

INGERSOLL IN THE PULPIT. He Tells What the Church Should Do to Better the Condition of Mankind.



COL. ROBERT G. INGERSOLL spoke before the Millant Church congregation, of Chicago, in the Columbia Theater, Sunday, April 12, in response to an invitation extended by the pastor, Rev. John Rusk. In his letter of invitation Rev. Mr. Rusk said, "The Millant Church, which is organized for the purpose of bettering the condition of mankind, regardless of creed or color, if you please, and you an invitation to preach for us some Sunday morning in the near future on the subject of your views as to what the Christian church should do and how?" In accepting the invitation Mr. Ingersoll said, "I was much pleased with the spirit of intellectual hospitality of your letter, and what I say, if anything, to your people will be in the same spirit of kindness and candor."

ORIGIN OF SUPERNATURAL BELIEF. The great poems, paintings, inventions, theories and philosophies enlarge and mold the mind of man. All that is nature could be cured by natural means. Beyond the horizon of the natural man cannot go. Yet for many ages man in all directions has relied upon and sincerely believed in the existence of the supernatural. He did not believe in the uniformity of nature. He had no conception of cause and effect, of the destructibility of forces.

By experience, by experiment, possibly by accident, man found that some diseases could be cured by natural means; that he could be relieved in many instances of pain by certain kinds of leaves or bark. This was the beginning. Gradually his confidence increased in the direction of the natural, and began to decrease in charms and amulets. The war was waged for many centuries, but the natural side was the victor. Now we know that all diseases are naturally produced, and that all remedies, all cures, act in accordance with the facts of nature. Now we know that charms, magic, amulets and incantations are just as useless in the practice of medicine as they would be in solving a problem in mathematics. We now know that there are no supernatural remedies.

RELIGIOUS FOUNDATION MUST BE NATURE. In chemistry the war was long and bitter, but we now no longer seek for the elixir of life, and no one is trying to find the philosopher's stone. We are satisfied that there is nothing supernatural in all the realm of chemistry. We know that substances are always true to their nature; we know that just so many atoms of one substance, when mixed with just so many of another. The marvellous has departed from chemistry; in that science there is no magic, no caprice and no possible use for the supernatural. We are satisfied that there can be no change; that we can absolutely rely on the uniformity of nature; that the attraction of gravity will always remain the same, and that we know that the relation between the diameter and circumference of a circle can never change.

ENLIGHTENED BY EXPERIENCE. During all these ages the brain of man was being slowly and painfully developed. Gradually mind came to the assistance of muscle, and thought became the friend of labor. Man has advanced just in the proportion that he has mingled thought with his work, just in the proportion that he has succeeded in getting his head and his hands into partnership. All this was the result of experience. Nature, generous and heartless, extravagant and miserly, as she is, our mother and our only teacher, and she is also the deceiver of men. Above her we cannot rise, below her we cannot fall. In her we find the seed and soil of all that is good, of all that is evil. Nature originates, nourishes, preserves and destroys. Good deeds bear fruit, and in the fruit are seeds that in their turn bear fruit and seeds. Great thoughts are never lost, and words of kindness do not perish from the earth. Every brain is a field where nature sows the seeds of thought, and the crop depends upon the soil. Every flower that gives its fragrance to the wandering air leaves its influence on the soul of man. The wheel and the sloop of the winged creatures of the air suggest the flowing lines of subtle art. The raven and the murder of the rest, the cataract's solemn chant, the thunder's voice, the happy babble of the brook, the whispering leaves, the thrilling notes of mating birds, the sighing winds, taught man to pour his heart in song, and gave a voice to grief and hope, to love and death. In all that is, in mountain range and billowed plain in winding stream and desert sand, in cloud and star, in snow and rain, in calm and storm, in night and day, in woods and vales, in all the colors of divided light, in all there is of growth and life, decay and death, in all that flies and floats and swims, in all that moves, in all the forms and qualities of things, man found the seeds and symbols of his thoughts, and all that man has wrought has become a part of nature's self, forming the lives of those to be. The marbles of the Greeks, like strains of music, suggest the perfect and teach the melody of life.

he should be satisfied that worship has not created wealth, and that prosperity is not the gift of prayer. He should know that the supernatural has not succored the oppressed, clothed the naked, fed the hungry, shielded the innocent, stayed the pestilence, or freed the slave. Being satisfied that the supernatural does not exist, man should turn his attention to the affairs of this world, to the facts in nature. And, first of all, he should avoid waste—waste of energy, waste of wealth. Every good man, every good woman should try to do away with war, and stop the appeal to savage force. Man, in a savage state, relies upon his strength, and decides for himself what is right and what is wrong. Civilized men do not settle their differences by a resort to arms. They submit their quarrels to arbitrators and courts. This is the great difference between the savage and the civilized. Nations, however, sustain the relations of savages to each other. There is no way of settling their disputes. Each nation decides for itself, and each nation endeavors to carry its decision into effect. This produces wars. Thousands of men at this moment are trying to invent more deadly weapons to destroy their fellowmen. For 1,800 years peace has been preached, and yet the civilized nations are the most warlike of the world.

PREACHED PEACE AND PRACTICED WAR. There are in Europe to-day between 11,000,000 and 12,000,000 of soldiers ready to take the field, and the frontiers of every civilized nation are protected by breastwork and fort. The sea is covered with the great ships filled with missiles of death. The civilized world has impoverished itself, and the debt of Christendom, mostly for war, is now nearly \$30,000,000,000. The interest on this vast sum has to be paid. It has to be paid by labor—much of it by the poor—by those who are compelled to deny themselves almost the necessities of life. The debt is growing year by year. There must be change or Christendom will be bankrupt.

The interest on this debt amounts at least to \$600,000,000 a year, and the cost of supporting armies and navies, of repairing ships, of manufacturing new engines of death, probably amounts, including the interest on the debt, to at least \$1,000,000,000 a year. Allowing ten hours for a day, that is, for a working day, the waste of war is at least \$600,000,000 an hour—that is, \$10,000,000 a minute. Think of all this being paid for the purpose of killing and preparing to kill our fellowmen. Think of the good that could be done with this vast sum of money—the schools that could be built, the hospitals that could be erected. Think of the homes it would build, the children it would clothe. If we wish to do away with war, we must provide for the settlement of national differences by an international court. This court should be in perpetual session. Its members should be selected by the various governments to be affected by its decisions, and at the command and disposal of this court, the rest of Christendom being disarmed, there should be a military force sufficient to carry its judgments into effect. There should be no other excuse, no other business for an army or a navy in the civilized world.

WELFARE WORSE THAN WASTED. Let us be candid with each other. We are seeking the truth, trying to find what ought to be done to increase the well-being of man. I must give you my honest thought. You have the right to demand it, and I must maintain the integrity of my soul. There is another direction in which the wealth and energies of man are wasted. From the beginning of history until now man has been seeking the aid of the supernatural. For many centuries the wealth of the world was used to propitiate the unseen powers. In our own country the property dedicated to this purpose is worth at least \$1,000,000,000. The interest on this sum is \$100,000,000 a year, and the cost of employing persons whose business it is to seek the aid of the supernatural and to maintain the property is certainly as much more. So the cost in our country is about \$2,000,000,000 a year, and counting ten hours as a working-day, this amounts to about \$500 a minute.

For this vast amount of money the returns are remarkably small. The good accomplished does not appear to be great. There is no great diminution in crime. The decrease of immorality and poverty is hardly perceptible. In spite, however, of the apparent failure here, a vast sum of money is expended every year to carry our ideas of the supernatural to other races. Our churches, for the most part, are closed during the week, being used only a part of one day in seven. No one wishes to destroy churches or church organizations. The only desire is that they shall accomplish substantial good for the world. In many of our small towns of 3,000 or 4,000 people will be found four or five churches, sometimes more. These churches are founded upon immaterial differences, a difference as to the mode of baptism, a difference as to who shall be entitled to partake of the Lord's supper, a difference about the ceremony of government, a difference about the mode of ordination, a difference about the mode of administering the sacraments. All these differences have been presented countless millions of times. Upon these subjects nothing new is produced or anticipated, and yet the discussion is maintained by the repetition of the old arguments.

SOME REFORMS SUGGESTED. Now it seems to me that it would be far better for the people of a town having a population of 4,000 or 5,000 to have one church, and the edifice should be of use not only on Sunday, but on every day in the week. This building should be the library of the town. It should be the clubhouse of the people, where they could find the principal newspapers and periodicals of the world.

