

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

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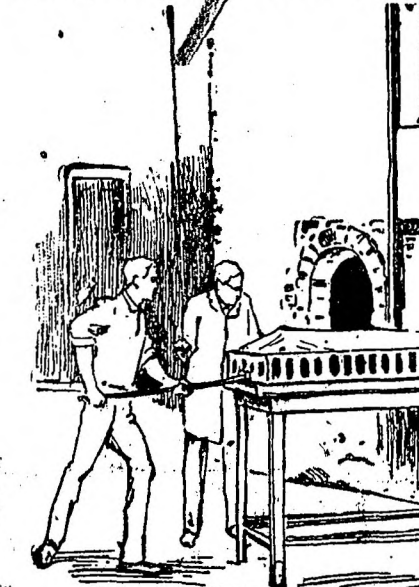
IT HAS A CREMATORY.

Graceland Quietly Secures Apparatus for Incineration.

The Demands of Spiritualism Realized.

REPORTS UNDER THE CEMETERY CHAPEL TESTED SUCCESSFULLY WITH THE REMAINS OF HUMAN BEINGS—FIRST PLACE OF THE KIND IN CHICAGO—SOME LOT-OWNERS MAY OBJECT—CREMATION ONLY FOR THOSE WHO MAKE WRITTEN DIRECTIONS—FEE TO BE \$25—Supt. SIMONDS EXPLAINS.

TO THE EDITOR:—We learn from the Tribune of last date that there is a crematory in Graceland Cemetery. It is ready for business and in a few days the cemetery association will announce that it is able to take the remains of human beings for incineration. The crematory, which has been built without any publicity, has been tested and, it is said, found to be perfect. The remains of one man have been reduced to ashes officially and several unofficial cremations have taken place, the subjects being paupers secured through the Board of Health. The crematory is located directly under the pretty little chapel in the cemetery. The space beneath the chapel is divided into two sections, and in each section there is a retort, thus giving the cemetery association really two crematories. Both may be used at the same time in case the idea of cremation becomes as much in demand in Chicago as its advocates say it should.



THE MODE OF PROCEDURE.

The walls and floors of the ante-chambers, or preparing-rooms, are laid in white enamel and the woodwork is natural oak. Crude oil is the medium employed in the production of heat and two burners are used in connection with each furnace. In the chapel a portion of the red-tiled floor was removed, and in its place is a movable platform controlled by a short lever which projects through the floor close to the west wall. On this platform the casket containing the remains will be placed and a touch on the lever will send it gently and slowly down to the preparing-rooms. Here the caskets and the clothing are removed, the remains are placed on a slide and quickly pushed into a retort. The remains are at once subjected to 1,800° or 2,000° of heat, and in a short time nothing is left but a small heap of white ashes. These are cooled and placed in an urn for the disposal of the friends or relatives.

The crematory was completed more than a month ago, but many delays were caused by the inability of the cemetery company to procure bodies with which to test the apparatus. For a time asphyxiated dogs were experimented with until negotiations with the Board of Health resulted in an agreement whereby human remains were secured. The trial incinerations were made at night and repeated from week to week until, it is said, absolutely satisfactory results were obtained.

GUSTAVE SCHROEDER'S REMAINS CREMATED.

Finally came the official cremation. The remains reduced to ashes were those of Gustave Schroeder, who died a year ago. His earnest desire when he lived was that his remains might be cremated. His family at this time were unable to comply with his request, but placed his remains in a vault temporarily. Three weeks ago Mr. Schroeder's remains were placed in the retort and the process was

declared to be perfectly satisfactory to all concerned.

The fee for a cremation is fixed by the Graceland people at twenty-five dollars. Every precaution will be taken when application for the cremation of a body is made to the office at Graceland. Often cremation is opposed, the assertion being made that in cases of death through criminal causes, all evidence of guilt is destroyed completely by incineration, but adequate safeguards are placed around Chicago's first crematory, and all danger from sources of this kind will be obviated. In ordinary incinerations a certificate from a physician is required by the Health Department and at the cemetery before a burial permit can be obtained or used, but to secure cremation at Graceland the signatures of two reputable medical men will be necessary, besides a formal request signed by the person desiring his or her remains to be cremated. One reliable witness is also required to this official form of application, which in the Graceland management has been drawn up like this:

TESTAMENTARY CLAUSE.

To remove all doubt as to the final disposition of my body, I hereby express to my survivors my earnest desire that on my decease my body shall be cremated at the crematory in Graceland Cemetery



or any other convenient crematory.

Dated..... Signed.....
Address.....
Witness:

O. C. Simonds, superintendent of Graceland Cemetery, said: "We are all ready for business. A year ago we decided that Chicago was large enough to own a crematory. We decided our people were broad-minded enough to make the introduction of a crematory a paying investment. I went to St. Louis, New York and Milwaukee and inspected the crematories at these places, and our aim has been to surpass these in the detail and construction of our furnaces. Two years ago a number of Chicago business men tried to organize a society for building a crematory, but they failed to incorporate and the agitation weakened. I believe the idea of a cremation stock company is defunct."

TO ASK PERMISSION NOW.

"We have proceeded quietly so as not to alarm. Undoubtedly there would have been opposition, more or less violent, from a majority of the lot-owners, had our proposition been presented to them and their permission asked to run a crematory in connection with Graceland Cemetery. So we decided to make the crematory an accomplished fact first, and ask afterwards. And we are just about ready to ask."

"We are preparing an elaborate paper on the utility and good results cremation is sure to bring about, and we expect to excite less criticism than if the subject had been openly and generally discussed heretofore."

The endeavor of two or three years ago in the direction of cremation in Chicago gave promise at one time of resulting in permanent organization. E. S. Dreyer, the banker, and W. F. Wiemer, the lawyer, were at the head of the movement, and had advanced so far toward the attainment of their object that people generally became interested and considerable stock was sold. No money was collected, however, and the plan was abandoned for the present enterprise.

In a few days every undertaker in Chicago and surrounding towns will be notified by an official circular that Graceland Cemetery has a crematory fully equipped and is ready to receive applications for incineration.

The Chicago Herald sets forth that the trustees are a little timid in restricting the benefits of the crematory to those who may have the forethought or the knowledge necessary for leaving the order it is proposed to require. Many persons wishing to be reduced by this scientific and cleanly process to final dust, instead of having that process left to far less agreeable forces in the ground, will die in ignorance of a pre-mortem warrant. The family of a deceased person ought to have sufficient

authority in regard to Graceland as they have now in respect to crematories in the east. The Graceland crematory ought to be made open to all on as broad a basis as is consistent with prudence.

Only the superstitious and ignorant can oppose cremation on theological grounds. It would be grotesque if it were not shocking to find presumptuous Christians objecting to cremation as likely to interfere with the resurrection of the body; as if those who are burned by accidental fires are not to have resurrection, or as if reduction of the perishable envelope by one process is going to interfere with Almighty power any more than by any other process. According to the belief of these objectors, millions and millions of human beings who have perished by all modes of death since the beginning of time are to be reconstituted on the day of final judgment. Surely it will be as easy for this miracle and mystery to be accomplished for the dead whose cherished dust is securely guarded in vessels consecrated to it, as for the neglected and abandoned, left to be devoured by sharks in the seas, by reptiles in rocks, by machinery that scatters mortal remnants over the waters or lands, or consumes some portions of the human frame, or leaves discernible no trace of even a skeleton.

Cremation is the reverential mode of extracting the pure and final from the impure and perishable of the casket that no longer breathes with life. In a little time it will be universal for the dead of cities. It will be hereafter a cause of wonder and humiliation that civilized communities so long deferred its adoption. For those who prefer that the ashes coming out of the purifying crucible shall be confined to a grave, that choice will continue, but the sacred deposit will be beyond the approach of corruption or defilement. Ashes, to ashes, dust to dust, will be realized in truth; corruptible will have already put on incorruptible; the grave will have lost its sting for the living.

In the construction of this crematory the demands of Spiritualism have been fulfilled.

JUS TICE.

COL. INGERSOLL ON IMMORTALITY.

"I Hope for All Good, for All Joy, for All the Children of Men."

Boston Journal: An editorial in an afternoon paper Monday said, speaking of Col. Robert G. Ingersoll:

"Why not make public the rumor that the brilliant orator who has been called the great American infidel, has been heard to say that perhaps he believed in public before he dies that he believed in immortality?"

A Journalist called upon Col. Ingersoll at his apartments at the Adams house Monday and obtained the following autograph statement from him contradicting the above:

I have never said that perhaps before I die I will say in public that I believe in immortality. I have nothing to conceal on that question. I have always been perfectly frank, and have given the transcript of my heart and brain.

I do not say that death ends all, neither do I say that man is immortal. I say that I do not know. To know is one thing, to believe is another, and to hope is still another. I hope for all good—for all joy, for all the children of men.

All I can say about immortality is this: There was a time when I was not, after that I was, now I am, and it may be that it is no more wonderful that I should continue forever now that I have a start than it would that I should begin. We love, and those we love die, and we cling to the hope, to the wish that we may meet again. Love was the first to dream of immortality, and as long as we love we shall hope.

Spirit Photography.

TO THE EDITOR:—While at Onset this year I met Mr. Frank N. Foster, the spirit photographer. I had sitting with him, and I had a most convincing proof. I desire to give your readers brief account of the same. There appeared on the picture back of me three faces, one of which I recognized as my mother; the others I did not know. I visited my two sisters after my return from Onset; they live in different towns, and are opposed to Spiritualism and consider me insane. I handed them the picture without stating how or where I received it, and asked them if they knew any of the faces on it. They both immediately recognized their mother and asked me how I got it, knowing full well that none of the family had a picture of her. Now, I would like to ask how Mr. Foster got a picture of my mother when none existed? Neither did he ever see her or ever know that she had passed on; and until Mr. S. W. Falls or some other expert can explain this to my satisfaction, I shall remain convinced that the picture was not a trick, but that while I sat in that chair at Onset, July, 1893, my dear old mother was standing by my side. Hoping that friend Foster may continue to carry on one of the most convincing phases of mediumship, and that he may be instrumental in carrying to many minds the truth as he has to mine, and wishing THE PROGRESSIVE THINKER long life and prosperity, I am,

Yours for truth,
JONAS BALCOM.

ALL ABOUT DEVILS. BY MOSES. HULL. A work you should read. Price 1 cent. Called Germanicus.

MOTHER OF SCIENCES.

Ancient Sabæism and Modern Astrology.

The Creed of the Persian and the Chaldean Embodied in the Science of the Stars—Some Remarkable Predictions.

