigan, writes: "I do think it the best paper printed; the most knowledge to be rained in the least space."

Mrs. A. D. Wiggin, of San Francisco, Cal, writes: "Go and make your paper a strong, readable paper; clean, healthful reading; you will be supported. Good must be on your side, and angels cheer you on is my prayer."

H. N. Holway, Hill City, Pennington Co., South Dak., writes: "After reading the paper; so long I cannot get along without it; it contains so much truth and valuable information. of thinkers, who plant their feet on the solid ground of Science vs. Supernatural-ism and Superstition. God and his anti-thesis the Devil are supernatural, and

therefore figments of superstition.

Modern knowledge depicts the God of christolatry as the terminology of man's ignorance; nature as the casket of his knowledge. God is the fetichistic reflex of the human ego, multiplied by itself, which eventuates in an equation of error. To mix God and religion with the philosophy and science of Spiritualism is as

unwise and hurtful as to mix clay and sawdust with our bread. Can it be denied that altruistic morality covers the entire code of ethics of human conduct? How can there be a fatherhood without a motherhood? Nature informs us that best spiritual paper I ever read for the money. I think you have commenced a grand and noble work."

a motherhood? Nature informs to the motherhood of life and being—in the primitive orders of unfoldment—applie work."

peared before there was any differentia-tion of sex, and before any Fatherhood now taking The Progressive Thinker, and they all like it immensely."

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

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

I appreciate the paper very much."

I appreciate the paper very much." ages, by the persistence of force in concert with matter. Therefore, as there was no creation, there can be no creator; if no creator, then no "Fatherhood of

Agassiz saw this mighty truth, which "The light in which you show the 'dark hand of Romanism' is in my estimation and peculiar experience of greater importance than you ever dream of. The paper has the right tone for me."

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

Thos. B. Kizer, of Decatur, Ill., writes: "I am making another club for the best of all papers for the money, viz., The Progressive Thinker."

Agassiz saw this mighty truth, which choked him and nearly took his breath away. He opposed the doctrine of evolution to the day of death. He said: "God goes out where Darwinism comes in." Rev. Mr. Frothingham wrote: "The poet bath said, 'An honest man is is the noblest work of God.'" The philosopher hath said: "An honest God is the noblest work of man." Science further says: "To efface God is to unfold man, as a fern leaf is unfolded in the

Mrs. Britten, who for a lifetime has ontributed to our store a world of moveledge, says: "there are three unsuppliedge, says: "the says is the same and the same are three unsuppliedge, says: "the says is the same are three unsuppliedge, says: "the sa contributed to our store a world of knowledge, says: "there are three un-Leonard Gates, of Kansas City, Mo., writes:

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

H. Kinsman, of Palmetto, Fla., writes:
"Your exceedingly valuable paper has made its regular visits to my family for sixteen weeks, and it fills a long-felt want. My wife and I are carried away with the tone and uprightness of the many subjects it advocates."

Mrs. Annie Lord Chamberlain, once a prom
Mrs. Annie Lord Chamberlain promise leements, namely, the total in the tota

Mrs. Annie Lord Chamberlain, once a prominent medium of this city, now of Mattapan, Mass., writes: "My father, Dr. Lord, is made very happy each week in learning the contents of your truly progressive paper."

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

E. S. Harris, of Batayla, Michigan, writes:

bound votaries? Who knows? Who can know? What have you gained by calling these primal principles God? What loss, or what less, to leave God out?

Are not these principles, like geometry, full, ample, and all they are capable of being without the addition of this unknown quantity called God? Certainly. Why, then, persist in carrying this monstrous fallacy, this dead weight—like the everlasting stone in the other end of the bag? Remember, there was F. S. Harris, of Batavia, Michigan, writes:
"We think a great deal of the paper; we should be lost without it."

"Ike the everlasting stone in the other end of the bag? Remember, there was never an error but it was productive of the paper; we should be lost without it."

writes: "The Progressive Thinker is worth its weight in gold."