Its auditorium should be like a theater. Plays should be presented by home talent, an orchestra formed, music cultivated. The people should meet there at any time they desire. The women could carry their knitting and sewing, and connected with it should be rooms for the playing of games, billiards, cards, and chess. Everything should be made as agreeable as possible. The citizens should take pride in this building. They should adorn its niches with statues and its walls with pictures. It should be the intellectual center. They could employ a gentleman of ability, possibly of genius, to address them on Sundays on the subjects that would be of real interest, of real importance. They could say to this minister: "We are engaged in business during the week. While we are working at our trades and professions we want you to study, and on Sunday to tell us what you have found out."

Let such a minister take for a series of sermons the history, the philosophy of the art and the genius of the Greeks. Let him tell of the wondrous metaphysics, myths and religions of India and Egypt. Let him make his congregation conversant with the philosophies of the world, with the great thinkers, the great artists, the great actors, the great poets, the great orators, the great inventors, the captains of industry, the soldiers of progress. Let them have a Sunday-school in which the children shall be made acquainted with the facts of nature, with botany, entomology, something of geology and astronomy.

NO LIGHT BUT INTELLIGENCE. Let them be made familiar with the greatest of poems, the finest paragraphs of literature, with stories of the heroic, the self-denying and generous. Now it seems to me that such a congregation in a few years would become the most intelligent people in the United States. The truth is that people are tired of the old theories. They have lost confidence in the miraculous, in the supernatural, and they have ceased to take interest in "facts" that they do not quite believe. "There is no darkness but ignorance." There is no light but intelligence.

As often as we can exchange a mistake for a fact, and a lie for a truth, we advance. We add to the intellectual wealth of the world, and in this way, and in this way alone, can be laid the foundation for the future prosperity and civilization of the race. I blame no one. I call in question the motives of no person; I admit that the world has acted as it must. The hope for the future depends upon the intelligence of the present. Man must husband his resources. He must not waste his energies in endeavoring to accomplish the impossible. He must take advantage of the forces of nature. He must depend on education, on what he can ascertain by the use of his senses, by observation, by experiment, and by reason. He must break the chains of prejudice and custom. He must be free to express his thoughts on all questions. He must find the conditions of happiness and become wise enough to live in accordance with them.

HOW CAN WE LESSEN CRIME. In spite of all that has been done for the reformation of the world, in spite of all the inventions, in spite of all the forces of nature that are the tireless slaves of man, in spite of all the improvements in agriculture and mechanics, in every department of human labor, the world is still cursed with poverty and with crime. The prisons are full, the courts are crowded, the officers of the law are busy, and there seems to be no material decrease in crime. For many thousands of years man has endeavored to reform his fellowmen by imprisonment, torture, mutilation, and death, and yet the history of the world shows that there has been and is no reforming power in punishment. It is impossible to make the penalty great enough, horrible enough to lessen crime.

Only a few years ago, in civilized countries, larceny and many offenses even below larceny were punished by death, and yet the number of thieves and criminals of all grades increased. Traitors were hanged, and quartered, or drawn into fragments by horses, and yet treason flourished. Most of these frightful laws have been repealed, and the repeal did not increase crime. In our own country, rely upon the gallows, the penitentiary, and the jail. When a murder is committed the man is hanged, shocked to death by electricity, or lynched, and in a few minutes a new murderer is ready to suffer a like fate. Men steal. They are sent to the penitentiary for a certain number of years, and then they are brought back, bruised, tortured. At the end of the term they are discharged, having only enough money to return to the place from which they were sent. They are thrown upon the world without means—without friends—they are convicts. They are shunned, suspected, and despised. If they obtain a place they are discharged as soon as it is found that they were in prison.

WRONGS OF THE PRESENT PENAL SYSTEM. They do the best they can to retain the respect of their fellowmen by denying their imprisonment and their identity. In a little while, unable to gain a living by honest means, they resort to crime; they again appear in court, and again are taken within the dungeon walls. No reformation, no chance to reform, nothing to give them bread while making new friends. All this is infamous. Men should not be sent to the penitentiary as a punishment, because we must remember that men do as they must. Nature does not frequently produce the perfect. In the human race there is a large percentage of failures. Under certain conditions, with certain appetites and passions, and with certain quality, quantity and shape of brain, men will become thieves, forgers and counterfeiters. The question is whether reformation is possible, whether a change can be produced in the person by producing a change in the conditions. The criminal is dangerous, and society has the right to protect itself. The criminal should be confined, and, if possible, should be reformed. A penitentiary should be a school;

the convicts should be educated. So prisoners should work, and they should be paid a reasonable sum for their labor. The best man should have charge of the prisons. They should be philanthropists and philosophers; they should know something of human nature. The prisoner having been taught, we will say, for five years—taught the underlying principles of conduct, of the naturalness and harmony of virtue, of the dignity and the money he carries with him could be a breastwork behind which he could defy temptation, a breastwork that would support and take care of him until he could find some means by which to support himself. And this man, instead of making crime a business, would become a good, honorable and useful citizen.

PRISONS NOW DO NOT REFORM. He would have the feeling that he had been made a better man; that he had been treated with justice, with mercy, and the money he carries with him could be a breastwork behind which he could defy temptation, a breastwork that would support and take care of him until he could find some means by which to support himself. And this man, instead of making crime a business, would become a good, honorable and useful citizen. As it is now, there is but little reform. The same faces appear again and again at the bar; the same men hear again and again the verdict of guilty and the sentence of the court, and the same men return again and again to the prison cell.

Murderers, those belonging to the dangerous classes, those who are so formed by nature that they rush to the crimes of desperation, should be imprisoned for life, or they should be put upon some island, some place where they can be guarded, where it may be that by proper effort they could support themselves, the men on one island, the women on another. Such people should not populate the earth. Neither the disease nor the deformities of the mind or body should be perpetuated; life at the fountain should not be polluted.

HOME THE FOUNDATION OF THE NATION. The home is the unit of the nation. The more homes the broader the foundation of the nation and the more secure. Everything that is possible should be done to keep this from being a nation of tenants. The men who cultivate the earth should own it. Something has already been done in our country in that direction, and probably in every state there is a homestead exemption. This exemption has thus far done no harm to the creditor class. When we imprisoned people for debt, debts were so insecure, to say the least, as now. By the homestead laws a home of certain value or of a certain extent, is exempt from forced sale or sale, and these laws have done great good. Undoubtedly they have troubled the homes of the nation.

I wish to go a step farther. I want, if possible, to get the people out of the tenements, out of the gutters of degradation, to homes where there can be privacy, where these people can feel that they are in partnership with nature; that they have an interest in good government. With the means we now have of transportation there is no necessity for poor people being huddled in festering masses in the vile, filthy and loathsome parts of cities, where poverty breeds rags and the rags breed diseases. I would exempt a homestead of a reasonable value, say of the value of \$2,000 or \$3,000, not only from sale under execution, but from sale for taxes of every description. These homes should be absolutely exempt. They should belong to the family so that every mother should feel that the roof above her head was hers; that her house was her castle, and that in its possession she could not be disturbed, even by the nation. Under certain conditions I would allow the sale of this homestead and exempt the proceeds of the sale for a certain time, during which they might be used to buy another home, and all this could be done to make a nation of householders, a nation of land owners, a nation of home builders. I would invoke the same power to preserve these homes, and to acquire these homes, that I would invoke for acquiring lands for building railroads.

NEW PROPERTY LAWS ADVOCATED. Every state should fix the amount of land that could be owned by an individual, not liable to be taken from him for the purpose of giving a home to another. When a man has acquired more land than the law allowed, and another should ask to purchase them, he should refuse. I would have the law so that the person wishing to purchase could file his petition in court. The court would appoint commissioners, or a jury would be called to determine the value of the land the petitioner wished for a home, and upon the amount being paid, found by such commission or jury, the land should vest absolutely in the petitioner. This right of eminent domain should be used not only for the benefit of the person wishing a home, but for the benefit of all the people. Nothing is more important to America than that the babes of America should be born under the freedom of homes.

There is another question in which I take great interest, and it ought, in my judgment, to be answered by the intelligence and kindness of our century. We all know that for many, many ages men have been slaves, and we all know that during all these years women have, to some extent, been the slaves of men. It is of the utmost importance to the human race that women, that mothers, should be free. Without doubt the contract of marriage is the most important and the most sacred that human beings can make. Marriage is the most important of all institutions. Of course, the ceremony of marriage is not the real marriage. It is only evidence of the mutual flames that burn within. There can be no real marriage without mutual love. So I believe in the ceremony of marriage; that it should be public; that records should be kept.