In the cyclic order of world development, history has ever evinced a predilection for repeating itself. It is not that she looks convenient resource with which to gratify man's desire for novelty; but nature's kaleidoscope ever shows a fondness for those primal hues which accentuate the beauty of her dissolving images. The revival of interest at the present time in all prehistoric arts indicates a regeneration of what was once the most respectable and religious of sciences, a revelation of the mystery of astral influence as embodied and taught in the tenets of astrology. The universal cosmos was the scintillant map on which fact and fancy converged, and her intricacies are today as much a puzzle for solution as when the episcopacy of ancient Chaldea studied her secrets from the vantage of elevated watchtowers. This astronomical priesthood, delving in the storehouse of celestial knowledge, invented the allegories from which rose the superstitious and even theological system. God was the universal ether from which was generated the imperious forces traversing the starry heavens, and their indefatigable labors were directed towards the elucidation of these celestial problems, that he who ran might read the origin and destiny of all created form. In the figurative legends of this ancient religion, the twelve disciples of biblical theme are correlative to the twelve zodiacal constellations through which the Sun and planets plying the story of the subsequent Christ in remarkable similitude.

Astrology (from astron, a star, and logos, a word or description) is referred to by Josephus, the Jewish historian, who, in quoting antecedent authors, avers that Adam instructed his son Seth in the science, and that the latter, foreseeing from the stellar aspects the approach of the deluge, and in order to preserve its elements for the benefit of future ages, engraved astrological characters on pillars of stone. Josephus further asserts that he himself saw these antediluvian relics in Syria. According to the same author, the art was preserved by Enos and Noah to the days of Abraham, who transmitted it to the Chaldeans and Egyptians. In the latter country it was patronized and taught by Joseph, who, on the authority of Origen, Diodorus Siculus, and other ancient historians, is said to have promulgated the astrology on the subject, called "The Astrology of Hermes the Egyptian." Sir Isaac Newton states that an African prince, assisted by an Egyptian priest, were the original founders of astrology, 2,000 B. C., and that when the Egyptians fled before the invasion of the Ethiopians, the knowledge was disseminated among the Babylonians, who carried it into the farther East. The signs of the zodiac are said to have been formed by Schedad and Mennoan, two celebrated magicians of the second dynasty, and to the latter of whom was assigned the honor of having discovered the Philosopher's Stone and other secrets in theurgic sciences.

Whatever its source, none of the abstruse sciences—in which the Oriental nations excelled—received more profound study or thoughtful solicitude than this bible of the starry heavens. The Eastern potentates attached to their courts men famous in cabalistic lore, who furnished strange and authenticated proofs of the verity of the science. There is no dearth of biblical reference to it, nor after an investigation into its history can there be any question of its antiquity and divine origin. In Babylon the priests of the temple were conversant with an astro-theology which enabled them to give extraordinary illustrations of predictive powers. The court astrologer was of more importance than the prime minister, and numerous historical instances are recorded in confirmation of this individual's wonderful faculty for peering into the future.

One of these, Asclatarius by name, foretold the hour and manner of the Emperor Domitian's death, which he affirmed would be by the stiletto. The Emperor asked him if he could with equal facility predict his own fate. The astrologer replied that he was shortly to be torn to pieces by dogs. The monarch in order to prove him a false prophet ordered that the wise man be put to death by fire. The sentence was accordingly put into execution, and the pile upon which the body was securely bound was kindled. But a storm of wind and rain arising suddenly drove the spectators from the scene and extinguished the flames, and as he had foretold, Asclatarius was subsequently torn to pieces by dogs. Domitian grew morose and troubled over the strange fulfillment of this portion of the prophecy, and on the day in which his death was to occur locked himself in, denying admittance to even his trusty counselors. But Stephanus, a captain of the guard, under pretense of delivering an important dispatch, and persuading him it was later than the time specified, gained admittance and stabbed him to the heart. In the very hour the astrologer had predicted, on the 18th of September, the month he had ordered to be

The Archbishop of Pisa, in consultation with several different professors of astrology, at different times and without opportunity for collusion, was told he would be hanged. In his popularity, nothing seemed more incredible, yet in the edition of Pope Sixtus IV. he was suddenly seized and the dread prophecy consummated.

The curious similarity marking the events in the lives of George III. and a tradesman named George Hemming, who was born in the same locality and on the same day and hour as his majesty, is an example of planetary influence worthy of consideration. Their fortunes ran parallel, the ups and downs in each coinciding, making allowance for their difference in station and environment; they married at the same time, each suffered with a mental affection, and finally succumbed to the inevitable on the same day and hour.

Much has been written concerning William Cilly's hieroglyphics, in which he foretold the burning of London and the great plague fifteen years before their occurrence. On October 22nd, 1666, he was summoned before parliament to explain, if possible, the cause of these visitations. He replied that "he had taken great pains in the search thereof, and had concluded it was the finger of God only; but what instrument he used thereto, he was ignorant." It is not generally known that Nostradamus, a celebrated astrologer and alchemist, had also predicted the calamity 111 years previously.

Certain unusual positions and configurations of the planets are said to indicate those strange and unseemly antics which distinguish the fate of one individual from the lot of the masses. In regard to David, Ptolemy, in Book IV. of his "Tetrabiblos," says: "Mars, in signs of human form, and posited in quartile or in opposition to the Sun, or Moon, and contrary in condition, will operate death by slaughter." Thus in the nativities of President Lincoln and the Prince Imperial, who was killed in Zululand, these positions are curiously coincident, and during an evil direction which culminated in an affliction of the Sun in Aries, (ruling the head,) each received his death wound in that part of the anatomy governed by that sign. Again, Saturn afflicted in the midheaven, the house of honor, presages rise to eminence, with ultimate downfall, as illustrated in each of the Napoleons' nativities. Likewise does Jupiter similarly posited ensure success and honor, as Queen Victoria and the Duke of Wellington. Some years previous to the battle of Waterloo, an English astrologer, after comparing the horoscopes of these two generals, Napoleon and Wellington, declared that should their destinies ever come in conflict, Wellington would be the victor.

The multitude err in the belief that astrology is founded on the rock of fatalism and foreordination. Not necessarily. Ptolemy, in one of his aphorisms, says: "A skillful person, acquainted with the nature of the stars, is enabled to avert many of their effects, and to prepare himself for those effects when they arise." In other words, foreknowledge and human free-will may subvert to a great extent the planetary evils foreshadowed. But it is wise to peep into the future? you may ask. The words of David are pertinent: "Teach me to number my days, that I may apply my heart unto wisdom." Solomon also says: "There is a time for everything; a time to be born, a time to marry, and a time to die," while Shakespeare has written, "There is a time in the affairs of men, which, if taken at the flood, leads to fortune."

That there is, or is not verity in the science, must rest upon the numerous authentic examples of vaticination furnished us by the Egyptian priests, the Persian Magi, the Arabian seers, and the modern professors of the art. Were it a fanciful one, could it have enlisted the support of such giant intellects as Æschylus, Virgil, Homer, Dante, Milton, Dryden, Sir Isaac Newton, Kepler, Bishops Jeremy and Hale, and a host of noted Rosicrucians?

After the mathematical probing and the intellectual observation which justified these learned savants in conceding to astrology the dignity of an inductive science, is not the accurate judgment of ordinary thinkers somewhat ludicrous and superficial, if not inconsistent in its character?

He who never relaxes into sportive merriment is a wearisome companion, but beware of him who jests at everything. Such men disparage by ludicrous associations, all objects which are presented to their thoughts, and thereby render themselves incapable of any emotion which can either elevate or soften, they bring upon their moral being an influence more withering than the blasts of the desert.—Southey.

Old trees in their living state are the only things in nature that cannot command. Rivers leave their beds, run into cities and traverse mountains for their obelisks and arches, palaces and temples, amphitheaters and pyramids, rise up like exhalations at its bidding; even the free spirit of man, the only thing great on earth, crouches and covers in its presence. It passes away and vanishes before venerable trees.—Lander.

In company, it is a very great fault to be more forward in setting off one's self, and talking to show one's parts, than to learn the worth and be truly acquainted with the abilities of men. He that maketh it his business not to know, but to be known, is like a foolish tradesman who makes all the haste he can to sell off his old stock, but takes no thought of laying in any new.—Charron.

A REVIEW.

Some Friendly Criticisms of Mrs. Besant.

BY E. D. BABBITT, LL. D., M. D.

Mrs. Besant deserves great credit for her incessant labors in spreading a knowledge of the occult and refined forces of this mysterious world of ours. I had the pleasure of meeting her at the delightful home of Mr. John W. Lovell, the publisher, in New York City, and freely give the right hand of friendship to the eloquent lady. But there are a few points in her very interesting lecture on "Mesmerism," reported in THE PROGRESSIVE THINKER of November 11th, which I think should be modified.

First, it was Mr. Braid, not Bray, that invented the word Hypnotism in place of Mesmerism. This may have been the reporter's fault.

Second, she correctly says that "hypnotism is a far narrower thing than 'mesmerism,' but she makes a mistake when she says that magnetism and mesmerism are the same. Magnetism is a force by means of which mesmerism may be induced, and is of various kinds, all of which sweep in electrical curves or whirlwinds which are attractive in their nature. Thus ferro magnetism is that of the ordinary magnet. Solar magnetism is that of luminous ethers. Animal magnetism consists of the ordinary animal ethers. Psychomagnetism belongs to our interior nature and is so refined, swift and powerful when brought into predominance, as to hold the animal ethers in a rigid control, which we often term magnetic sleep. We know that these forces are ethers or fine fluids because the forces of the whole known world are exerted through fluids, such as air, water, steam, etc., and the true philosopher will not dare to go against nature.

I am glad the lady considers astral not a very good term. It is certainly a very indefinite and far-fetched term. Why speak of a "starry ether," or starry body? If our reformers would dwell more closely with the Spirit-world they would learn that psychic ethers and the psychic body are more accurate terms. Those who have become Sinnetized, or who, with Ella Wheeler Wilcox, consider the communications from the Spirit-world as coming from the superficial deceptive shells of human beings, have the gravest need of enlightenment. Whenever you hear a person harping on the danger of spirit communication, you may put him down as having reached only the half-way house of true spiritual knowledge, while the most of our orthodox friends, who think the universe is filled with devils, have scarcely attained to the quarter-way house.

The following words denote confusion of ideas with regard to the human machinery: "I will ask you to grant me to-night three kinds of matter: first, that which we find in the material universe; second, astral; third, mental." But we find everything in the material universe. Let us see if this matter can not be made a little clearer. First, there is the coarser grade of matter which constitutes our animal or physical bodies. Ordinary mental action is brought about by the flow of two kinds of fluids through the brain, the blood and the animal ethers. These ethers kindle the cellular or external portion of the brain and bring about one grade of mentality. Now so happens that when the interior psychic forces can be brought uppermost, their greater power is able to hold the coarser physical forces in abeyance and their almost lightning speed is able to develop a swifter and grander mentality. The psychic vision becomes kindled and clairvoyance results, or the psychic ear and clairaudience becomes possible. An operator well armed with psych aura of his own can send it into a sensitive's brain, and, sometimes, without saying a word, can make him think and act as he pleases.