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

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

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

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

M. W. Keith, of Pierson, Mich., writes: "What little I have read in The Progressive Tunker it is just the paper that a true Spiritualist wants in his family."

Mrs. Carrie P. Sikes, of Palmetto, Florida, writes: "There is but little more a better than God and religion in Spiritualism.

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

Mrs. Ann Faulkes, of Evansville, Wisconsin, pressure of a conscientious reconsideration.

paper is a most worthy and va uable educator in the field of progressive thought, and I trust is to keep grandly on, as it has done, in helping to free the people from all kinds of superstitions—religious, political, financial and so-

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

A MAUSOLEM.

Has a Capacity for 30,000 Bodies.

It is a Contempt of Nature's Laws. TO THE EDITOR:-In some respects humanity is retrograding, and the spiritual light that has the capacity to lluminate the world is suppressed. Now comes the announcement from New fork that:—The plans for the great tructure which the New Mausoleum Company intends to erect in Greenwood Company intends to erect in Greenwood Cemetery, Brooklyn, have been completed by the architects, and it is said that the work of construction will be in progress before the close of the present year. The mausoleum will be a building of imposing size and stately proportions, and it will be devoted to the preservation of the dead after the method of the New Mausoleum Company, of the New sense but a return to the ancient customs of Egypt, Rome and Greece. The general form of the mausoleum will be that of a square, extending 350 feet in each direction. The style will be that of the Italtion. The style will be that of the Italian renaissance, and there will be three stories below the ground and two or three stories above the ground. Marble and concrete are the only materials to be used in its construction. From the cen-ter will rise a tower 160 feet high. On the ground floor will be a memorial hall, and in the center a catafalque on which will rest a coffin during whatever ser-vices may be held previous to its removal cost \$750,000, there will be 30,000 sepul-chers. Chapels of various sizes will open on the main arcades, which run around the four sides of the square and also across the court at right angles, separating it into four smaller courts. The largest chapels or chambers will The largest chapels or chambers will contain eighteen sepulchers, in three tiers of six sepulchers each, and smaller chapels will contain only twelve sepulchers, while there will be in less favorable leastings on the averages chambers. able locations on the arcades chambers in which single bodies can be placed The sepulchers are to be concrete, formed over a mould in one piece and formed over a mould in one piece and air-tight. The preservation of the body is to be accompanied by a simple process of desiccation. A current of dry air will be circulated through the sepulcher for "We like the paper very much; it just suits me to a notch."

Rev. Mr. Field, in the Field-Ingersoll debate (in the N. A. Review), avowed his belief in evolution, yet at the same time he so far forgot its teaching that he said "he could not disbelieve in a God if he would." This belief was based on the odd theory of "design," which evolution effectually overturns.

"We like the paper very much; it just suits sunbeam."

Rev. Mr. Field, in the Field-Ingersoll debate (in the N. A. Review), avowed his belief in evolution, yet at the same time he so far forgot its teaching that he said "he could not disbelieve in a God if he would." This belief was based on the old theory of "design," which evolution effectually overturns. enough for me. So you may consider me a life subscriber until further notice."

C. S. Hyatt. of Unadilla, N. Y., writes: "I have received The Progressive Thinker many others, perhaps like that of many others, perhaps like that of "Sirius." They show the great necessity there is for proofs point-blank to be directed against this venerated and enand interesting."

the old theory of "design, which evolution effectually overturns.

This case of Mr. Field's is like that of many others, perhaps like that of "Sirius." They show the great necessity there is for proofs point-blank to be directed against this venerated and enand interesting." niches for statuary. When a coffin is placed in its sepulcher it will be opened so as to disclose the features and the updirected against this venerated and en-trenched error before it can be over-will be sealed over the sepulcher so that

> stituents of a human body, is entitled Are not these principles, like geometry, full, ample, and all they are capable of being without the addition of this unded as the habitation of the human soul. The body, instead of being hermetically sealed in a vault, should be burned, and the constituents returned at once whence they emanated. Any other course is detrimental to the welfare of society in

ly,"—
So sings a poetess—royal of soul—
Earnestly, fervently, sings for humanity,—
God and His angels are given control!
Sweet are the songs whose love-notes are flut-

tering
Down from the steeps where bright beings

dwell,—
Sings this rare medium,—so truly inspiring;
Is her opening poem—"BEAUTIFUL CLARIBEL." Bonibel Madaline leaned from her balcony". A poem in person, an angel in heart,— weetly the music of rhythm so beckon'd me;

NEW YORK NOTES Mr. and Mrs. H. J. Newton. Spiritualism and the Theosophical Society.