Besides the ceremony says to all the world that those who marry are in love with each other. This arises the question of divorce. Millions of people are married that are married are joined together by some supernatural power, and that they should remain together, or at least married, during life. If all who have been married were joined together by the supernatural, we must admit that the supernatural is not infinitely wise.

VIEWS ON MARRIAGE AND DIVORCE. After all, marriage is a contract, and the parties to the contract are bound to keep its provisions, and neither should be released from such a contract unless in some way the interests of society are involved. I would have the law so that any husband could obtain a divorce when the wife had persistently and flagrantly violated the contract, such divorce to be granted on equitable terms. I would give the wife a divorce if she requested it, if she wanted it. And I would do this not only for her sake, but for the sake of the community, of the nation. All children should be children of love. All that are born should be sincerely welcomed. The children of mothers who dislike or hate or loathe the father will fill the world with inanity and crime. No woman should be kept by public opinion, be forced to live with a man whom she abhors. There is no danger of demoralizing the world through divorce. Neither is there any danger of destroying in the human heart that divine thing called love. As long as the human race exists men and women will love each other, and just so long there will be true and perfect marriage. Slavery is not the soil or rain of virtue.

I make a difference between granting divorce to a man and to a woman, and for this reason: A woman dowers her husband with her youth and beauty. He should not be allowed to desert her because she has grown wrinkled and old. Her capital is gone, her prospects in life lessened, while, on the contrary, he may be far better able to succeed than when he married her. As a rule, the man can take care of himself, and as a rule the woman needs help. So I would not allow him to cast her off, unless she had flagrantly violated the contract. But for the sake of the community, especially for the sake of the babes, I would give her a divorce for the asking.

There will never be a generation of great men until there has been a generation of free women—free mothers. The tenderest word in our language is maternity. In that word is the divine mingling of ecstasy and agony; of love and self-sacrifice. This word is holy.

THE LABOR QUESTION. There has been for many years ceaseless discussion upon what is called the labor question—the conflict between the workingman and the capitalist. Many ways have been devised, some experiments have been tried, for the purpose of solving this question. Profit-sharing would not work because it is impossible to share profits with those who are incapable of sharing losses. Communities have been formed, the object being to pay the expenses and share the profits among all the persons belonging to the society. For the most part those have failed.

Others have advocated arbitration, and while it may be that the employers could be bound by the decision of the arbitrators, there has been no way discovered by which the employees could be held by such decision. In other words, the question has not been solved. Will the time ever arrive, and can it arrive, except by developing the brain, when the purchaser will wish to give what a thing is worth, when the employer will be satisfied with a reasonable profit, when the employer will be anxious to give the real value for raw material, when he will be really anxious to pay the laborer the full import of his labor?

QUESTIONS OF DEEP IMPORT. Will the employer ever become civilized enough to know that the law of supply and demand does not absolutely apply in the labor market of the world? Will he ever become civilized enough not to take advantage of the necessities of the poor, of the hunger and rags and want of poverty? Will he ever become civilized enough to say: "I will pay the man who labors for me enough to give him a reasonable support, enough for him to assist in taking care of his wife and children, enough for him to do this and lay aside something to feed and clothe him when old age comes, to lay aside something, enough to give him home and heart during the December of his life, so that he can warm his worn and shriveled hands at the fire of his home." Of course, capital can do nothing without the assistance of labor. All there is of value in the world is the product of labor. The laboring man pays all the expenses. No matter whether taxes are laid on luxuries or on the necessities of life, labor pays every cent.

So that we must remember that, day by day, labor is becoming intelligent. So I believe the employer is gradually becoming civilized, becoming kinder, and many men who have made large fortunes from the labor of their fellows have given of their millions to what they regard as objects of charity or for the interests of education. This is a kind of penance, because the men that have made this money from the brain and muscle of their fellowmen have ever felt that it was not quite their own.

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SOMETHING GOOD.

The American Health Club.

ITS ROOMS ARE AT 701 TREMONT STREET, BOSTON, MASS.

TO THE FRIENDS OF FREEDOM AND PROGRESS.—The American Health Club was organized by men and women who believe that freedom is essential to progress in science as in all other departments of thought.

The foes of medical and hygienic reform and progress are active, vigilant and persistent in all the States, and it is our purpose and plan to expose their pernicious schemes and break their power for evil everywhere.

We have begun this work by introducing, by petition through Representative Douglass, of Boston, a bill into the Legislature of Massachusetts, which reads as follows:

Section 1. Provided, that all citizens of this State, of sound mind, who are not under conviction for crime, shall be and they are entitled to the right and privilege to select their own physicians, to employ the same and compensate them for their services.

Section 2. All acts and parts of acts inconsistent with this act are hereby repealed.

Section 3. This act shall take effect from its passage.

This bill is aimed directly at the act of 1894, which gives a monopoly of the practice of medicine to a board of doctors made up on sectarian lines, being limited to three medical sects, and composed of the members of the medical ring that prepared the bill, under which they hold office, and who lobbied it through the Legislature.

The Legislative Committee of the American Health Club has had a three days' hearing on this bill before the Public Health Committee of the Senate and House in joint session.

Their arguments for the bill were conclusive, is proven by the fact that no one attempted any reply, though the president and secretary of the State Medical Board were present.

When asked by the chairman of the committee, Senator Hutchinson, if the committee, Senator Hutchinson, if the committee, Secretary Harvey, of the board, said:

"As there have been no arguments presented, I have nothing to reply to. I think the committee understands us and we understand the committee."

This speech was greeted by derisive laughter. Its absurdity was its obvious feature. But people who heard it are wondering what sort of understanding he referred to as existing between the Public Health Committee and the State Medical Board.

When the authors of the present medical law sent out a circular letter to the doctors of their faith, in 1893, asking for contributions of money to be used in securing the passage of their bill, the Medical Brief, of St. Louis, the ablest Allopathic journal in America, in commenting upon that circular letter, said:

"The snake-eyed inventors of such contemptible schemes to deceive the people and their representatives, are none too good to buy legislation when less expensive means fail."

The Public Health Committee failed to report for or, directly, against our bill; instead, it gave us leave to withdraw it.

The chairman of the Legislative Committee of the American Health Club declined in writing to withdraw the bill, and insisted upon a report. He also called on the chairman of the committee, Senator Hutchinson, of Boston, who said: "I am convinced that your bill is right in principle, and I reserved the right to protest against the action of the committee, but the majority were in favor of sustaining the present law. The thing for the Health Club to do is to begin a campaign of education, and keep it up till the assembling of the next Legislature. If you do that you may succeed; and I hope you may."

This inspires us with hope, for Senator Hutchinson is a strong man, and to have won him to our views is substantial progress.

We believe that if they could be fully informed on the merits of our bill, the majority of the people's representatives would vote for it, in spite of all influences which might be brought to bear to sustain the present despotic monopoly law.

It will take time and personal effort to enlighten the members of the Legislature on this subject, and those who do this work should be paid a reasonable price for their time; besides, money is necessary to pay for printing and distributing information. These are legitimate expenses. They are necessary expenses.

At a meeting of the American Health Club, held March 23d, the Legislative Committee was instructed to issue an address to the friends of freedom, giving a brief statement of the case, and asking for funds to pay expenses of the campaign.

appeal direct to you. If you cannot give largely, give what you can.

To restore medical freedom to the people of Massachusetts would be the signal for the friends of freedom in all the States to move for the repeal of medical monopoly laws.

There were no such laws in this republic at the beginning of this century. If the friends of freedom will do their simple duty there will be none at the close.

J. J. Lawrence, A. M., M. D., an eminent physician and medical author, says: "Medical class legislation is an appeal from right to might, and in its train comes anarchy and revolution." Another well-known medical writer, Dr. J. W. Lockhart, says: "There is growing up in this country a medical oligarchy more dangerous to liberty, more bigoted and intolerant, than the Roman hierarchy in its palmy days. This oligarchy is not the rank and file of the profession, but the self-constituted nabobs, aristocrats, medico-political lobbyists."

These writers stand high in the ranks of what is called the regular school. There are many such in the American Health Club. All such are invited to join it, and throw their influence on the side of freedom and progress. The membership fee is one dollar a year, and section 5 of the constitution provides that:

"All membership fees shall be used for publishing, purchasing and distributing books, papers, etc., bearing on the subject of health, and each member shall be entitled to and receive the full value of his or her membership fee, in such books, papers, etc., as shall be published or purchased by the club."

In the light of this provision it is clear that the club has no funds available for the special work which the Legislative Committee has in hand; hence the call for contributions to carry forward that work.

By order of the club. T. A. BLAND, A. W. CROSBLEY, W. H. BANKS, Legislative Committee. Address: American Health Club, 701 Tremont street, Boston, Mass.