This is hypnotism, or more properly, psychoma. When Mrs. Besant speaks of a mental system, which grade of mentality does she mean, the ordinary physical action or the swift and powerful psychic?

She proceeds to state that all over nervous, hysterical, cataleptic and mediumistic persons have an excess of astral matter. I have scarcely space here to show how great a mistake the lady has made in these assertions. In most nervous diseases there is a deficiency of nervous force, or an inversion of the direction of its current. A full tide of nervous force opens up the blocked channels and prevents irregular or spasmodic symptoms. But this ordinary nervous force has less of the astral (psychic) character than the animal nervous ethers. Mediums or psychics, of course, are strong in the psychic ethers, which bring them into rapport with a grander universe. But should this make them more nervous or sickly? Not at all. Power lies in refined forces, not so much in coarse elements. Knowledge is to make psychic force one of the great elements of human salvation. Ignorance or misuse of this divine power may become perilous. A superficial and polished scientist in New York declared that mediumship was the result of uterine disease, but the fact was that near him sat a number of masculine mediums, every one of whom was powerful enough to have thrown him out of the window, and some of whom had had their lives saved by their mediumship. Psychics can put themselves into a psy-

chic state, and then, while in this condition of power, can will to be strong, self-possessed and nerve-controlling and they become so—will to have certain diseases banished and they go, sometimes immediately, or at least in a short time.

So much talk about "mind stuff," the "astral body," "thought body" etc., tends to confusion of ideas, as it seems to me. Thought is impossible without a brain, either in this or any other world, and the front part of the brain is the especial region of thought. The great clairvoyant spirits show us that every human being has a more interior psychic brain and body, which is so refined as to be invisible to the outward eye, and which also answers to the action of the psychic forces. Mind consists of the unparticled something which we call spirit, and a brain. Although our ordinary mental action uses what is called our physical brain, yet the sensorium upon which all our thoughts and impressions are made, reaches into the psychic brain and passes off with the psychic body to another life. While it is of great importance to be able at times to get into the psychomagnetic state so as to enjoy its great upbuilding power, yet it is a still more desirable thing to attain to what may be called a psychomagnetic state, in which both the physical and psychic forces work together. In the mesmerism sleep great illumination may take place, but the memory of its fine teachings is usually lost or awaking and getting back into the coarse condition. But psychomagnetism enables a person to have lightning perceptions and intuitions and spirit communings, and yet be conscious of all things around in the external. To develop these fine conditions it would be well to be in the atmosphere of developed psychics, and sometimes to receive massage from them; to have strong sunlight on bare skin, and at times to look at some bright object or fasten the thoughts intensely on some distant place to draw the psychic forces outward. When this is done, even if only partially successful, use the will power to bring about any desired condition.

Eloquent thought is not always the most accurate. Take this fine passage from our lady: "Imagination is the great creative force in the universe; all these (these) phenomena, the world and the planets of the solar system, as well as the stellar system, were built up (by) and are the result and expression of the Divine thought, and Divine thinking. That is imagination in its most sublime sense." But eternal matter, or the atomic universe and eternal spirit or the unatomic universe must be forever correlated and interblended, and forever helpless without each other. Thought itself comes from the union of a material brain with spirit, but the mightiest thought of the mightiest being cannot create or destroy a single atom of matter, much less a world. The power of the human spirit, especially under the reign of psychic forces is of course marvelous, and it is well for man to realize his own innate grandeur, but it is not best to run wild and suppose it can do everything. Intoxicated by these thoughts some persons become flighty. Our esoteric Butler seems to think that mental and spiritual forces will be able to level the very mountains, and a whole class of people have demolished the material universe by a single assertion, although the whole range of known facts seems to prove that during these millions of years, God and nature have not been able to eliminate or destroy a single particle of matter. Mrs. Besant is still young in the study of the spiritual arcana, but I prophesy that her fine mind will, ere long, be able to balance these great dual divisions of the universe and stand on the everlasting harmony of things.

I will mention one other thing in which I differ slightly from Mrs. Besant. She says hypnotism "is too important a science to be trifled with or made an exhibition of." Certainly it should not be trifled with, but these marvelous powers of the mind, these potentialities of the spiritual nature, should be exhibited over the whole civilized world. I would say, however, that the subjects should be treated with care and, especially if made to undergo any severe process, should be made bright and be brought into a happy condition before losing the influence. Dr. Luys, at the Charité Hospital in Paris, lately made a hypnotized lady believe that a doll was a live baby, then repeatedly plunged a knife into its cotton vitals. The lady screamed fearfully, and at last when almost expiring with excitement, was brought out of the condition by the Doctor. Such savage experiments are reprehensible and unnecessary.

College of Fine Forces, 5 Pulaski St., East Orange, N. J.

I believe the first test of a truly great man is his humility. I do not mean by humility doubt of his own power, or hesitation in speaking his opinions, but a right understanding of the relations between what he can do and say and the rest of the world's doings and sayings. All great men not only know their own business, but usually know that they know it, and are not only right in their main opinions, but usually know they are, only they do not think much of themselves on that account. They do not expect their fellowmen to fall down and worship them; they have a curious under-sense of powerlessness, feeling that greatness is not in them, but through them. They do their work feeling that they cannot well help it.—Ruskin.

I notice that gentlemen to be the best dressed whose dress no one observes.—A. Trollope.

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TO THE EDITOR:—We learn from the Tribune of late date that there is a crematory in Graceland Cemetery. It is ready for business, and in a few days the crematory association will announce that it is able to take the remains of human beings for incineration. The crematory, which has been built without any publicity, has been tested and, it is said, found to be perfect. The remains of one man have been reduced to ashes officially and several unofficial cremations have taken place, the subjects being paupers secured through the Board of Health. The crematory is located directly under the pretty little chapel in the cemetery. The space beneath the chapel is divided into two sections, and in each section there is a retort, thus giving the crematory association really two crematories. Both may be used at the same time in case the idea of cremation becomes as much in demand in Chicago as its advocates say it should.

Last summer when the Graceland association decided to build a crematory the contract was let to a Des Moines, Ia., firm, and the work was done quickly and quietly. No attention was attracted, and the announcement that the crematory is ready for work will cause a surprise to most people, even to those who favor incineration.

THE MODE OF PROCEDURE.

The walls and floors of the ante-chambers, or preparing-rooms, are laid in white enamel and the woodwork is natural oak. Crude oil is the medium employed in the production of heat and two burners are used in connection with each furnace. In the chapel a portion of the red-tiled floor was removed, and in its place is a movable platform controlled by a short lever which projects through the floor close to the west wall. On this platform the casket containing the remains of the subject for incineration will be placed and a touch on the lever will send it gently and slowly down to the preparing-rooms. Here the caskets and the clothing are removed, the remains are placed on a slide and quickly pushed into a retort. The remains are at once subjected to 1,800° or 2,000° of heat, and in a short time nothing is left but a small heap of white ashes. These are cooled and placed in an urn for the disposal of the friends or relatives.

The crematory was completed more than a month ago, but many delays were caused by the inability of the cemetery company to procure bodies with which to test the apparatus. For a time asphyxiated dogs were experimented with until negotiations with the Board of Health resulted in an agreement whereby human remains were secured.

The trial incinerations were made at night and repeated from week to week until, it is said, absolutely satisfactory results were obtained.

GUSTAVE SCHROEDER'S REMAINS CREMATED.

Finally came the official cremation. The remains reduced to ashes were those of Gustave Schroeder, who died a year ago. His earnest desire when he lived was that his remains might be cremated. His family at this time were unable to comply with his request, but placed his remains in a vault temporarily. Three weeks ago Mr. Schroeder's remains were placed in the retort and the process was

declared to be perfectly satisfactory to all concerned.

The fee for a cremation is fixed by the Graceland people at twenty-five dollars. Every precaution will be taken when application for the cremation of a body is made to the office at Graceland. Often cremation is opposed, the assertion being made that in cases of death through criminal causes, all evidence of guilt is destroyed completely by incineration, but adequate safeguards are placed around Chicago's first crematory, and all danger from sources of this kind will be avoided. In ordinary incinerations a certificate from a physician is required by the Health Department and at the cemetery before a burial permit can be obtained or used, but to secure cremation at Graceland the signatures of two reputable medical men will be necessary, besides a formal request signed by the person desiring his or her remains to be cremated. One reliable witness is also required to this official form of application, which in the Graceland management has been drawn up like this:

TESTAMENTARY CLAUSE.

To remove all doubt as to the final disposition of my body, I hereby express to my survivors my earnest desire that on my decease my body shall be cremated at the crematory in Graceland Cemetery.

CREMATION is the reverential mode of extracting the pure and final from the impure and perishable of the casket that no longer breathes with life. In a little time it will be universal for the dead of cities. It will be hereafter cause of wonder and humiliation that civilized communities so long deferred its adoption. For those who prefer that the ashes coming out of the purifying crucible shall be confined to a grave, that choice will continue, but the sacred deposit will be beyond the approach of corruption or defilement. Ashes to ashes, dust to dust will be realized in truth: corruptible has already put on incorruptible; the grave will have lost its sting for the living.

In the construction of this crematory the demands of Spiritualism have been fulfilled.

COL. INGERSOLL ON IMMORTALITY.

"I Hope for All Good, for All Joy, for All the Children of Men."

Boston Journal: An editorial in an afternoon paper Monday said, speaking of Col. Robert G. Ingersoll:

"Why not make public the rumor that the brilliant orator who has been called the great American infidel, has been heard to say that perhaps he believes in public before he dies that he believes in immortality?"

A Journal man called upon Col. Ingersoll at his apartments at the Adams house Monday and obtained the following autograph statement from him contradicting the above:

I have never said that perhaps before I die I will say in public that I believe in immortality. I have nothing to conceal on that question. I have always been perfectly frank, and have given the transcript of my heart and brain.

I do not say that death ends all, neither do I say that man is immortal. I say that I do not know. To know is one thing, to believe is another, and to hope is still another. I hope for all good—for all joy, for all the children of men.

All I can say about immortality is this: There was a time when I was not, after that I was, now I am, and it may be that it is no more wonderful that I should continue forever now than I have a start than it was that I should begin.

We love, and those we love die, and we cling to the hope, to the wish that we may meet again. Love was the first dream of immortality, and as long as we love we shall hope.

Spirit Photography.