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

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

Those who read the account of the libel suit of Wells vs. Bundy, in the New York court, may be interested in knowing more of Henry J. Newton, who figured largely in the trial, which was closed on account of the rulings of the udge as given in a recent number of THE PROGRESSIVE THINKER in one of the most able papers by General Lippett. Henry J. Newton is one of the earliest

flattering record, not only in the accum-ulation of wealth, but the high regard he has won of all who know him. Hav-ing rapidly gained what he regarded as a competency, he retired from active business and for more than twenty years has devoted his attention to the in gation of the mysterious forces of light and chemical action in the process of

photography.

How he was led to this, shows by what slight events our destinies are often turned. He devoted himself to painting, and although he never took a lesson in the art, except from nature, his pictures exhibit a very great artistic taste in choice of subjects and in the pleasing, careful and conscientious manner of treatment. When the then new discovery of photography was presented to him, he thought he could sketch more accurately by its aid, and purchased an outfit. fect them. It required a profound knowledge of chemistry, which he already had, and he also had the time and means.

final success.

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

damage enough already. If there be truth in it, the world will be benefited by the knowledge. With this feeling, interested in the subject and had already devoted a great deal of time to research in the same direction, was his warm personal friend and associate. Draper was president of the photographic branch of the American Institute. He was succeeded by Prof. Joy, of Columbus College, who held the place until 1873, when Mr. Newton was elected, and has since retained the important position. He is also a Fellow of the New York Academy of Science, and member of the American Association.

He is the original experimentor of the modern dry plate, and is regarded by photographers as its father. This alone would give him a prominent place among the solution of the Sniritualists in discussing the circular, denounced in pointed terms what she called the prejudice and prejudgment evident in the imputation that Spiritualism had done damage enough already. If there be truth in it, the world will be benefited by the knowledge. With this feeling, by the knowledge. With the world with the in it, the world will be benefited by the knowledge. With the world will be benefited by the knowledge. With the world will be benefited by the knowledge. With this feeling, by the knowledge. With the world will be truth in it, the world will be the w

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

ficient to fill her large parlors.

Mr. Felt gave his lecture, the most noticeable feature of which was his declaration that he had found that by burning a parlotted.

been the means of bringing about the organization.

It may be asked if he made the wonders of Spiritualism in New York city, who, with Charles Partridge, S. B. Brittan, Prof. Mapes, Dr. R. P. Hallock and that sturdy band, stood firm to their convictions when it was not so homorable as at present to advocate the claims of Spiritualism. He has, ably seconded by his noble wife, remained steadfast to his early convictions through good and ill report, giving his time and means to sustaining the cause. He was among those who established the First Society of Spiritualists of New York, the city, and one which has taken the lead and been an example to all others.

Commencing life with no capital but a thoroughly competent business ability, honesty of purpose, and determination to win success, no man can boast of a more flatering record, not only in the accumulation of wealth, but the high regard he has won of all who know him. Hav-

For The Progressive Thinker. LOOKING UP.

It is Highly Amusing. Ministers Coming to the Front.