Captain Wm. E. Bushnell. My husband, Capt. W. E. Bushnell, passed to the higher life, April 4th, after an illness of five months, caused by a cancer. His farewell was one of the most beautiful scenes that ever transpired upon a death-bed. He saw and conversed with the loved ones gone, for weeks before he passed over. He made all arrangements, and settled all business as far as possible. His last words were: "Oh, I am so happy! I see the light! I see the light!"

IN MEMORIAM. Oh, roses rare, with fragrant breath, Your presence shrouds my soul in gloom;

To-day you hid the pall of death, And wreathed the portals of the tomb. I cannot touch your velvet leaves; Your beauty sweet I cannot bear:

Since you are silent from my eye, And shed your fragrant perfume there. Death at last has claimed my own— Beside, I linger in despair.

The form grows cold, the spirit down, He placed his silent signet there. Relentless death! why take my all? Why sink my heart in deepest gloom?

Why ever live in darkest pall, And lock my treasures in the tomb? I called to God in silent prayer; I hold his marble bands in mine,

I kissed his forehead, white and fair, But yet he gave me back no sign. Oh, Father! in thy tenderest love, Open wide Thy sheltering arms;

As Thou didst receive my white-winged dove. Shield my companion from alarm. Cease, O heart! God knoweth best; Drive from my life this weight of gloom;

Tenderly his form was laid to rest— His spirit gathered to its home. Farewell! The music of the spheres Drowns the wail of earthly woe;

As he passed the boundary line of tears, His song of joy reached me below. I know these roses soon must fade, The perfume, the color, sweet and rare, Be wafted to a higher glade.

To mingle with the fragrance there. From out the wreck of perished hopes, One flower remains to bloom for me: I catch a strain of glorious notes, Which lifts my soul, Oh God, to Thee!

ROSE L. BUSHNELL. San Francisco, Cal.

Take Action at Once. The sale of The Encyclopedia of Death, and Life in the Spirit-World has reached high up into the thousands. We are now sending it out free to new trial subscribers. Send to this office 25 cents, and you will get THE PROGRESSIVE THINKER three months, and also the book above-mentioned in paper cover.

When you have once read it, you would not part with it for ten times the cost to you. We want to reach 25,000 new readers, hence make this offer, which will continue during April only.

Any one of our present subscribers who will send us a new three-months' subscription with his own subscription (extending it not less than six months) can each have a copy of the book.

In consequence of the great interest of Spiritualists and thinkers generally in reading the truth in regard to death, we have concluded to extend the above offer through the month of May.

"The Watskesa Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watskesa, Ill., and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15c.

Reader, please regard this as an

THE TWO FUNERAL SERMONS.

Have you ever given a thought, my friends, To the enchantment which distance lends?

Not alone to the distance of space Which often makes handsome a homely face,

But the change which makes a ruin gray Look better than in its palmy day.

Makes the psalms of David sound more grand Than when he sung in that ancient land;

And we forget in his well-tuned lyre That little circumstance of Ulah; And I've often wondered if I could get hold

Of some who lived in those days of old— And let them tell their side of the story, If it wouldn't take off the shine of the glory—

If it wouldn't consign to a different place Some who've said to shine near "the throne of grace."

And thinking thus I recall to mind An obituary notice of this kind, And the gist of the sermon by Parson Leech,

Who was said to have "a call" to preach, And be touched on the pure and blameless life

Of one removed from this world of strife— How he moved in the town at an early day,

How he labored from morn 'till twilight gray; How his wife was sweet and his children fair,

And how he was constant at church and prayer. How he happily lived to a good old age,

Then quietly glided off life's stage. And he left to his church a goodly store,

Go thou and do likewise; no one can do more. And the parson said, as they laid him away,

They should surely meet him "there" some day. I read in a paper of long ago

A eulogy which read somewhat so-so; Of Deacon K—, at a place near Troy,

Where gran'ther lived when he was a boy. So I asked gran'ther that very day

If he remembered old Deacon K—, "What! that old skinflint at the East,

Who left his money all to the priest? "The biggest old hog that ever I see—

Made his wimmin drink rassaf for tea; "Licked his boy till he ran away,

'Cause he went in swimmin' on Sabba' day; "When he barreled his apples an' sent 'em away,

A punkin' he stowed in the middle, they say; "And he'd work his poor old nags like slaves,

'Till their ribs stood out like barrel-staves. "And the oldest gal was just like her dad,

So no wonder the mother was always sad; "She never married, but stayed to hum,

And worked an' saved, and then worked on, "And lived then till she turned quite gray,

And then dried up and blew away. "The other daughter was sweet and bright,

As like her mother as flame to light; "Only he couldn't take the life

Out of the girl as he had his wife. "So in spite of the father she was gay,

And, like her father, she had her way; "And when he told her she couldn't marry

Squire Benton's youngest nephew, Harry, "She up and run off in the night—

And married both for love and spite; "And as he didn't have much money,

They couldn't live on milk and honey. "And so they moved to a place called Kirk,

THE SHOE CURE.

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CRIMES OF PREACHERS.

PRICE 25 CENTS FOR SALE AT THIS OFFICE.

ENCYCLOPEDIA OF BIBLICAL SPIRITUALISM. A CONCORDANCE. To the principal passages of the Old and New Testament Scriptures which prove or imply Spiritualism. Together with a brief history of the origin of many of the important books of the Bible.

BY MOSES HULL. Much that is in this book appeared in an abridged form in a series of nine full pages of THE PROGRESSIVE THINKER. These articles were prepared at the call of hundreds of Spiritualists who felt the need of some kind of document for ready reference. They were prepared to assist the student of Spiritualism in his study of the Bible, and to show that the Bible is not a book of mere dogma, but a book of living truth.

The author, Moses Hull, has written many volumes on Spiritualism and other themes and each one is full of careful study on the subject chosen. Mr. Hull, in his introduction of this work says: "I hope that this book will serve to lead the people out of the wilderness of error and into the land of truth. It will not 'make it,' but will use it to better down the appetite for more; hence the publication of this work."

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INGERSOLL.

CONTINUED FROM PAGE 1.

Many of these employers have sought to balance their accounts by leaving something for the use of their employees...

DAWN OF A BRIGHTER DAY.

Upon this question public sentiment should be aroused to such a degree that these corporations would be ashamed to use a human life and then throw away the broken man as they would cast aside a rotten flog.

It may be that the mechanics, the workmen, will finally become intelligent enough to really unite to act in absolute concert.

So much has already been accomplished for the workingman that I have hope, and great hope, of the future.

By comparing long periods of time we more clearly perceive the advance that has been made.

Let each human being within the limits of the possible be self-supporting; let him take intelligent thought for the day to come.

Every child should be taught to be self-supporting, and every one should be taught to avoid being a burden on others as it would be death.

Every child should be taught that the useful are the honorable, and that they who live on the labor of others are the enemies of society.

Children should be taught to light, to investigate, to look upon the things of observation and experience; they should be taught to use all their senses, and they should be taught only that which in some sense is really useful.

So they should be taught the importance not only of financial, but of mental honesty; to be absolutely sincere; to utter their real thoughts, and to give their actual opinions, and if parents want honest children, they should be honest themselves.

Nothing should be taught in any school that the teacher does not know. Beliefs, superstitions, theories, should not be treated like demonstrated facts.

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one asks; the other replies, and by frequent refusal the heart becomes hardened enough and the hand greedy enough to clutch and hold.

Few men have intelligence enough, real greatness enough, to own a great fortune. As a rule, the fortune owns them. Their fortune is their master, for whom they work and toil like slaves.

Now, society bows and kneels at the feet of wealth. Wealth gives power; wealth commands battery and pollution, and so millions more give all their energies, as well as their very souls, for the acquisition of gold, and this will continue as long as society is ignorant enough and hypocritical enough to hold in high esteem the man of wealth, without the slightest regard to the character of the man.

Ignorance of the rich, two things should be considered: How did they get it, and what are they doing with it? Was it honestly acquired? Is it being used for the benefit of mankind? When people become really intelligent, when the brain is really developed, no human being will give his life to the acquisition of what he does not need, or what he cannot intelligently use.

The man will come when the truly intelligent man cannot be happy, cannot be satisfied, when millions of his fellow-men are hungry and naked; the time will come when in every heart will be the perfume of pity's sacred flower; the time will come when the world will be anxious to ascertain the truth, to find out the conditions of happiness, and to live in accordance with such conditions, and then they will come who are in the brain of every human being will be the climate of intellectual hospitality.

Man will be civilized when the passions are dominated by the intellect, when reason occupies the throne, and when the hot blood of passion no longer rises in successful revolt.