TO THE EDITOR:—While at Onset this year I met Mr. Frank N. Foster, the spirit photographer. I had a sitting with him, and as I got such convincing proof, I desire to give your readers a brief account of the same. There appeared on the picture back of me three faces, one of which I recognized as my mother; the others I did not know. I visited my two sisters after my return from Onset, they live in different towns, and are opposed to Spiritualism and consider me insane. I handed them the picture without stating how or where I received it, and asked them if they knew any of the faces on it. They both immediately recognized their mother and asked me how I got it, knowing full well that none of the family had a picture of her. Now, I would like to ask how Mr. Foster got a picture of my mother when none existed? Neither did he ever see her or ever know that she had passed on, until Mr. S. W. Falls or some other expert can explain this to my satisfaction, I shall remain convinced beyond the shadow of a doubt that while I sat in that chair at Onset, July, 1893, my dear old mother was standing by my side. Hoping that friend Foster may continue to carry on one of the most convincing phases of mediumship, and that he may be instrumental in carrying to many minds the truth as he has to mine, and wishing THE PROGRESSIVE THINKER long life and prosperity, I am,

Yours for truth,
LYNN, MASS.
JONAS BALCOM.

ALL ABOUT DEVILS. BY MOSES HALL. A work you should read. Price 12 cents.

MOTHER OF SCIENCES.

Ancient Sabaeism and Modern Astrology.

The Creed of the Persian and the Chaldean Embodied in the Science of the Stars—Some Remarkable Predictions.

In the cyclic order of world development, history has ever evinced a predilection for repeating itself. It is not that she lacks convenient resource with which to gratify man's desire for novelty; but nature's kaleidoscope ever shows a fondness for those primal hues which accentuate the beauty of her dissolving images. The revival of interest at the present time in all prehistoric arts indicates a regeneration of what was once the most respectable and religious of sciences, a revelation of the mystery of astral influence as embodied and taught in the tenets of astrology. The universal cosmos was the scintillant map on which fact and fancy converged, and her intricacies are today as much a puzzle for solution as when the episcopacy of ancient Chaldea studied her secrets from the vantage of elevated watch-towers. This astronomical priesthood, dwelling in the storehouse of celestial knowledge, invented the allegories from which rose the superstructure of every theological system. God was the universal ether from which was generated the imponderable forces traversing the starry heavens, and their indefatigable labors were directed towards the elucidation of these celestial problems, that he who ran might read the origin and destiny of all created form. In the figurative legends of this ancient religion, the two disciples of biblical truth are correlative to the twelve zodiacal constellations through which the Sun-god passes, evolving the story of the subsequent Christ in remarkable similarity.

ASTROLOGY (from *astron*, a star, and *logos*, a word or description) is referred to by Josephus, the Jewish historian, who, in quoting antecedent authors, avers that Adam instructed his son Seth in the science, and that the latter, foreseeing from the stellar aspects the approach of the deluge, and in order to preserve its elements for the benefit of future ages, engraved astrological characters on pillars of stone. Josephus further asserts that he himself saw these antediluvian relics in Syria. According to the same author, the art was preserved by Enos and Noah to the days of Abraham, who transmitted it to the Chaldeans and Egyptians. In the latter country it was patronized and taught by Joseph, who, on the authority of Origen, Diodorus Siculus, and other ancient historians, is said to have promulgated a treatise on the subject, called "The Aphorisms of Hermes the Egyptian." Sir Isaac Newton states that an African prince, assisted by an Egyptian priest, were the original founders of astrological science, 2,000 B. C., and that when the Egyptians fled before the invasion of the Ethiopians, the knowledge was disseminated among the Babylonians, who carried it into the farther East. The signs of the zodiac are said to have been formed by Schedad and Meneswoush, two celebrated magicians of the second dynasty, and to the latter of whom was assigned the honor of having discovered the Philosopher's Stone and other secrets in theurgic sciences.

Whatever its source, none of the abstruse sciences—in which the Oriental nations excelled—received more profound study or thoughtful solicitude than this bible of the starry heavens. The Eastern potentates attached to their courts men famous in cabalistic lore, who furnished strange and authenticated proofs of the verity of the science. There is no dearth of biblical reference to it, nor after an investigation into its history can there be any question of its antiquity and divine origin. In Babylon the priests of the temple were conversant with an astro-theology which enabled them to give extraordinary illustrations of predictive powers. The court astrologer was of more importance than the prime minister, and numerous historical instances are recorded in confirmation of this individual's wonderful faculty for peering into the future.

One of these, Astarotus by name, foretold the hour and manner of the Emperor Domitian's death, which he affirmed would be by the sword. The Emperor asked him if he could with equal facility predict his own fate. The seer replied that he knew he was shortly to be torn to pieces by dogs. The monarch in order to prove him a false prophet ordered that the wise man be put to death by fire. The sentence was accordingly put into execution, and the pile upon which the body was securely bound was kindled. But a storm of wind and rain arising, suddenly drove the spectators from the scene and extinguished the flames, and as he had foretold, Astarotus was subsequently torn into pieces by dogs. Domitian grew morose and troubled over the strange fulfillment of this portion of the prophecy, and on the day in which his death was to occur locked himself in, denying admittance to even his trusty counselors. But Stephanus, a captain of the guard, under pretense of delivering an important dispatch, and persuading him it was later than the time specified, gained admittance and stabbed him to the heart in the very hour the astrologer had predicted, on the 18th of September, the month he had ordered to be called Germanicus.

A REVIEW.

Some Friendly Criticisms of Mrs. Besant.

BY E. D. BABBITT, LL. D., M. D.

Mrs. Besant deserves great credit for her incessant labors in spreading a knowledge of the occult and refined forces of this mysterious world of ours. I had the pleasure of meeting her at the delightful home of Mr. John V. Lovell, the publisher, in New York City, and freely give the right hand of friendship to the eloquent lady. But there are a few points in her very interesting lecture on "Mesmerism," reported in THE PROGRESSIVE THINKER of November 11th, which I think should be modified.

First, it was Mr. Braid, not Bray, that invented the word Hypnotism in place of Mesmerism. This may have been the reporter's fault. Second, she correctly says that "hypnotism is a far narrower thing than magnetism or mesmerism," but she makes a mistake when she says that magnetism and mesmerism are the same. Magnetism is a force by means of which mesmerism may be induced and is of various kinds, all of which sweep in electrical curves or whirlwinds which are attractive in their nature. This ferro-magnetism is that of the ordinary magnet. Solar magnetism is that of luminous ethers. Animal magnetism consists of the ordinary animal ethers. Psycho-magnetism belongs to our interior nature and is so refined, swift and powerful when brought into predominance, as to hold the animal ethers in a rigid control, which we often term magnetic sleep. We know that these forces are ethers or fine fluids because the forces of the whole known world are exerted through fluids, such as air, water, steam, etc., and the true philosopher will not dare to go against nature.

I am glad the lady considers astral not a very good term. It is certainly a very indefinite and far-fetched term. Why speak of a "starry ether," or "starry body"? If our reformers would dwell more closely with the Spirit-world and the psychic body are more accurate terms. Those who have become Spiritualized, or who, with Ella Wheeler Wilcox, consider the communications from the Spirit-world as coming from the superficial deceptive shells of human beings, have great need of enlightenment. Whenever you hear a person harping on the danger of spirit communication, you may put him down as having reached only the half-way house of true spiritual knowledge, while the most of our orthodox friends, who think the universe is filled with devils, have scarcely attained to the quarter-way house.

The following words denote confusion of ideas with regard to the human machinery. "I will ask you to grant me to-night three kinds of matter: first, that which we find in the material universe; second, astral; third, mental." But we find everything in the material universe. Let us see if this matter can be made a little clearer. First, there is the coarser grade of matter which constitutes our animal or physical bodies. Ordinary mental action is brought about by the flow of two kinds of fluids through the brain, the blood and the animal ethers. These ethers kindle the cellular or external portion of the brain and bring about one grade of mentality. Now it so happens that when the interior psychic forces can be brought uppermost, their greater power is able to hold the coarser physical forces in abeyance and their almost lightning speed is able to develop a swifter and grander mentality. The psychic vision becomes kindled and clairvoyance results, or the psychic ear and clairaudience becomes possible. An operator armed with psych auric of his own can send it into a sensitive's brain, and, sometimes, without saying a word, can make him think and act as he pleases. This is hypnotism, or more properly, psychoma. When Mrs. Besant speaks of a mental system, which grade of mentality does she mean, the ordinary physical action or the swift and powerful psychic?

She proceeds to state that all over nervous, hysterical, cataleptic and mediumistic persons have an excess of astral matter. I have scarcely space here to show how great a mistake the lady has made in these assertions. In most nervous diseases there is a deficiency of nervous force, or an inversion of the direction of its currents. A full tide of nervous force opens up the blocked channels and prevents irregular or spasmodic symptoms. But this ordinary nervous force has less of the astral (psychic) character than of the animal nervous ethers. Mediums or psychics, of course, are strong in the psychic ethers, which bring them into rapport with a grander universe. But should this make them more nervous or sickly? Not at all. Power lies in refined forces, not so much in coarse elements. Knowledge is to make psychic force one of the great elements of human salvation. Ignorance or misuse of this divine power may become perilous. A superficial and polished scientist in New York declared that mediumship was the result of uterine disease, but the fact was that near him sat a number of masculine mediums, every one of whom was powerful enough to have thrown him out of the window, and some of whom had had their lives saved by their mediumship. Psychics can put themselves into a psy-

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College of Fine Forces, 5 Pulaski St., East Orange, N. J.

I believe the first test of a truly great man is his humility. I do not mean by humility doubt of his own power, or hesitation in speaking his opinions, but a right understanding of the relations between what he can do and say and the rest of the world's doings and sayings. All great men not only know their own business, but usually know that they know it, and are not only right in their main opinions, but usually know they are, only they do not think much of themselves on that account. They do not expect their fellowmen to fall down and worship them: they have a curious under-sense of powerlessness, feeling that greatness is not in them, but through them. They do their work feeling that they cannot well help it.—Ruskin.

I notice that gentlemen to be the best dressed whose dress no one observes.—A. Trollope.

cles, and Jesus, or New Readings of "The Miracles," by ALLEN PUTNAM. Price 75 cents. For sale at this office.

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SATURDAY, DEC. 9 1890

Preserved by Its Corruptions.

Hallam, in his "Middle Ages," tells us that ignorance was almost universal throughout the period of which he wrote—from the fifth to the fifteenth century. He says, p. 462: "In the shadows of this universal ignorance, a thousand superstitions, like foul animals of night, were propagated and nourished." Even among the parochial clergy, he tells us: "There was no learning and very little regularity of manners." Turning back one page, and we read:

"I am not aware that there appeared more than two really considerable men in the republic of letters, from the sixth to the middle of the eleventh century." One of these was John Scotus, of Ireland; the other Gerbert, who became Pope Sylvester II.