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

A sensation was caused at the Adelphia Hall Spiritualistic meeting to-day when Mrs. M. E. Williams, the president, read a copy of a circular which, she said, was being privately circulated among clergymen and others. The ob-ject of the circular, which is published Boston, is in some degree indicated by He soon saw how imperfect were all the processes, and set himself to work to per- us for the formation of the Psychic Investigation Association, to be composed chiefly of ministers of all denominations, edge of chemistry, which he already had, and he also had the time and means. Everything had to be done, even to the preparation of the most common chemicals now furnished the amateur. In the series of experiments which led to the perfection of emulsions, the patience of his work is shown by over two hundred hettle contributors with a Church, Boston; Rev. Edward A. Horton, of the Second Congregation and the second congr bottles containing various emulsions with which he experimented, all labeled with comments, which are now arranged on the shelves of his laboratory. They furnish the record of the steps to his final success.

A. Horton, of the Second Congregation all Church, Boston; Rev. R. Heber Newton, of All Souls' Episcopal Church, New York; Rev. Edward Everett Hale, of Boston; Mary A. Livermore, of Melrose, Mass.; B. O. Flower, editor of the Arena, and Rev. T. Ernest Allen, of the Fourth

fection of the instantaneous process, and his negatives are in demand with photographic printers. Many, we may say all, of the views, and they are thousands, are remarkable in finish and detail. These embrace a wide range of subjects. Steamers in motion, landscapes, cars, yachts, etc., and the outlines in all are as clear as though the objects were motionless. Wonderful cloud effects, sun-rises, etc., are among the most remarkable.

This mot intended to ignore or degroes the blood gathered from public massacres and private assassinations of the women and men of wisdom of all ages and all countries. As Spiritualism, pure and simple. That modern Spiritualism has votaries in all parts of our country, and that it has the power to influence the thought and action of those who believe its teachings are indisputable facts. Is the movement of the women and men of wisdom of all ages and all countries. As Spiritualists more than others must feel the action of this power upon human life, which has already abjured this nation's government, by anathematizing every form of liberty it possesses, and action of those who believe its teachings are indisputable facts. Is the movement of removing the children of Catholic particular in the name of Miss eques of freedom by the blood gathered from public massacres and private assassinations of the women and men of wisdom of all ages and all countries. As Spiritualists more than others must feel the action of this power upon human life, which has already abjured this nation's government, by anathematizing every form of liberty it possesses, and excent the blood gathered from public massacres and private assassinations of the women and men of wisdom of all ages and all countries. As Spiritualists more than others must feel the action of this power upon human life, which has already abjured this nation's government, by anathematizing every form of liberty it possesses, and excense from public massacres and private assassinations of the women and men of Miss of the women and men of the s This was the dream of his youth and, most admirably has he realized it. A friend of labor, and constantly striving to benefit the toiler! In 1878 the labor proaching the subject in a serious frame of a Republic, but as an archists to liberty. As both State and national administrative powers have to benefit the toiler! In 1878 the labor party pressed on him the nomination for Mayor of the city, but he would not be diverted from the course he had marked out, and enter the field of politics. He had fitted up a laboratory, with all the accessories for the pursuance of his studies and the course of profound research he had determined to pursue.

The W. D. The W. D. The party of mind to investigate it, guided by pursuance of humanity that this matter should be settled, if possible, once for all? If it be delusion, the contagion has spread quite far enough and done damage enough already. If there be truth in it, the world will be benefited.

INDIANA SPIRITUALISTS

Mr. Foll gave his lecture, the most not call forces are considered to withhold their assistance and the construction of the call feature of which was his declaration that he had found that by burning care and the had the had found that by burning care and the had th

tion this power, as it has withstood the criticisms and commendations of all classes of persons, and from all parts of the inhabitable globe; but there is an unsettled question of great moment now pending before the nation, which its citizens must decide, and to stop continual premeditated destruction, this decision must be without delay. The question is, which shall be supreme in power, Church or State?

No lover of liberty need think long of the manager; but on this occasion the manager; but on this occasion.

a shadow over every institution of liber-ty, and stained and blackened the fair ty, and stained and blackened the fair cause of freedom by the blood gathered from public massacres and private assassinations of the women and men of wisdom of all agreements. wisdom of all ages and all countries. As on this occasion dematerialized in front cated, not as citizens of a Republic, but and national administrative powers have remained silent regarding the execution

Secretary of the out-thours of the contribution of the contributio

for necessities and comforts of life, can not afford to withhold their assistance in this movement, and I ask each one who reads this, to be interested in giv-

their babies; also the time, talent and money used in compelling the people to worship a God unknown and nowhere needed, had better be applied in protecting
the maternal fountain of life from which
souls unending flow, tearing childhood
from the embrace of priestly power and
the mother's life from beneath the hard,
cruel heel of despotism.