To civilize the world, to hasten the coming of the golden dawn of the new day, we must educate the children; we must commence at the cradle, at the lap of the loving mother.

Ben Franklin, another Inquirer—and I think of him now as a part of nature—argued invincibly against slavery, dueling, debauched prisons, legally robbed women, cruelty to animals and children, and so covered all the great reforms that have been agitated in the past century.

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What shall we say when a peasant of Palestine, a carpenter, claimed to be God's son, and to have sent to him who doubted his mission? Astronomy teaches that this world is only a grain of sand compared with the other worlds of space.

The Bible is full of astronomical mistakes. This earth is proved by geology to be millions of years old, and so the Bible's chronology is way off. I read "Young's Night Thoughts." Now, Young is a typical type of the man who made a brigadier general of God, and put the angels in uniform; sublime nonsense and measured and rhythmic contradiction.

INVESTIGATIONS IN LITERATURE. One day I went with my boots to a Scotch shoemaker, and had to stay while he mended them. The cobbler put down, and I poked up, Robert Burns' poems, and the first thing I read was "Holy Willie's Prayer." That is the crucifixion of Calvinism, and rides effectively as orthodox. I then began to read the "Queen Mab," one of the most wonderful poems in the English language, and I began to think for myself and care no more for Abraham, Isaac and Jacob, three old gentlemen who, if they lived now, would be in the penitentiary. I read Byron, and then the plays of Shakespeare, the greatest book for a man to read. In comparison, all the alleged inspired books were contemptible. If Shakespeare could be scattered as the Bible is, in fifty years from now we would know twice as much as to-day.

Friends gave me "Nelson on the Cause and Cure of Infidelity" and "Paley's Evidences"—about that fellow finding a watch, and inferring a watchmaker. But why didn't the wonderful God have a maker also? I read Gibbon's "Rise and Fall of the Roman Empire," and gradually I came to Paine's "Age of Reason," a great book, but with one mistake. He worshipped a God of nature, but as the Bishop of St. Albans proved, a cruel god of nature was no movement on a cruel God of revelation.

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PEN-FLASHES FROM OHIO.

BY C. H. MATHEWS.

"The pleasant, sure, to see one's name in print; A book's a book, although there's nothing in it."

Oh! Nature's noblest gift—my gray goose quill! Slave of my thoughts, obedient to my pen! Torn from thy parent bird to form a pen. That mighty instrument of little men! The pen, foredoomed to aid the mental throes Of brains that labor, big with verse or prose."

"What wits! what poets dost thou daily praise! How frequent is thy use, how small thy praise! Condemned at length to be forgotten quite, With all the pages which was thine to write. But thou, at least, my own special pen! Once laid aside, but now assumed again."

A CHRISTIAN CRITIC. I have received at least a dozen or more friendly letters of approval and commendation of my contributions to THE PROGRESSIVE THINKER. I cannot conceal my pride at these friendly evidences of appreciation. I have not asked to have them printed. Not even at the age of 70 I am too modest for that.

But now comes a note of disapproval, which I cannot allow to pass unchallenged. I shall not give the author's name, but remark, en passant, that he hails from Franklin, Pennsylvania. I shall give a few extracts from his choice letter of March 3, 1899, verbatim et literatim, and let his delectable document speak for itself.

THE PROGRESSIVE THINKER of February 29, whose object it was to strike at religion. Let me tell you that you know no more about Spiritual Religion than the Heathen does. . . . God is a spirit and they who worship Him worship Him in spirit. You don't know the meaning of the word Justification or Sanctification or spiritual conversion. . . . Christ was a Christian so was Paul and he was converted. He thought he was before and started out in great pomp to persecute those who were spiritual Christians he was brought up with a short turn and changed his tune, and traveled a more lowly life.

[Here follows a senseless attack on Col. Robert G. Ingersoll, which I forbear to print.] "Twenty-six years ago I was a man who was at least what was still called a drunkard. I would get drunk. I would get drunk and was an all round worldly man—got under conviction and lived a Holy Youthful life ever since. . . . Why do you and such as you try to write to connect the Spiritualists with the Free-thinkers. . . . If a man takes up the profession of 'preaching' for a living it don't follow that he is a Christian, but such ignorant men as you, another think you out to Christ's life had deeds and take great pleasure in it. . . . I don't see what kind of a disposition you must have certain you are not led or controlled by a good spirit but by one that is evil. . . . You do the cause of a great wrong by writing such articles but may be you are led for it. . . . But there is infidelity in your words and in your actions, and so I will write you a note to the cause yours for truth and love."

"Franklin Pa March 3d." There are six pages of this stuff; but I have only quoted that portion of the screed that reflects upon myself, and so dismiss the subject, asking pardon of the editor for this innovation.

"O wad some power the giftle gie us To see ourselves as others see us! It wad frae many a blunder free us And foolish notions."

DOWN ON DANCING. Rev. F. A. Gould, of Cleveland, Ohio, of the M. E. church, has commenced a crusade against card-playing and dancing. "True, the Bible says there is a time for dancing; but dancing in the modern sense is not a religious duty, but dancing is not immoral, why do husbands object to their wives dancing with other men? The minut, in 1650, is the most graceful and least harmful of all the dances, but it is nearly obsolete; and the waltz, the most harmful, is most popular." If dances are immoral, and yet so many Christian people will indulge in them, why not allow them to the church is losing its grip on the people. The fear of hell is no longer a "hangman's whip to hold the wretch in order." "The theater of to-day is degrading, irreligious and immoral," says Gould.

TOO MUCH GRACE. It is said that some of the people at Ohio's State capital consider that they have so much of the grace of God in them—so pious, so pure, so holy that it is not at all necessary for a grand jury to inquire about their sins—no matter if they do involve the crimes of theft, bribery, blackmail and bootlegism.

HE KNOWS. Rev. F. F. Passmore, of Colorado, doubtless knows what he is talking about when, in a recent sermon, he says: "Liberty has fled from the church as well as from the political arena of American life. One of the heart-breaking and humiliating scenes of this age is to see the bishops and great preachers of the Methodist Episcopal church prostituting the power and influence of the church of God at the feet of the millionaires, corrupt Republican party and saloon power of this nation. There will be no liberty while this remains. What a sight to see our bishops, millionaires, corrupt republican politicians and saloon men living in fine mansions, clothed in the splendors of earth and living on the fat of the land, while millions are deprived of justice, and consequently, are hungry, workless and homeless."

CATHOLIC INDIAN SCHOOLS. "Rev. Dr. Farrell's sermon at St. John's church, Sunday morning was devoted chiefly to a protest against the action of Congress in withdrawing financial aid from the Catholic Indian schools. He described the measure as unchristian, uncharitable and unjust."—Cleveland Daily.

"No rogue ever felt the halter draw With good opinion of the law." SNEERS ARE OUT OF PLACE. Spiritualists, who have been enduring the sneers and jibes of an ignorant orthodox clergy, can take fresh courage when the present Lord of the Treasury in the British Cabinet says: "I have no sneer to make when sneers and ridicule seem to most people to be out of place. Both sneers and sarcasm have outlived their usefulness; and since the belief in Spiritualism not only holds its own, but increases yearly, it would be well for the leaders of scientific thought to recognize certain well-attested facts and find out what they mean."

The supercilious and dogmatical clergy get another rebuff from ex-premier Gladstone, an equally distinguished statesman of England, who says: "I do not share or appreciate the temper of simple contempt with which so many view the (spiritual) phenomena. It is a question, in the first instance, of evidence; it then follows to explain, as far as we can, such facts as may have been established."

Hon. Geo. A. Bacon, in a very able address before the N. S. A., at the October convention in Washington, having disposed of the unbelieving Huxleys and Carters in England, and the Ingersolls and Dr. Hammonds nearer home, added, in a few well-chosen words: "Extending over a period of nearly half a century, the available mass of spiritual phenomena, much of which is supported by evidence as indisputable as that of other accepted sciences, is offered as a basis of psychic science, and how is it received by the scientific fraternity? Generally by a refusal to test it verily."

"No wonder Ruskin said of this type of scientific men, that their modes of thought are so contracted that if, beyond this safe and beneficial business, they even try to explain anything to you, you may be confident of one of two things: Either that they know nothing to speak of about it, or that they have seen only one side of it, and not only have not seen, but usually have no mind to see, the other."

Mr. Bacon closed his very interesting and instructive remarks by saying that God and his laws are not subject to Universal Law, never conditioned the occurrence of these fundamental personal facts, as expressions of man's mental, moral and spiritual nature, without completely supplying their corresponding requirements." (Applause.)