It was during this long period, of almost universal ignorance that ecclesiastical and much secular history was written in the secret cloisters of the church to advance its interests, and these were made to appear to have been written many hundred years earlier.

The great historian well says: "Such is the complex reciprocity of good and evil in the dispensation of Providence, that we may assert, with only an apparent paradox, that had religion been more pure, it would have been less permanent, and that Christianity has been preserved by means of its corruption."

Women Voters in New Zealand.

Says an exchange:—"Woman's suffrage is to have a fair and impartial trial in at least one country in the world. New Zealand has enfranchised its women. Every one of them, without exception, married or single, who has arrived at full age, may go to the polls and deposit her ballots on every question submitted to a vote of the people. Women will hereafter vote at elections for members of the legislature, and these may belong to their own sex. They may vote for mayors, aldermen and all other elective officers of a political nature. The sex feature has, in fact, been entirely obliterated in New Zealand politics, and universal suffrage in its widest and broadest sense is henceforth to be in full operation there."

A Poisoned Fountain.

Were the Catholic priests of the earlier centuries, through whose hands the Bible, and all church literature came on their way to our times any more trustworthy than those of the present age? Back of the 16th century everything was Catholic, and scarcely any but Catholic priests and monks could read and write. They lived in cloisters; subsisted by beggary, and practiced pious frauds. They were the fathers of the church; they wrote its history; for a thousand years every book now found in our libraries and labeled "Ancient History" which did not come to us through the Moors, was in their hands; was probably written by them; was copied, re-copied and altered at will, and was passed on from generation to generation, each copyist adapting it to accommodate his own views. Nothing was too sacred to escape alteration at their hands.

Protestants put no trust in anything which now comes from Catholic hands. Were these vile men more worthy of confidence when they had no opposition, save such as they silenced at the stake, when they dominated civilization? From a poisoned fountain flows impure water.

Economy in Brains.

The Daily Record of this city has unearthed a sermon-factory, which seems doing a wholesale business. The head of the concern represents that he has two hundred and fifty Methodist, Presbyterian, Baptist and Congregational ministers on his list, to whom he furnishes material for Sunday discourses. He has been engaged three years in this sermon-factory business, and when interviewed under a pledge of secrecy, said the sermon on which he was then at work would be followed by seventy-five preachers on the following Sunday.

This is refreshing news, and shows

how a class of the clergy keep in line, and never wander outside of their creed. The eloquent divine whose sermon was so greatly enjoyed last Sunday, is a young man not ordained to the ministry, having a secluded office on one of the upper floors of one of Chicago's great buildings, while the praying repeater acts the part of salary-grabber and plays the agreeable to his parishioners during the week. We like this way of doing business; it encourages labor and brains.

Depravity of Our Christian Ancestry.

Hallam, in his history of the Middle Ages, tells his readers, p. 473, Harper's edition:

"It is a humiliating proof of the degradation of Christendom, that the Venetians were reduced to purchase the luxuries of Asia by supplying the slave market of the Saracens. This trade was not peculiar to Venice. In England it was very common after the conquest [by William, of Normandy, A. D. 1066], to export slaves to Ireland." In a note the author says: "William of Malmesbury accuses the Anglo-Saxon nobility of selling their female servants, even when pregnant by themselves, to foreign lands." Hallam then says he would not have given credit to the historian, Malmesbury, had he not "found too much authority for the general practice."

And such was the civilizing influence of Christianity! May we not inquire if barbarians sunk in paganism could have descended to lower depths of brutality?

A Critical Observer.

Dr. Adolf Brodbeck, a learned cleric of Hanover, Germany, startled the religious world by his utterances at the Parliament of Religions, the full force of which the Christian press is just beginning to comprehend. We quote one paragraph:

"It is an open secret that millions of people in our civilized countries have practically given up Christianity and with it religion. Millions of others cling to the old belief only because there is nothing better there. Again, millions are believers in Christianity of other religions, because they have been educated in those lines and do not know better. The time has come for a new form of religion, in which the painful discord between modern civilization and old beliefs disappears, and bright harmony is placed instead."

Returning Sense.

It is stated that by joint action of Congress, and the ruling of the Supreme Court of the United States, the proceeds of the sale of Mormon church property, under a former act of Congress, has been turned over to the church authorities for distribution. The fund had reached several hundred thousand dollars. The attempt at confiscation of Mormon property, by federal authority, was an indefensible and unjustifiable act to begin with, and it is only proof of returning good sense to restore this wealth to those to whom it belonged. Why select a weak and unpopular church over which to tyrannize? Congress had as much right to confiscate the property of all other religious denominations as that of the Mormon church.

Not Silenced.

Rev. Dr. Briggs, the finally convicted heretic, at the Parliament of Religions: "The Bible is now being subjected to the searching criticisms of science; and it will not do to oppose criticism with faith. We admit it contains errors in astronomy, geology and anthropology. Different texts show great discrepancies. All scientific criticism finds errors in the Bible. We cannot defend the morals of the Old Testament. Polygamy and slavery are not anywhere condemned. The Patriarchs were not truthful. David was a sinner. The Israelites were told to destroy their enemies."

Religious Riot in Bombay.

A friend writing from Bombay, India, says they have recently experienced a terrible religious riot in that city. "For a whole week a fearful panic prevailed, and the roads looked as if a plague had swept away every human being. The Europeans and Parsees were not disturbed. The Hindus and Mohammedans were enlisted against each other, and many were murdered on either side. The military were called out, and the heavy artillery was placed in the heart of the native communities. This prompt action restored order, and all is quiet I write."

Will the time ever come when religionists will come to respect conflicting views on the hereafter?

A Survival of Cannibalism.

The German naturalist and physiologist, Carl Vogt, is responsible for the apothegm, "All religion is the daughter of fear and ignorance, and consists of the adoration of the unknown." This unknown, the same author claims, is the superlative of man. He reasons that cannibalism paved the way to human sacrifices, which he finds was common to Jews, Egyptians, Greeks, Romans and Gauls. M. Vogt says: "The words of Jesus, 'He who eats my flesh and drinks my blood lives in me, and I in him,' are based on the cannibalistic idea that by absorbing the flesh and blood of any one the life of the person passes into the feeder, 'for the life is the blood' was a Jewish maxim." Thus the sacrament of the Lord's supper, he claims, is a survival of cannibalism.

The New York Observer says: "Gather up all the money that the working classes have spent for rum during the last thirty years, and I will build for every man a house and lay out for him a garden and secure him a policy of life insurance, so that the present home may be maintained after he is dead. The most persistent, the most overpowering enemy of the working classes is intoxicating liquor."

The colony of Pennsylvania suffered greatly from a debased copper coinage made in Birmingham, England, and imported to this country.

A Damnable Romish Scheme.

The fine Italian hand of the popish emissaries is plainly apparent in the following scheme as reported from Baltimore and published in the Chicago Tribune:

BALTIMORE, Md., Nov. 28.—[Special.]—A printed circular which is understood to have been prepared under the direction of Cardinal Gibbons will be distributed among Catholics and Protestants during the present week. Its object is to feel the public pulse with reference to the distribution of the public school money biennially given to the schools in the State. In this circular the plea is made that while Catholics are not opposed to public schools so far as they believe the instruction in religion is also necessary. The demand is made that the law be so changed that parents who prefer to send their children to parochial schools will not be deprived of the benefits to be derived from the taxes paid by them to sustain the schools, but that the fund be fairly distributed among all denominational schools. As there are scarcely any denominational schools excepting the Catholic in this State, the parochial school alone would benefit. A bill will be offered in the next Legislature in accordance with the above. It is understood that the circular was inspired by Mgr. Satolli, and that similar appeals will be made to the authorities and citizens in other large cities.

This damnable scheme is quite in accord with the Romish and Jesuitical designs to weaken, undermine and gradually destroy the American Free Public Schools, and substitute therefor the Romish system of parochial schools, in which the inculcation of Romish and popish notions is paramount to a genuine secular education. Rome will never be satisfied till the influences and teachings of distinctively Romish ideas are put into practical effect in all the schools. The true Romish and Jesuitical career is not so much that a genuine good education be given the people, as that Romanism and all the category of superstitions, inanities and lies that are included in the term popery, be instilled into the being of the children, so that they be fashioned into the plant tools of priestly and Jesuitical overseers.

This sly and treacherous scheme of the sly enemies of our free American institutions should be fought, tooth and nail, to the death, whenever and wherever attempted. Evidently there is a good missionary field for the A. P. A. in Maryland, and we hope it will be worked carefully and thoroughly.

Down with the enemies of the public school, among whom may be classed Satolli, Gibbons and all their Romish cohorts.

The division of the public school fund, as thus attempted in Maryland, is the entering wedge to the final overthrow of the American Public School System—and none know it better than these sly representatives of the Romish hierarchy. Their honeyed phrases of love for our public schools are all sheer hypocrisy—meant to deceive and hoodwink the American people, and the treacherous ablegate, cardinals, archbishops, etc., all well know it.

Defeated Again.

Another little popish scheme has fallen flat. Romanists are quite sore over the defeat of many of their chosen Romish candidates at recent elections; so a scheme was devised to squelch the A. P. A., which was largely instrumental in compassing their defeat. The soreness came to a point in Buffalo, N. Y., where the A. P. A. had been very active. Steps were taken to effectually squelch the A. P. A. by legal process against the organization as an illegal and traitorous "conspiracy." And now comes a prominent Catholic lawyer and tells them the case has no standing and that any man has a perfect legal right to join the A. P. A. without let or hindrance, and the case has been abandoned. Once again are the Romish "Conspirators" defeated.

Spiritual Consultation.

The guides of Mrs. C. L. V. Richmond have consented to resume the consultations through her instrumentality, on spiritual topics and mediumship, Wednesdays from 1:30 to 5 P. M., at 40 Loomis street.

The President's Thanksgiving

When the President sits him down on this Thanksgiving day, And asks the Father's blessing in the customary way, Will his heart be filled with gladness as he views the bounteous spread? Will the feast that lies before him still the workman's cry for bread?

Will he render up his thanks for the factories closed down? And the homeless workmen on the charity of the town? Will he offer up his blessing for the coming of the day, When the laborer is idle, and his debts he cannot pay?

Will he say the country's prosperous when the banker hoards his gold, And the merchant can't collect for the goods that he has sold? Will he ask the soldier's blessing when he stabs him in the back? Will he wish the people happy when he keeps them on the rack?

Will he ask for strength to keep him from infliction of the blight? Which threatens our country's future with the darkness of the night? Will he hear the people's voices—will he hearken to their well? Will he give them recognition, when they—who can tell?

WILL TIFFANY.

A Witch of the Nineteenth Century.