When Oliver Cromwell won a victory

The cloud and the people at one
of those seances. On this occasion there
were about eighteen persons sitting in
the circle, among them myself, wife and
outside the cabinet, a white cloud appeared on the carpet, and from it evolved
my mother. She appeared to come out
of the cloud, and immediately came to
me, grasped me by my hards and tookcruel heel of despotism.

When Oliver Cromwell won a victory in fighting against the king's troops he named it a "Crowning Mercy." When Spiritualism came to this age it brought to us a Crowning Mercy, and we knew a little of its far-reaching necessities in the protection of liberty, as did England of the results of the victories of Cromwell. Though its advent was but a few years ago, yet it has decided the most wonderful and important of all questions, which is the continuation of individual life (after death), retaining its demands, necessities and responsibilities. The wise and thoughtful no longer question this power, as it has withstood the criticisms and commendations of all classes of persons, and from all parts of

No lover of liberty need think long upon this decision, for since the days of the Council of Nice the Church has cast a shadow over every institution of liber- I will only mention one more incident

JOHN CRITCHLEY.

Written for The Progressive Thinker. A Remarkable Dream and Its Fulfillment-

A friend of mine, a gentleman of intelligence and veracity not a Spiritualist, related to me a short time since the foland national administrative powers have remained silent regarding the execution upon these unprotected children of this mental curse, which is the crowning evil of our age, something must be done, and we as a body must determinedly act in defense against this power, by coming to the front without delay, for which purpose four years ago a young man left his employ owing him over a hundred dollars, going west to grow up with the country. Not a word had been heard from him, and my friend had nearly abandoned all hope of ever hearing from him, when he dreamed he saw him so distinctly as to recognize him, and at the same time saw him pay him some money, over \$50; how much over, he was not sure; but one of the remarkable incidents of the dream was that he saw a \$50 check or draft, and noticed the pe-

nent staring and comment since their ar-

after the flying pair, "Caleb Plumer must have taken an- ever see that before?"

Rising to a sitting posture Adie covers her ace with her hands, and moans: "Too late! Too late! They meet. They are face to face. They grapple. They struggle. The knife—the knife—see the blood assure ab horson"—Adie is up.

orime, to trace criminals, to succeed where others failed, to—but we digress. She moves about softly, becomes erect, opens wide a pair of wondrous dark eyes which seem to reflect the glories of heaven, and murmurs: "I am asleep!"

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

Sharples is calm now. His deep black eyes sparkle as with fire, and his face pales as he whispers back, "Where is her"

"Here" she replies, "Right here in this very town! They are holding a festival on the grounds. You can see the life of a man whose hands have never been stained with human back and is and here in this very town! They are holding a festival on the grounds. You can see the life of a man whose hands have never been stained with human bord where the killed of a man whose hands have never been stained with human back and is a heart of the law. I know noth who did the killing. It is Jim Eccless that the ducation until he he hald in an impulsive way, "It is the man who did the killing. It is Jim Eccless class the man for whom we have scoured all the man for whom we have scoured all the man for whom we have scoured all stagland!" You are right, my girl, "was the trimphant response of the detective. They are did detective. The detective places a photograph in her hands, and is all attention until he he hald in the hilling. It is Jim Eccless at last. Our the can the life of the Nation to eccount the who who did the killing. It is Jim Eccless at last. Our the can the life of the Nation to that is necessary to cause him to become that the ducation until he he mail to did the killing. It is Jim Eccless at last. Our the can the life of the Nation to detective. The trimphant response of the detective. The trimphant response of the detective. The trimphant response of the detective. The half of the Nation to that is necessary to cause him to be on that who did the kill flag and it is plongly the the stage of the Nation that is nece

charm in his face and asked, "Did you

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

"He's a queer duck, anyway," chorus the loungers, little thinking of the thrilling events transpiring almost within sight and sound of the tavern.