CONVENTION PROCEEDINGS. The proceedings of the third annual convention of the N. S. A. are deeply interesting, and every Spiritualist should obtain a copy. Address Francis B. Woodbury, secretary, 600 Pennsylvania avenue, S. E., Washington, D. C.

CHURCH TYRANNY. Dr. H. W. Bennett, who has been styled the "champion of the oppressed," and was truly a progressive preacher in Akron, Ohio, was recently invited by Bishop Vincent to leave his church, at Akron, and to go to Fort Wayne, Ind., because he entertained and proclaimed opinions that were not approved by the "level-headed business men." The tyranny of the church of Christ and its magnates is something unreasonable and unbearable. Wee you you!

WHY WAS IT? Francis Schlatter, the healer, whose real name he gives as Elijah Lyon, was confined in prison at San Bernardino, California, recently. His wonderful cures were probably distasteful to the regular physicians. But it is not to be wondered at, Jesus Christ was persecuted and crucified for a similar cause.

UNGALLANT CHRISTIANS. The German M. E. Conference, at Cincinnati, Ohio, recently, by a vote of 95 to 1, defeated the Baltimore amendment, which provides for the admission of women as delegates to the general conference. The member who alone favored the women was the Rev. Mr. Seeveringhaus, of Huntington, Ind., who deserves the thanks of the women. But at the general conference no women need apply. What a gallant set of Christians they must be. The example of the Master doesn't seem to count for much among modern Christians. Why?

A GENUINE REFORM. On Monday the House decided by a vote of 13 to 64 that none of the appropriations for Indian schools should go to sectarian schools. This is a reform that marks a return to the letter and spirit of the Constitution.—Fort Collins (Col.) Gazette, Feb. 28.

UNSATISFIED MONEY. Drury College, Colorado, needed money, and a well-known brewer subscribed \$1,000, which caused a rival brewer, who heard of the offer, to say: "Put me down for a thousand, too." The students objected, however, and it is believed that on account of the protest both brewers will withdraw their money and the college will go begging.

SUNDAY FINES. In a town in France, a wheelman was arrested for violating the time of his own ordinance, and was fined for riding on Sunday and condemned to pay a fine of 25 francs (\$5.00). He pleaded absolute and immediate necessity, in order that he might pursue his Sabbath day's journey; but the court took a different view and sentenced the poor wheelman. There are plenty of towns in "the land of the free and the home of the brave" where the wheelman who has any better Oh! religious who frauds are practiced in their name!

SARCASTIC PRAYER. The Rev. A. S. Lightwelder, an ex-Methodist minister, and now editor of the Commonwealth, a Populist newspaper at New Philadelphia, Ohio, has been making a "honest" "Christian endeavor" to get the clergy of this town and Canal Dover to do something tangible and practicable for the worthy poor. Finding his efforts unavailing, he now indulges in a gentle, sarcastic prayer, as we understand it: "Now, Lord, if thou wilt give us success in getting persons to join thy church, I earnestly pray that thou wilt send the rich, so that we get our salaries promptly, we will believe thou dost favor us, and will raise as large collections as possible for missions and all other benevolent enterprises of the church; and while we are quite busy at this, perhaps the crying and wailing that comes up from the millions of homeless, suffering poor will not reach our ears. Amen."

CARLYLE ON TIME. "That great mystery of Time, were there no other; the limitless, silent, never ceasing thing that Time, rolling, rushing on, swift as light, like an all-embracing ocean-tide, which we and all the universe swim like exhalations, like apparitions which are, and then are not; this is forever very literally a miracle; a thing to strike us dumb—for we have no word to speak about it."—Carlyle. C. H. MATHEWS, New Philadelphia, O.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hurl. This is a most valuable and scholarly work. The author has embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

RIGHT LIVING.

By Susan H. Wison. This book gives an admirable course of study in ethics, and supplies a long felt want of official text-books for the use of the young people of the churches, as well as of the general public. It is wisely and appropriately designed to interest the young people in the study of ethics, and to show them how to live a good life in the world, and how to be useful to their fellow-men. Price 15 cents.

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WHITE MAGIC.

THE PROGRESSIVE THINKER

Published every Saturday at No. 40 LaSalle Street

Francis, Editor and Publisher.

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Shameful Cruelty.

The Woman Suffragists in America have been led in all their movements by Mrs. Elizabeth Cady Stanton and Miss Susan B. Anthony. Remove their names, with those of Mrs. Lucy Stone and Frances D. Gage, and the organized effort for the enfranchisement of woman would be scarcely known. The first convention in favor of woman's rights was held at Seneca Falls, N. Y., in 1848. Mrs. Stanton being the leading spirit. These ladies were identified with the anti-slavery agitation of that period. Whilst advocating the rights of the black man, they saw their own sex was laboring under the same disabilities as were the slaves; and they made the further discovery that the Bible was responsible for each of the horrible conditions.

A few years ago it was determined to get up a Woman's Bible, in which a critical examination should be made of all the passages in the so-called holy book which relate to woman, to the end that they shall ultimately be corrected or eliminated from the inspired volume. Part I. made its appearance a few months ago. From the severe and adverse criticisms of the sectarian press it is evident the work was well done.

Mrs. Stanton is now over eighty years of age, in full possession of her giant intellect, highly cultured, and particularly in law; for her father was a distinguished judge, who presided over one of the higher courts of New York, and Mrs. S., in her girlhood, was his amanuensis. It was while reading those ancient tomes she learned of her own error, and resolved to do all in her power to aid in woman's emancipation; and with what success the historian will duly record.

But now comes that the Woman's Suffrage Association, owing its existence so very largely to Mrs. Stanton's learning, labor and loyalty to her sex, all her mature life, as we have stated, devoted to the cause she espoused in youth, has been expelled from that organization, because she was the head and front of the criticisms in the Woman's Bible.

Many Liberals who have sympathized with the movement, and favored the Woman's Suffragists, have been apprehensive that the enfranchisement of the colored race would enlarge the power of the priesthood, and in the end result in forging chains for their own enslavement. They had no idea the clove fruit would be shown so soon—that an object lesson would be made until their triumph was complete. But it is here, before us in all its cursed deformity, and it is possible thinkers will withhold their sympathies, and perhaps their influence, from strengthening the arm of the bigot, and the power of the oppressor.

Black Eyes Galore.

Three black eyes follow each other in rapid succession for sectarianism. The malcontents and disturbers of public tranquility wanted a Puritan Sabbath for the District of Columbia. The movement was designed as an entering wedge, to make general laws for Sunday observance. The plotters were foiled, and their little trick in the interest of the church was overwhelmingly defeated. Next came the God in the Constitution project. It was clearly the intent to build a hierarchy on the ruins of the secular Republic. The committee to whom the matter was referred, after hearing both the friends and the opponents of the measure, submitted a unanimous report against any change or addition to the Constitution, or preamble, in the direction prayed for. Then, on the 9th inst., a bill was pending making an appropriation for the District. An amendment was added, "provided no part of this appropriation shall go to institutions under ecclesiastical control." With this amendment the vote on its passage was 124 for, and 21 against the bill.

While the restrictive clause of the latter bill was pending, a member of Congress challenged any person to name any public duty that had been illy performed by Catholics. He evidently thought the restriction was directed against that church.

Now we do not understand this hostility to class legislation in the interest of the church, is directed any more against Catholics than against Protestants. The pillars of the government—its very foundations—rest on secularism defined as "pertaining to the present world, or to things of a temporal or holy." The fathers of the Republic had witnessed the evils of ecclesiasticalism or of monarchy, and determined to guard against each of those dangers in making the Constitution; but uneasy sectarian demagogues have been active from the very beginning to thwart their purpose, happily this far with only partial success. Why will not churchmen, whose hands are polluted with the blood of the ages, war with each other, and exterminate the evils they have engendered and fostered, and allow the better elements of society to perfect a government in the interests of humanity, and of an advanced civilization?

Good Sense.

Said J. L. Russell, whose sentiments we fully endorse: "I would rather that one fading bud of kindly sympathy were laid in the palm of my living hand than that my coffin were shadowed by a pyramid of the costliest exotics that ever burdened with sickly fragrance the chamber of death."

A Model of Piety.

Rev. Wm. E. Hinshaw, convicted of the murder of his wife at Belleville, Indiana, and sentenced to penal service for life in the penitentiary, preaches to his fellow-prisoners every Sunday. He is posing as a model Christian. "And of such is the kingdom of heaven."

Did He Err?

Victor Hugo, the distinguished French writer of the last generation, told it this way: "There is in every village a lighted torch—the schoolmaster; and a mouth to blow it out—the parson."