Remember, please, that this highly interesting story, which ran through THE PROGRESSIVE THINKER for eight weeks, will be sent free to all new yearly and trial subscribers. Get your friends to send on 25 cents for a trial subscription.

Let Us Be Thankful.

Thanksgiving has come and gone, and let us be thankful that we live in this free and enlightened country, and that the world is no worse than it is.

Let us be thankful that Spiritualism has increased in numbers during the past year, and that THE PROGRESSIVE THINKER has been in the front as its earnest worker.

Let us be thankful that the statute books of this State are free from odious laws regarding the rights of Spiritualists and mediums, and that that happy condition of affairs is mainly owing to the valiant fight of THE PROGRESSIVE THINKER.

Let us be thankful that in none of the States during the past eventful year has there been any legislation inimical to the interests of our glorious cause.

Let us be thankful that THE PROGRESSIVE THINKER has survived the financial shock of the past year without trying to sell fictitious bonds, without swindling stockholders, and without begging or asking any one to die in its behalf. Let us be thankful that it first inaugurated the publication of a paper combining CHEAPNESS and EXCELLENCE.

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Let us be thankful, and jubilant over the fact that Governor McKinley, of Ohio, had the exalted manhood to listen to the appeal of THE PROGRESSIVE THINKER, and send back to the Legislature the Bruck bill, and insist that the portion imposing a fine on clairvoyants and seers should be expunged. Let us be thankful that he has been rewarded by being re-elected governor by a large majority.

Let us be thankful that THE PROGRESSIVE THINKER issued one edition numbering 145,000. Let us be thankful, too, that that edition was a favorite with A. P. A.'s, and that it has been instrumental in defeating the Romish Church in several of its strongholds.

Let us be thankful that while THE PROGRESSIVE THINKER leads in circulation, it is not subsidized by any wealthy man who can make a puppet of its editor to dance while he fiddles.

Let us be thankful that Spiritualism exists; but let us all drape ourselves in mourning that so few are engaged in a grand humanitarian work; and that to day it cannot boast of a single charitable institution.

Let us be thankful that there are 10,000,000 Spiritualists, but let us all blacken our faces, and let us all wear a black ribbon around our necks on the 17th of this month, for at least one hour, expressing our deep regrets that our poor crippled mediums have not wares to lay their heads.

Let us be thankful that there are twenty-eight Spiritualist camp-meetings to pour out spiritual truth to the people, but let them keep before them a small coffin to denote that the Fox sisters have no place where their mortal remains can be deposited.

Let us be thankful that through the earnest appeals of Frederick F. Cook and Titus Merritt, aided solely by THE PROGRESSIVE THINKER, the two Fox sisters, through whom the grand truths of Spiritualism first originated, were kept from actual starvation.

Let us be thankful that THE PROGRESSIVE THINKER was the first to show up in the ranks of Spiritualism the danger of the Romish Octopus.

Let us be thankful that Spiritualists in the aggregate are the most moral people in the world, but let us feel sorrowful, that as they lose the fear of hell fire their purse strings tighten.

Let us be thankful that Spiritualism has never been secularized; and that it has no creed; no horned devil; no hell fire and no heaven paved with gold; but it is to be regretted that it does not employ a horse to stand before each society containing statistics to show how little has been done in a humanitarian way by its devotees.

Let us be thankful that criminal statistics contains but one account of a murder being committed by Spiritualists. The perpetrators of the horrible deed are now serving out a life sentence in Michigan.

Let us be thankful that the great American turkey is an appendage of Thanksgiving Day.

Let us be thankful—doubly, trebly, grandly thankful that there are 10,000,000 Spiritualists in the United States; but let us be sextuply appreciative that a call on them for \$100,000—one cent apiece—to do a humanitarian work, would not be responded to by one-tenth; but let us be thankful that in the course of gradual evolution, as the monkey recedes in their make-up and the angelic steps in to take its place, that each one will become a humanitarian; in word, thought and deed. In conclusion, let us be devoutly and reverently thankful that in the aggregate, Spiritualists are the most moral people in the world. Amen!

Eighty-five Years of Age.

Dr. R. S. Ensign lives in Duluth, Minn. He is eighty-five years of age. His penmanship is perfect, and his mind as clear as crystal. He is a Spiritualist, and takes an unlimited amount of stock in THE PROGRESSIVE THINKER. Thanks, Doctor, for your interest in our behalf, and that largest list of subscribers.

Teachings on the Soul.

The guides of Mrs. C. L. V. Richmond will commence a class for teachings on the soul, Tuesday evening December 5th, in Room 1535, (office of Truth Gleaner) Masonic Temple, at 745 sharp.

Children are excellent physiognomists, and soon discover their real friends.

Sidney Smith.

Signs of Progress.

There are signs of progress even among the ranks and leaders of the most hidebound orthodoxy. In a recent interview, so prominent and distinguished a personage as Bishop Fowler, of the Methodist Episcopal church, said: "We are growing more liberal every year. You know that beautiful hymn in our hymnbook which begins: 'There's a wideness in God's mercy?' Well, fifty years ago that hymn could not have found a place in our hymnbook. I do not know how it is with you [this to the interviewer], but as I grow older I find that I know a good deal less than I used to. Twenty-five years ago I knew exactly who were to be damned. To-day I can't tell who are to be."

The Hell-and-damnation dogma.

The hell-and-damnation dogma is the great bulwark of orthodoxy—it is the which keeps minds from searching for truth wherever it may be found, outside of the Bible and church creeds, outside of orthodox ruts and channels. The fear of hell as the result of free thought and investigation ever has been and still is the bugaboo that frightens timid "believers" into an unquestioning adherence to orthodox dogmas—into shutting their eyes and stopping their ears against the light and voice of all truth that coincides not with orthodox faith.

Bishop Fowler would better beware: as liberal free thought comes in, orthodoxy steps out. But perhaps the time will come when liberal views—even anti-hell-and-damnation views—will be "orthodox," and liberal and orthodoxy will be synonymous. Toward this goal the world is tending.

A Romish Tax.

The lying Jesuitical haters of our free secular public schools put forth the hypocritical claim that Catholics are made to pay two taxes—one for the public schools and one for their parochial schools. This claim is advanced to justify their demands for a proportionate share of the public school fund. The lying sophistry of their argument is quite characteristic of the oily Jesuits. But the plain fact is, the money paid by Catholics for parochial schools is not a tax at all. It is simply a religious contribution, levied by Jesuitical priests and bishops, and extorted from their ignorant dupes by the methods which the Romish ecclesiastics so well know how to employ.

Only Fined.

The amazons of Osceola, Neb., heretofore mentioned in these columns, who disgraced their sex by turning White Caps and flogging some young women, were only fined instead of imprisoned as their acts merited.

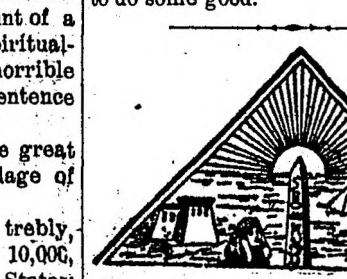
A Spiritualistic Wedding.

A very pretty home wedding between two Spiritualists took place last week at Bladell, a suburb of Buffalo, N. Y., at the home of the bride, Miss Helen Potter, where Mr. Ernest Hamilton, of Bradford, Pa., took the above-mentioned lady for better or worse during her natural life on earth.

The Rev. J. W. Dennis, of Buffalo, N. Y., performed the marriage ceremony. Mr. Dennis being a regularly ordained minister of the denomination of Spiritualists, is doing a good deal of this ministerial work at weddings, funerals and at lecturing in and near Buffalo. Spiritualists are beginning to see the folly of calling upon other denominational ministers when we have just as good talent among our own people.

James H. White.

In another column Will C. Hodge suggests that as many Spiritualists do not know James H. White, of Port Huron, Mich., that THE PROGRESSIVE THINKER will consent also to become the custodian of gifts for Lyman C. Howe. We desire to say that Mr. White is thoroughly reliable, financially and otherwise, and every cent forwarded to him will be as safe as in the hands of any National Bank. He is a first-class man and a humanitarian, and always trying to do some good.



The "Religion of the Stars."

This wonderful occult book, by Olney H. Richmond, Grand Mage of the Ancient Order of Oriental Mystics for the United States, is filled to overflowing with knowledge that all light-seekers and Mystics should be in possession of. This book contains 320 pages on heavy paper. It contains all the sixteen old "Temple Lectures," with fifty pages additional, devoted to lectures on the Soul Under Environment; Objections to Reincarnation Considered; Evolution of the Astral, etc. It tells of magical wonders, Magnetism of Stars, Governing Forces, Law of Vibrations, Study of Infinity, evolution in all its phases. All this is told in the simple, unadorned manner for which Prof. Richmond is noted. It is not necessary for one to be a university graduate in order to understand this mystic work.

We can confidently affirm that owners of the Temple Lectures published a year ago, will find the new lectures more than worth the price of the new edition. We will mail this work to any address in the world on receipt of the price, \$1.25. Address this office.

The beautiful is seen with the eye of the soul.—Joubert.

Nothing is more terrible than ignorance in action.—Goethe.

He who purposely cheats his friends would cheat his God.—Lavater.

Man subsists upon the air more than upon his meat and drink.—Thackeray.

THE LAWYER'S VISION.

A Remarkable Instance of Physical Suffering and Thought Transference.

The *Popolo Romano* relates the following authentic fact, without giving more than the initial of the person to whom it occurred, a distinguished young lawyer of literary reputation, who stated that he could not give the most remote explanation of it: "Some years since, on a hot summer afternoon, the Avvocato A., together with his wife and two children, left their house in Via Caste at 6 o'clock precisely for an evening walk. He was in good health and spirits, but just as they crossed the street he was suddenly seized with a shock through his whole body, which caused all the blood to leave his face and obliged him to support himself against the wall. His wife in alarm assisted him to steady himself, anxiously asking what was the matter.

He recovered himself speedily and was able to continue the walk, only describing an unaccountable perturbation and humming in his ears. The evening breeze and exercise gradually calmed and revived him, and he completely regained his usual frame. They went to visit some friends and then rested at a cafe, when toward half past 11 o'clock a storm which had been gathering began the first blasts of wind, and they hurried home. Scarcely arrived indoors, the Avvocato A.—hurried to remove some flowerpots from a balcony over the street, taking a light with him. The wind extinguished the lamp, so he had to continue his operations in the dark, only illuminated now and then by the lightning flashes. He was just lifting the last flower vase, an ornamental one, given him by his mother, when he was startled by seeing a kind of black veil waving upward close in front of him, which, as it rose, assumed a human form.

Very much disturbed, he immediately related the strange appearance to his wife, and the perturbation before experienced again overcame him, leaving him unable to sleep all night. Early in the morning came a telegram from his brother at Ferrara stating that their mother had been suddenly seized with cerebral syncope the previous evening at 6 o'clock and had expired at midnight, just as the Avvocato A.—had seen the black veil vanish into space.