All unconscious of the sensation created, and all unconscious of their noiseless pursuer, Sharples and Adie hurry on to where the many colored lanterns shed their soft mellow light among the trees, whehce come the sounds of music and their soft mellow light among the trees, whehce come the sounds of music and their soft mellow light among the trees, whence come the sounds of music and their soft mellow light among the trees, whence come the sounds of music and their soft mellow light among the trees, whence come the sounds of music and their soft mellow light among the trees, whence come the sounds of music and their soft mellow light among the trees, whence come the sounds of music and their soft mellow light among the trees, whence come the sounds of music and their soft mellow light among the trees, whence come the sounds of music and their soft mellow light among the trees, whence come the sounds of music and their soft mellow light among the trees, whence come the sounds of music and their soft mellow light among the trees, whence come the sounds of music and their soft mellow light among the trees, whence come the sounds of music and their soft mellow light among the trees.

Sharples, seated on the jail cot, studied the face of the man before him—

The Protestant Standard delphia says: "The Pope declared that America is

of times!"

It was a portion, nay, one-half of a tiny white hand, which had formed part of a watch charm.

It was a portion, nay, one-half of a tiny white hand, which had formed part of a watch charm.

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It was a portion, nay, one-half of a tiny white hand, which had formed part of a watch charm. rival early in the day.

"A girl in a somnambulic trance sleep," and all excitement, too. There is something wrong going on in the town of Newton to-night, I'll warrant," and, slipping away, he was off at a swift noiseless gait, after the flying pair.

It was a portion, hay, one-haif of a trival early in the day.

Catholics by education in the public schools, Rome in 1841 hatched a conspiracy by which it secretly began to put to each ersuit of allowing an uneducated franchise.

Like a giant tree the Republic overshadows this continent, giving a word, the detective thrust the tell-tale charm in his face and asked." Did you showing the church of Rome in a bad

> Mrs. Shepherd then touched upon the parochial school question, and scored the terrorism which the church of Rome tried to exert upon the parents of its communion who dared to send their children to the public schools when there were parochial schools in their the scum and the dregs of the fossilized

A STRANCE STORY.

BY HAIRIY C. THOMAS.

CHAPTER I.

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A MYSTERIOUS CRIBI

and lasting friendship, now seek my life trival on the grounds. You can see the light from the windows of this room. We have never been stained with human larger of the lasting friendship, now seek my life the vision of the lasting friendship, now seek my life the vision of the lasting friendship, now seek my life the vision of the lasting friendship, now seek my life the vision of the lasting friendship, now seek my life the vision of the lasting friendship and the lasting f Adic comes to a pause.

But the girl throws the photograph to the floor, and springs to her feet, her eyes dilated, her bosom heaving with excitement, her whole being swaying and tremulous with emotion, as she tries to motion away, and to warn of impending danger some one she seems to see.

"Back, back" she screams. "Don't you see that man crouching there like a tiger in his lair!

HARRY VANE."

Sharples smiled grimly as he folded to the floor of the dead of the dead. The note was brief, and read as follows:

"DEAR LESLIE—Meet me in the summer house at nine to-night. Remember, my boy, your life or mine.

"Back, back" she screams. "Don't you see that man crouching there like a tiger in his lair!

HARRY VANE."

Sharples smiled grimly as he folded to the floor of the dead of the vou see him; don't you see that man crouching there like a tiger in his lair! HARRY VANE."

HARRY VANE."

Go back in heaven's name go back!"