Our Anniversary Edition.

Our anniversary edition appeared last week. We cannot continue publishing any more reports. We crowded in all that was possible, and that must suffice.

The greatest misfortune of all is not to be able to bear misfortune.—Bias.

The mind grows narrow in proportion as the soul grows corrupt.—Hoscau.

LOOK AT IT.

The Progressive Thinker.

We invite the attention of Spiritualists and Free-thinkers everywhere to this issue of THE PROGRESSIVE THINKER. It is worth, at least, a year's subscription. It is a study in itself—how such a large paper can be furnished for one dollar a year. It is the largest Spiritualist paper on earth to-day.

Look at the first page, and read its own special report of Col. Ingersoll's lecture. It is beautiful; it is grand throughout, and the most complete of any published.

One subscriber sends a dollar towards having it reported—so enthusiastic is he in his admiration of the Colonel. Read his thoughts carefully, and then you will think THE PROGRESSIVE THINKER for spreading them among its 40,000 readers, and you will go forth, as it is your duty to do, and get an additional subscriber, and thus spread the glad tidings of great joy among the people.

After digesting the intellectual feast furnished by Col. Ingersoll, then pass on to the consideration of other side dishes, equally as good, but on other lines of thought.

On the second page, under the head of "Something Good—The American Health Club" are many excellent thoughts for reflective minds. It is followed by two suggestive poems—one illustrating life, and the other friendship. Then comes Geo. Westcott on the "Shoe Cure," and he talks pointedly.

The third page: Ingersoll's eloquence runs on to that page, followed by "Scintillations from Ohio."

The fourth page: It contains an article of special value, by the great criminal lawyer, Hon. A. B. Richmond. It will gratify Spiritualists and astonish all the orthodox. Mr. Richmond is always interesting.

The fifth page: The Marquette statue bobs up again. Mr. Bemis desires the Nation to affectionately caress it, while A. M. Griffin would like to annihilate it. "The 'say' of each will attract attention.

"Brethren, Let Us Pray," scintillates with the thoughts of Hudson Tuttle. "The Kindergarten," by Nellie Austin, is particularly valuable and suggestive.

The sixth, seventh and eighth pages are too full of incentives to thought, by various writers, to be mentioned in detail. Many other items of interest are scattered through the paper.

Now, ponder well the table we present you on which to feed your minds, to broaden your understanding, and to keep you posted in current thought.

THE PROGRESSIVE THINKER is now in a position to do a philanthropic work. It is giving away thousands of volumes of The Encyclopedia of Death and Life in the Spirit-World, in paper cover—a book that is nicely printed, and contains 400 pages. Yes, two clerks are busy in sending them out, and the good news they disseminate will be felt all over this broad land. See the condition elsewhere. So it is self-evident that THE PROGRESSIVE THINKER is the leading dollar Spiritualist paper in the United States.

YOUR DUTY.

After reading this paper, you should consider it your sacred duty, to go forth and do a little missionary work in your behalf—get at least a three-months' trial subscription, for twenty-five cents, bearing in mind that each one gets free of cost, a book of 400 pages, as set forth on this page under the head of "Unparalleled Offer."

Watertown, N. Y., Correspondence.

The society here was ministered to during January by Mrs. Helen Stuart-Richings, of Boston, Mass. It was her first appearance here. That her labors were appreciated was evidenced by the fact that the attendance and interest immediately began to increase, and continued to the end, and all regretted that she had not been engaged for a longer term, and they at once offered her a re-engagement for two months, this coming fall, which chance to be open. She is of most pleasing appearance, of great natural ability, and of first-class education and culture. She is a native of Watertown, N. Y., and was a member of the church here before she came to this city. She is a most successful and popular speaker, and her labors were appreciated by the fact that the attendance and interest immediately began to increase, and continued to the end, and all regretted that she had not been engaged for a longer term, and they at once offered her a re-engagement for two months, this coming fall, which chance to be open.

Mrs. Twing, the regular pastor, was to have been here during February, but matters so shaped with her that the trustees were compelled, very reluctantly, to excuse her. The managers have not succeeded in securing the services of any medium or speaker for March, but Mrs. A. M. Glading, of Doylestown, Pa., is here for this month. She was greeted by a large audience last Sunday, for she had quite a year since. She is an excellent speaker, her voice being clear and well intoned, filling the hall so that even the deaf can hear. Her tests are numerous, and always recognized. Her manner is most graceful, and the lectures given through her mediumship very interesting and instructive. She is always certain of a re-engagement, but, like all the best speakers in the cause, always engaged for a year and over in advance.

Mrs. Abel Davis, to whom and her venerated husband the society owes so much, is recovering from a severe illness, the issue of which she awaited with that calmness which comes from a knowledge of what is beyond the veil. Our people all hope that the powers supernatural will continue her useful life for many years. F. N. FITCH, Cor. Sec.

Lake Brady to the Front Again.

TO THE EDITOR:—The financial cloud under which the Lake Brady Company has been under since the close of last season, has at last rolled by. While the company is not yet entirely free from its pecuniary embarrassment, sufficient funds have been raised to bridge it over so as to open the camp-meeting at the usual time.

The beautiful grounds and cottages of Lake Brady are now being put in first-class shape, and now that the company is entirely under new management, a brilliant future is prophesied for it.

Until the debt is entirely lifted Alfred Kellogg and Chas. Thomas, of 2762 Broadway, Cleveland, O., will act as receivers for the company, to whom all desiring further information are referred.

First-class speakers with open dates, and well-known mediums who have not yet decided where to locate this summer, are requested to correspond with Mr. Thomas at the above address, or with the writer. THOMAS LEES, 56 Stearns street, Cleveland, O.



An Unparalleled Offer.

VOLUME ONE OF THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT WORLD, TO BE GIVEN AWAY.

We wish to reach 20,000 new readers. In order to do it we must make a great financial sacrifice. We will send out The Encyclopedia of Death, and Life in the Spirit-World, in paper cover, as a gift to all new subscribers for three months. It contains 400 closely-printed pages, and has been sold for 50 cents.

Send 25 cents to this office and you will get this book and THE PROGRESSIVE THINKER for three months. If possible, get your friends to unite with you. Advertise this offer, Spiritualists, among your friends. It will only continue during the month of April.

We wish to do a philanthropic work. Many thousand copies of The Encyclopedia of Death have been sold, and the great mass of Spiritualists have been loud in their praise. The good it has done in modifying the views of people in regard to the change called death has been great. Send in your orders at once. When you receive the book, and have carefully read it, you can not fail to rejoice. You would not take \$2 for it if you could not get another copy.

Any one of our present subscribers who will send us new three months' subscriber with his own subscription (extending in not less than six months), can each have a copy of the book.

In consequence of the great interest of Spiritualists and thinkers generally in spreading the truth in regard to death, we have concluded to extend the above offer through the month of May.

MEDICAL LAWS.

Practical Advice to Spirit-Healers.

How to Avoid or Defeat Prosecution.

TO THE EDITOR:—Now that the minions of the law are ever on the alert for violators of State medical ordinances, and as State medical ordinances are the order of the day, in almost every State in the Union, and are especially directed against unlicensed spirit-healers, such will have to be aware of the consequences thereof, so as not to violate those ordinances willfully.

While I make no war upon the medical healers, I scorn their prejudice and discriminations against spirit-healers. For although spirit-healing may be prohibited by law, yet apart from statutory enactments, no spirit-healing is unlawful in itself, and while we may anticipate such great the continued persecutions of spirit-healers by their brethren, the medical-healers, who should in their humanitarian work be linked together in love and good fellowship, and work practically for the same benevolent object, yet the medical-healers are bold and frank enough to express their jealousy and hatred of spirit-healers, as if spirit-healers were less competent than they, or that they were not precisely the same.

But it would seem that people, nowadays, are fast losing confidence in medical-healers, and demand the services of spirit-healers. Witness, for instance, the clamorous demands of the multitudes made upon Schlatter, and the universal gratitude bestowed upon him, in his public work of spirit-healing, as well as upon other spirit-healers of equal capacity in Chicago and elsewhere, but who prefer to do their work in a more quiet way.

If, however, medical laws were made in the interest of the people, and not in the interest of the medical fraternity, we would not object; but unfortunately every medical law is made in the interest of the medical profession, and every lay citizen in the United States should actively protest against it.

To enact a bad law should be regarded as much a crime as to violate a good one, and every law ever enacted in the interests of any monopoly pales before this law for simple injustice, for it declares that whoever openly professes to cure disease by medicine, manipulation, or otherwise, however skillful or gifted they may be, excepting they have a license from some State medical combine, must go to prison, pay a fine, or both, according to the discretion of a police court.