Grand Rapids Spiritual Association.

To THE EDITOR:—In behalf of the Grand Rapids Spiritual Association, I desire to report to your readers the excellent work of Prof. Wait, of Ft. Edwards, N. Y., who has been our respected teacher for the month of November. It is not too much to say of this cultured scholar and gentleman, that he has given us in his lectures and his own food for thought, many beautiful explanations of the esoteric or basic spiritual principle underlying the so-called sacred writings of the ancients. He has given the Greek and Hebrew interpretations, showing that names and phrases had their origin in the character and quality of the thing named, which serves to throw a flood of light on many contradictory and otherwise absurd statements of biblical writers. He has also shown us the progressive creation of man, that he is still being created and eventually to come to the "full stature of man," in which the beast shall be transmuted into the human and that in turn into the true order of harmony, the unfolded spiritual man or race, symbolized in the Christ or Son of God, etc. I can give but a faint outline of this gifted teacher's course of lectures. He speaks in a calm, dispassionate manner, making every point clear, sometimes rising to the sublime, but never descending to the ridiculous. Those who have not witnessed along the lines of moral and theological philosophy and those still affiliated with the Church, have formed a large portion of his audiences, and listened with rapt attention. Cultured and thinking people will do well to secure his services in their societies. Our speaker for December will be our esteemed townsman, but widely known and well-loved Jennie Hagan-Jackson. The society is growing, and undergoing the changes consequent to growth, and we are all hoping, go on to the success and Spiritual unfoldment its promoters aim at and work for.

MRS. C. H. HINKLEY.

MEMORIAL SERVICES.

Held in Honor of the Late Frederick Muhlhauser.

Memorial services were held in Army and Navy hall yesterday afternoon, in memory of the late Frederick Muhlhauser. The hall was practically filled and the audience, composed of Jews and all denominations of gentiles, was greatly interested.

The exercises opened with singing by the choir, which is composed of Mr. and Mrs. Emmerson, Mr. John Pae and Mrs. Addie McClymont.

The opening remarks were made by Mr. Thomas Lees, who alluded to Mr. Muhlhauser as one of the most eminent of the defenders of Spiritualism that ever lived in Cleveland. He paid a splendid tribute to the deceased, alluding to his well-known qualities as a citizen, a gentleman and a Spiritualist.

The other speakers were Mr. C. L. Hotze, a well-known attorney, and intimate friend of the family, who made the principal address. Mr. Geo. Ingham of the West Side society; Mrs. Nellie M. Smith, pastor of the Pioneer Spiritual Truth Society; Mr. Thos. A. Black, president of the Cleveland Spiritual Alliance; Mrs. Effie Moss and Miss Maggie Gaule. Two beautiful recitations were also given: "The Home of the Soul" by the leader of Fountain group and Kindergarten, Miss Nellie Thayer, and "The Child's Vision" by Ruby Snap. An appropriate and beautiful solo was artistically rendered by Miss Sarah Cohen, one of Cleveland's most popular sopranos. The bereaved family were all present, and occupied seats near the rostrum, which was tastefully decorated with flowers and shrubs, with a life-size, excellent portrait of Mr. Muhlhauser, on which was a motto: "In Memoriam, Unser Fritz."

Cleveland, O.

The Dutch of New York attempted as early as 1661 to establish a mint, but without success. The first coins were issued about 1700.

Science surpasses the old miracles of mythology.—[Emerson.]



G. H. Brooks's address during December will be 1212 Fifth avenue care of Mr. and Mrs. M. E. Root, Bay City, Mich. He will attend to funerals or weddings within a reasonable distance of Bay City.

G. E. J., of New Bedford, Mass., writes: "Mrs. Hattie C. Mason, of Worcester, occupied our platform Sunday, November 24th. She gave the best of satisfaction as a test medium; her control, Sunshine, is very correct; nearly all were recognized. As a psychometrist, who is one of the best, also as an clairvoyant, she is the worst. On Sunday, December 3d, Mrs. Clara H. Banks, of Haydenville, Mass., the powerful and eloquent inspirational platform speaker, will occupy our platform."

We are requested to state that if Mrs. Dr. Amelia Lamson will publish her present address in THE PROGRESSIVE THINKER, she will confer a favor on her many friends in Salt Lake City.

AFTER EIGHTY YEARS.

An Octogenarian's Views—Some Personal Experiences.

For several years I have been a regular reader of THE PROGRESSIVE THINKER, as, in my opinion, it is a live paper, run on proper principles, in the interest of advancing the truths of the Spiritual philosophy and religion, and well-deserves the support of Spiritualists.

This is my first attempt to occupy space in its columns, and in all human probability it will be my last, for the reason that I am marching close upon the line of four-score years, am a confirmed invalid, broken down physically and confined to my room. Yet I feel that I must say something for your valued journal before taking my final departure to that other country to which we are all tending. As a matter of course it will be somewhat personal, as well as disjointed, for it was a full quarter of a century ago that I first undertook an investigation of the reality of Spiritualism. I was born and raised near Louisville, Ky. When about eighteen years old, I went to Indiana and settled down to a farmer's life. In my twentieth year I married a Methodist girl. Though I had been cradled in the faith of Presbyterianism, and knew that many Presbyterians were excellent citizens in every respect, I abominated their creed of election and reprobation. If it were true that God elected a certain set or number of men, women and children to everlasting life—the number being so definite it could be neither increased nor diminished—if that doctrine were true I could not see the necessity of a church organization at all, for let one of the fortunate elect act as wickedly as he desired, he was foreordained to be saved, while the reprobated one might be as good in all his words and deeds as the best of the elect, yet he was irrevocably doomed to condemnation.

I believed then and now that John Wesley came as near being an exemplar of the life and character of Jesus of Nazareth as any one man of whose history I had read.

I was naturally of a religious turn of mind. In my sixteenth year, while attending a school about two miles from home, I boarded with a Methodist family, and was persuaded by them to join the Methodist Church. On returning home I was severely upbraided by my father for having done so, as in his opinion Methodists were not regarded as a respectable class of people. This had the effect to cause me to wholly absent myself from the church and their meetings, but after marrying a Methodist girl, I was naturally thrown into the society of Methodists more than ever, and being harmoniously inclined, I thought it would be doing the right thing to join my wife by uniting with her, and so again I became a Methodist. After eighteen years' association I finally became dissatisfied and withdrew.

My first attempt to investigate Spiritualism was with an independent slate-writing medium, and the first message I ever received was from my father, in the following words: "My son, I am glad you came here this morning to learn of these new and beautiful truths. Try the spirits, if they be of God."

In another message I received a most convincing test, and a witness who was present corroborated the facts. I was aroused and startled, as well as dumbfounded. I had most excellent opportunities to continue my investigations with two mediums, and I duly improved the chances, and though since then I have experimented with a great many mediums, I know of none who have surpassed those first two of my acquaintance.

All the churches have become saturated with Spiritualism, and here is where the greatest obstruction is to be found. In this connection Brother Moses Hull, who is abundantly qualified for the work, has accomplished a good that will tell long after he has ceased his personal labors here, and ascended to his home above. His presentation of the Spiritualism of the Bible with that of to-day is worthy of all praise.

In my twenty or more years of experience in the investigation of Spiritualism, I have witnessed a vast amount of all the different phases of spirit phenomena. I have been in the society of every known kind of mediumship, among the genuine and the false. Knowing something of the difficulty of holding spirit intercourse, I wonder that there has not been more of the latter than there actually has been, while the whole claim of the Christian fabric rests upon the spiritual phenomena of the Bible records, especially upon the dream of one man—Joseph.

I have become disgusted with the practice of many in writing for the paper, to detail what they chanced to witness of certain manifestations as being supported by such and such evidence. I could support much of the phenomena by indubitable proof, but I have quit that business. I am content to state certain facts as they occur, and leave the matter right there. Whoever reads the statements must accept or reject them as they see fit, for I recognize the fact that what is evidence to me may not be to another. Each for himself must judge as to the genuineness or falsity of the described manifestations.

Among my first experiences with the slate-writing phase, my father was communicating with two of his grandchildren, when the spirit wrote on the slate "that those were very nice peaches that were brought over from the old homestead; the next time you come over, please bring me some." They lived three miles apart. On the next occasion, peaches being all gone, the grandchildren brought over some of the grandfather's favorite apples and grapes, which were laid on the slate, and the slate put under the table.

One of the young girls remarked that "grandpa could not eat apples very well," so she placed a knife with the apples, when the knife was at once taken out from under the table and thrown violently across the room by invisible power, while in from five to ten

minutes the grapes had evidently been eaten, for the seeds and skins were piled together on the plate, and one-half of one of the apples had disappeared, while on the other half of the apple was the print of teeth plainly visible. Nothing was ever found of the half that disappeared so mysteriously. This transaction was in broad daylight, while the sunshine was streaming into the room.

The following message was written on the slate: "Now, children, you see that grandpa can eat apples without a knife."

A few days after I visited another grand medium, in company with my niece and a lady who circulated among the elite of the city, and was well-known in society. She had recently lost her husband, and hearing me talk of Spiritual matters, requested me to take her to some medium. She also privately requested me to preserve her incognito. This I did by introducing her to the medium as Mrs. Smith.

We three sat down to the table with the medium for slate-written messages. But for half an hour nothing came, when the medium said: "Something is wrong here; nothing seems to come." After a while, however, the lady's husband wrote an affectionate letter to his wife, but ended it with these words: "Now, the next time you come here, don't sail under false colors," politely signing himself "Smith." Following this we had a materializing seance through the same party, all of which, be it remembered, was in the daytime. All three of us had our spirit friends talk to us as familiarly as in this life. Mrs. Smith conversed with and fully recognized her own husband, confessing aloud, and with her eyes filled with tears, that all was as real as could be, yet after a few days had passed she declared it must have been a species of fortunetelling! Since then I vowed I would never take another party to a medium under a false name. Such was the influence of this affair upon me that it has ever been a matter of indifference to me whether any one believed the spiritual manifestations occurring in my presence or not—even as it is whether they accept the dream of Joseph or not.

One of the most important things in connection with Spiritualism, and the least understood by most investigators, is the psychological aspect of the case. The evangelist John, alluding to the subject of spirits, inculcated the necessity of "trying the spirits."

It is no wonder that Moses, guided by that wise and powerful spirit "Jehovah," issued an edict that the Jews must not deal in mediumship and spirit intercourse; their gross ignorance and superstition forbade such a practice. In this century, however, the great bulk of mankind has reached such a degree of enlightenment as to justify such proceedings; hence we may expect a continued movement in this direction.