"Come, come with me and we shall be in time to save him," she gasps, and catching Sharples by the hand Adie, still in her strange sleep, fairly drags the detective down the stairs of the hose tell vive detective down the stairs of the hose tell vive detective down the stairs of the hose tell vive detective down the stairs of the hose tell vive detective down the stairs of the hose tell vive detective down the stairs of the hose tell vive democration are tell vive down the stairs of the hose the detective down the stairs of the hose tell vive down the stairs of the hose democration are the subjugation of America to the paper, which is a strong piece of exidence against Vane. Not a man in town but for the hour lies in dropping and the controlled as the public?" This was a portion, nay, one-half of a like of the pope of Rome be a loyal in the start and dictated. Democracy would be sired and dictated. Democracy would be asked and controlled as the few desired and controlled as the lew do divised and controlled as the lew do acted and controlled as the lew do divised of foreign insidious. Have been the bity and it is his part to the limit of the hour lies in dropping that the many would be sized and controlled as the lew do divised and controlled as the lew do acted and controlled as the lew do divised to the Box and it who acted and controlled as the lew do divised to the Box and it who acted and controlled as the lew do divised to the linsidious. In the total the hour lies in dropping the clies was a clearly

munion on the school boards. Books which contained history in any way showing the church of Rome in a bad light were conveniently got rid of from the schools.

Like a giant tree the Republic overshadows this continent, giving a home and refuge to all who seek civil and religious liberty. But with those who have sought this land of freedom the schools. have also come the Catholic crow and the Jesuit jackdaw. The German grub and

empires of earth.
The elections of Illinois and Wiscon-

dimension of the state of the production of the productio

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

WILLIS F. WHITEHEAD.

Written for The Progressive Thinker. RINGING WORDS.

As there seems to be wide difference of opinion among Spiritualists in regard to the value of ancient tradition, includ-ing the Christian's Bible and the man Jesus, we would like to ask a few questions, not for the sake of disputation, but solely for information, hoping that some one will throw a little light upon the subject. We are continually informed by a certain class of writers and speakers hen he turned to the defective, seged, with the elequence of caim depair, an explanation of the whole affair. Sharples, seated on the jail cot, studied the face of the man before himearefully studied that handsome, intelled that America is the hope of Rome. And more than fifty years ago, feeling he could not account for crept over him.

"It must be," he said, under his breath, "it is he." Then turning to Yane, he said in a cool, exasperating was, "Well, I nipped you just in season, becies, didn't I?"

"Yane, he said in a cool, exasperating was the astonished reply, "he", "pray tell me, my mysterious friend, "how off and and what less am I?"

With crushing exactness and force control where an aware according anthonisms upon that 'entry and will be remembered how bittery be houred out the vials of the write and will be remembered how bittery be houred out the vials of the write and will be remembered how bittery be houred out the vials of the write and will be remembered how bittery be houred out the vials of the write and will be remembered how bittery be houred out the vials of the write and will be remembered how bittery be houred out the vials of the write and will be remembered how bittery be houred out the vials of the write and will be remembered how bittery be houred out the vials of the write and will be remembered how bittery be houred out the real and will be remembered how bittery be houred out the real and will be remembered how bittery be houred out the real and will be remembered how bittery be houred out the real and will be remembered how bittery be houred out the real and will be remembered how bittery be houred out the real and will be remembered how bittery be houred out the real and will be remembered how bittery be houred out the real and will be remembered how be real and will be remembered how bittery be houred. Certainly it wome that the katter has the real was indeed and many the was repertation. It frames the world has ever known, that the was certainly it would that the canner of the w whence come the sounds of music and revelry borne on the gentle breeze of the night.

Sharples, seated on the jail cot, studied the face of the man before him—at to the ground before a row of hedge, "Speak," and Speak," and Speak," and Speakers in the ranks of Spiritualism that Jesus of its most vigorous branches. The Protestant Standard of Philaspall of the principles of compulsory education admit of no denial of this fact.

As the branches of a tree receive from the trunk its necessary support and sustended that we should strive to be like. As the branches of a tree receive from the trunk its necessary support and sustended that the should be taken for our pattern and guide in preference to any other human being. We delphia says: "The Pope has openly delphia says: "The Pope regard to the superiority of Jesus pure and obligations of Man to God and Himself.

assumption, without a shadow of proof to

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