Spirit-healers have never resorted to any such trap-law to secure for themselves a monopoly. They rely upon the intelligence of the people, and endeavor to exercise their marvelous power modestly, seeking

GENERAL SURVEY

The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines, but long reports will not be used. Meetings of local interest only. We extend a cordial invitation to all speakers to send us their appointments, to lectures, and general movements, which will be reached at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Dear blank cartridges, and in his opinion flattered P. B. flatter than a pan-cake. It was told he would probably come to hear me. He did, but he kept very quiet and my presence. I expect he will fly me, not that I am away, but let him fire. I was told my two lectures did more good than his years of preaching. I will manage Devil's Lake Camp this season, from July 24 to August 10th. Half-rate round-trip tickets on C. J. & M. R. R.

M. R. Hodson writes: "I have been placing my paper in the hands of intelligent readers, and find all well pleased with the knowledge they obtain. Cynthia is located in Central Kentucky, with a population of near 6,000 souls, and should some speaker deem it a pleasure to visit our city, we feel assured that the established facts would arouse a grand opening for the cause. Near Cynthiana, via railroad, there are a number of well-populated towns, accessible to speakers. The people here are generally well educated, and we can get the use of, for ten to twelve dollars a night, which will comfortably seat 400 persons. Any speaker that would like to call this way, will please write to James Douglas, Cynthiana, Ky."

admirably. The climax was reached when Father Hutchinson came in (he being the last member of the famous Hutchinson Brothers remaining in earth-life) and sang "The Old Granite State" by Mrs. L. M. H. and others. It was most appropriate for the special occasion. He retains his musical powers wonderfully for a man 75 years old. On the 12th inst., Mrs. Brigham's meeting closed at Adelphi Hall. Our Yonkers society has engaged here for every Friday evening upon her return to New York.

CRIME AND BRUTALITY.

It Is Exemplified by the Slaughter-House.

A Plea for Vegetarianism. TO THE EDITOR:—I desire through the columns of THE PROGRESSIVE THINKER to thank Dr. J. H. Severance for his able article upon that old but very important subject, "Vegetarianism a Promoter of Health and Longevity," which appears upon the first page of the 11th of April number. Just why this important subject, so closely related to health and economy, is so thoroughly ignored or neglected by Spiritualists, is a question difficult for me to solve, without serious reflection upon the intelligence and wisdom of our leaders.

MEDICAL PERSECUTION.

Dr. P. S. George Makes a Statement of His Case.

Malignant Prosecution by the Regulars. TO THE EDITOR:—Will you permit me, through the valuable columns of your paper, to inform your many readers that I am still out of the Polk County Jail. I have been requested by many of the friends to give a full account of the case. I went to Stromsburg, Neb., on January 28th, by invitation from some Spiritualist friends who wanted to take treatment from me, and I advertised I would remain in Stromsburg from January 28th to February 3d, and the attention of the sick and afflicted was invited, to call for diagnosis during my brief stay. During this time the "regulars" were driving around the country for signatures to the following contract:

THE UNKNOWN LIFE

Jesus Christ

BY—NICHOLAS NOTOVITCH. TRANSLATED FROM THE FRENCH. Since the writing of the New Testament no book has appeared of so great importance to Christianity as this. It is the life of Jesus Christ. This volume, written by the discoverer of the manuscript, contains a thrilling account of the private life of Jesus Christ, and is a real translation of the original manuscript, and fully critical analysis of what it contains. This work is a masterpiece of printing, and is published on the basis of complete accuracy and excellence. Price, neatly bound, one dollar. Paper cover, 75 cents. Address this office, 40 Leominster St., Chicago, Ill.

FREE THOUGHT MAGAZINE.

HOSPITALITY TO ALL TRUTH AND DEVOTED TO THE EXPOSING OF ANCIENT ERROR BY THE LIGHT OF MODERN SCIENCE AND CRITICISM.

EDITORIAL CONTRIBUTORS: JUDON C. B. WAITE, THADDEUS B. WARREN, E. F. UNDERWOOD, HELEN H. GARDNER. TESTIMONIALS. Col. Robert G. Ingersoll: "Every Liberal in this country ought to take the Free Thought Magazine because it is the best of its kind. Hon. Geo. W. Julian: "It fills a place and meets a want which is not supplied by any other publication."

AT DEATH'S DOOR.

Edward C. Gardner, Charged with Poisoning, Is Critically Ill. [Special to the Cincinnati Enquirer.] ERIE, Pa., April 15.—Edward C. Gardner, son of Mrs. Stowell, the Spiritualist medium of Cincinnati, and with whom he is indicted for conspiracy and abetting the murder of Peter H. Nellis, of Girard, was released from the county jail to-day on bail. Gardner, since his incarceration, has been in very critical health. He is in the last stages of consumption. His surety is Mrs. Caroline Henderson, a Spiritualist and habitue of Lily Dale. The indications are that Gardner will not live to face a jury. Nellis, whom Mrs. Stowell, her son Edward Gardner, and Mrs. Nellis are indicted for poisoning, has recovered his health.

The above is the latest development in the Nellis poisoning case at Girard, Pa.

Connecticut Association.

The Connecticut State Spiritualist Association will hold its tenth annual convention at Unity Hall, Pratt street, Hartford, Saturday and Sunday, May 2d and 3d, 1896. Speakers for the convention are J. Frank Baxter, of Chelsea, Mass., and Mrs. Jennie Hagan-Jackson, of Grand Rapids, Mich.

Programme—Saturday, 10:30 a. m.: Business meeting; reports of committees; election of officers; resolutions and other important business. 2 p. m.: Address of welcome by the president, C. E. Bingham; impromptu poem and lecture by Mrs. Jennie Hagan-Jackson. 7:30 p. m.: Lecture, "The Development and Demands of Modern Spiritualism," by J. Frank Baxter, followed by a test seance. Sunday—10:30 a. m.: Conference at Odd Fellows Hall, Main street. 2 p. m.: Unity Hall: Lecture and poem by Mrs. Jennie Hagan-Jackson. 7:30 p. m.: Lecture, "The Value of Phenomena in Establishing Beliefs," by J. Frank Baxter, followed by a test seance.

Explainer by Mr. Perkins.

TO THE EDITOR:—In order that a few people in Milwaukee or elsewhere, who are readers of your valuable paper, may not be misled by any foolish attempt to make capital with some pictures taken of us while in Milwaukee, I desire to briefly state that Mrs. Perkins and myself made an attempt to represent the principles of an ever-present spirit presence by arranging a little girl, Miss Nettie Hall, behind us in such a manner as to show her standing over us. The picture was not as much of a success as we had hoped. We exhibited our pictures at the public hall where we were lecturing and fully explained them, selling for 35 cents, which was less than cost, on three days. Therefore, I know that there is no possible opportunity for anyone to say we represented them as spirit pictures is clearly proven.

G. F. PERKINS.

An Unparalleled Offer.

Twenty thousand copies of The Encyclopedia of Death, and Life in the Spirit-World, in paper cover, are to be given away to new subscribers of THE PROGRESSIVE THINKER. By sending to this office a three months' subscription to THE PROGRESSIVE THINKER—25 cents—you will get the book. It has been selling for 50 cents. This offer will hold good only during April. When you send in your order get your friends to unite with you. We want to reach 20,000 new readers.

Any one of our present subscribers who will send us a new three months' subscriber with this own subscription (extending it not less than six months), can each have a copy of the book.

Ben F. Hayden writes.

"We are holding meetings at 364 West Washington street, Indianapolis, Ind., with increasing audiences, and much interest is being manifested by those in attendance. Many thoughtful questions are being asked for consideration by the controls, who always give many new and beautiful thoughts that lead the investigator out into new fields of thought. We shall conduct the services at the hall indefinitely. We hold ourselves in readiness to answer calls to go anywhere within a hundred miles of the city, and solicit correspondence and independent telegraphic help from those in the audience who are needing lecturers and public test mediums to serve them. Terms reasonable.

"Nomo" writes from Detroit, Mich.: "The First National Spiritual Society observed the Forty-eighth Anniversary of Modern Spiritualism at their hall, 140 First street, with Mrs. Marian Carpenter, our regular pastor, and Hon. L. V. Moulton, of Grand Rapids, as speakers for the day. Mr. Moulton gave a very interesting and independent telegraphic help, which was much appreciated by the audience. He created so much interest among investigators here in Detroit during the winter. We feel proud to state that Mrs. Carpenter has recently passed a successful examination before the Michigan Society for Psychical Research, under strict test conditions, and has received

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