Now, as this thing of direct spirit communication is based on natural law, and all grades of spirits can and do return, it is indeed highly proper and necessary to "try the spirits." It has become a vast field for missionary operations to assist darkened or undeveloped spirits to rise to more exalted conditions. Rarely will one be found who loves low conditions purely and simply. It is the experience of most investigators, I believe, that to hold intercourse with loved ones who have passed to the higher life, naturally tends to soften, chasten and hallow the spiritual nature of their mortal friends, and to cause them to lead purer and more spiritual lives.

Every intelligent and candid individual who sets out to give an honest and impartial consideration of all the facts and circumstances connected with his investigations, soon finds himself in deep water. It is simply impossible to give any correct diagnosis of what any spirit may attempt to submit relative to the subtle, ethereal conditions in what is known as the spheres of heaven. It will prove time and labor thrown away. "God is a spirit," as the Oracle declares. If a spirit, then the Jehovah of the Jews is not God, the creator of this world of ours. Then by logical sequence it follows he was not one of the trinity, as claimed by the orthodox theologian; and if not, down comes the scaffolding of the theory of a vicarious atonement and the trinity. This same author who instructs us to "try the spirits" also declares that "no one hath seen God at any time." I venture to affirm that no mortal has ever heard a spirit claim that it had seen God.

God being a spirit, the creator of the universe, whirling through limitless space and all contained therein—it is that God whom Spiritualists worship by and through the unchangeable laws he has enacted. Hence there never was a miracle performed, for the reason that God's laws cannot be changed.

It is fully established by all intelligent investigators that the denizens of the higher life, like the denizens of the earth-life, are ever busy and persistently engaged in discovering the workings of God's laws, by which means they arrive at the truth.

"No pent up Urtia contracts our powers; The whole boundless universe is ours."

The better aspiration of mortals in their investigations naturally leads them to reach out towards the higher planes of spiritual thought and life, which desirable ends found to be based on moral law.

As we find the Spirit-creator in the grandeur of his works, so we discover in these works his attribute of love, which is the impelling power that moves all worlds—the universes within and without.

Yours for the practicalization of the fatherhood of God and the brotherhood of man,
Washington, D. C. JOHN EDWARDS.

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DEATH WARNING.

It Occurred in a Dream.

THE KING OF POLAND—A STRANGE PRESENTIMENT.

A short time before the Princess Nagotsky, of Warsaw, traveled to Paris, she had the following dream: She dreamed that she found herself in an unknown apartment, when a man who was likewise unknown to her, came to her with a cup and presented it to her to drink out of. She replied that she was not thirsty, and thanked him for his offer. The unknown individual repeated his request, and added that she ought not to refuse it any longer, for it would be the last she would ever drink in her life. At this she was greatly terrified and awoke.

In October, 1720, the Princess arrived at Paris in good health and spirits, and occupied a furnished hotel, where, soon after her arrival, she was seized with a violent fever. She immediately sent for the King's celebrated physician, the father of Helvetius. The physician came and the Princess showed striking marks of astonishment. She was asked the reason of it, and gave for answer that the physician perfectly resembled the man whom she had seen at Warsaw in a dream; but added she, "I shall not die this time, for this is not the same apartment which I saw on that occasion in my dream."

The Princess was soon after completely restored, and appeared to have completely forgotten her dream, when a new incident reminded her of it in a most forcible manner. She was dissatisfied with her lodgings at the hotel, and therefore requested that a dwelling might be prepared for her in a convent at Paris, which was accordingly done. The Princess removed to the Convent; but scarcely had she entered the apartment destined for her than she began to exclaim aloud: "It is all over with me; I shall not come out of this room again alive, for it is the same room that I saw at Warsaw in my dream!" She died in reality not long afterward in that same room, in the beginning of the year 1721, of an ulcer of the throat, occasioned by the drawing of a tooth.

THE KING OF POLAND.

Can it be possible that all of these old anecdotes are without foundation? Is there not some truth in them? The following narrative was penned down with the greatest possible care, after being previously narrated by the imperial privy-counselor, Von Seckendorf:

King Frederick William I. of Prussia, the father of Frederick II, stood in such friendly connection with Augustus II, of Poland, that, if possible they saw one another at least once a year. This was also the case a short time before the death of the latter, who appeared at the time to be in tolerable health, except that he had rather a serious inflammation in one of his toes. The physicians had therefore strictly warned him against any excess in the use of wine, &c.; and the King of Prussia, who was aware of this, gave orders to his field-marshal, Von Grumbkow, who was to accompany the King to the borders, and to entertain him there at one of the royal residences according to his rank, that, at the parting dinner, he was carefully to avoid everything by which that moderation in the use of wine, which the physicians, for the above reasons, had so strongly recommended to the Polish monarch, might be exceeded.

But on the King's desiring to have a few more bottles of champagne, to make a finish, as it were, Grumbkow, who was himself fond of this wine, consented, and drank so much of it for his own share that, in passing over a courtyard of the villa to his quarters, he broke a rib against the pole of a carriage, and was therefore obliged, the next morning, to be carried in a sedan to King Augustus, as the latter intended to pursue his journey very early and had still some commissions to give him for the Prussian monarch. On this occasion the King of Poland was dressed in a short fur cloak, with the exception of a shirt open in the front.

In this very dress, but with his eyes closed, he appeared on the 1st of February, 1733, about three o'clock in the morning, to Field-Marshal Von Grumbkow, and said to him, "Mon cher Grumbkow, je viens de mourir ce moment a Varsovie!" (My dear Grumbkow, I have just expired at Warsaw). Grumbkow, the pain of whose broken rib at that time allowed him little repose, had observed immediately before, by the light of his night-lamp, and through his thin bed-curtain, the door of his ante-room, in which his valet-de-chambre slept, opened; that a long human figure entered, which, having made the tour of his bed with a slow and solemn pace, on a sudden opened his bed-curtains. There stood the figure of King Augustus, exactly as the latter had presented himself alive before him only a few days previous, before the astonished Grumbkow; and after having spoken the words above mentioned, it went out of the door again.

Grumbkow rang the bell and asked the valet-de-chambre, who hastened in at the same door, whether he had not seen the person who had just come in and gone out; but he had seen nothing.

Grumbkow immediately wrote a statement of the whole affair to his friend, the imperial ambassador and field-marshal, Count Von Seckendorf, who was at that time at King Frederick William's court, and besought him to communicate the matter, in a proper manner to the King on the parade. On the arrival of Grumbkow's note at the ambassador Von Seckendorf's, which was at five o'clock in the morning, there was no one with him but Von Seckendorf's sister's son, and secretary to the ambassador, afterward minister at the court of Brandenburg—Anspach, and finally imperial privy-counselor. The former said to him, while offering him the note to read: "One would think that pain had made a visionary of old Grumbkow; I must, however, communi-

cate the contents of this letter to the King this very day."

Forty-six hours after (if I mistake not) the news arrived at Berlin, by the Polish uhlans and Prussian hussars, who were stationed every ten miles from Warsaw to Berlin, that the King of Poland died in the same hour, at Warsaw, that Grumbkow saw the apparition.

It may also be added in confirmation of the above, from the "History of the Life and Acts of Frederick William I., King of Prussia, Hamburg and Breslau, 1735," page 454, that the King of Poland is also stated there to have died on the 1st of February, 1733, and that this event was already known in Berlin on the 4th. It is also further observed that the King of Poland, in his journey backward and forward between Dresden and Warsaw took the road from Dresden by way of Crossau to Karg, and thence finally to Warsaw; on which occasion the King of Prussia almost always sent General Grumbkow, one of his ministers of state, to welcome him there.

The truth of this tale rests upon the credibility of persons whose integrity and sagacity it would be criminal to doubt; it is therefore a certain fact. King Augustus, at the approach of death, assuredly deeply regretted that he had so fully followed the advice of his physician at Grumbkow's entertainment. He might also at the same time deem his host reprehensible for not having removed out of the way everything that might be injurious to him, and for having complied with his desire for champagne, although he knew the sentiments of the physicians, and had, besides this, received instructions from the King of Prussia carefully to avoid whatever might be pernicious to his royal guest. Under the influence of this deep regret, and with this fixed idea, he died. The earnest desire he had to make Grumbkow sensible of his error was the reason why he wrought upon his imagination and developed his feeling of presentiment, and hence originated the apparition.

A STRANGE PRESENTIMENT.

The following narrative is related by Dr. Jung-Stilling:

The merchant in whose employ I was formerly, from the year 1763 to 1770, and whom I have called "Spanier," frequently related to me a remarkable presentiment which he once had in Rotterdam. On commencing business, he took a journey into Holland for the purpose of forming connections for his extensive ironworks. But his chief attention was directed to Middleburg, in Zealand, to which place he had several recommendations from his friends, as well as to other towns in Holland. Having finished his business at Rotterdam, he went in the morning to the Middleburg market-boat, which was lying there at anchor ready to sail at noon to Middleburg. He took and paid for his place and then requested that a sailor might be sent to him at an inn, which he named, when the vessel was about to sail. He then went to the said inn, prepared for his voyage and ordered some refreshments sent up to his room at eleven o'clock. When he had almost finished his repast, the sailor came to call him; but as soon as the man opened the door and the merchant cast his eyes upon him, he was seized with an unaccountable trepidation, together with an inward conviction that he ought not to go to Middleburg, so that all his reasoning against it was of no avail. (and he was obliged to tell the sailor that he could not accompany him, to which the latter replied that if so he would lose his fare; but this mattered not—he felt himself compelled to stay.)

After the sailor was gone, the merchant coolly reflected on what might be the probable reason of this singular mental impulse. In reality he was sorry and vexed at this neglect of this important part of his journey, as he could not wait for the next market-boat. To banish his tedium and disappointment, he went out for a walk, and toward evening called at a friend's house. After sitting there a couple of hours, a great noise was heard in the street. Inquiry was made, and now they learned that the Middleburg market-boat, having been struck by lightning, had sunk, and that not an individual was saved!

H. V. SWERINGEN.

Methodist Minister's Experience.
Kansas City, Mo., Nov. 20, 1893.
S. M. BALDWIN, 1202 Penn. Av., Washington, D. C.—Dear Sir:—He is indeed a courageous preacher who would, even in this year 1893, dare to assert before a large, fashionable and rich congregation, upon whom he depends for his bread and butter, a belief in the supernatural, or in the existence of spirits, and their power to return and be seen by us. And yet one of the best educated, most popular and powerful preachers of the Methodist Church in this city, last night, said that he "would not dare assert that there were no spirits that had manifested themselves to us; on the contrary, I believe there have been such manifestations, from the days of the Christ-age back to the days of Buddha, down to this day." He continued: "Oliver Wendell Holmes, one of the brightest men of the century, wrote with his own pen that he stood by the bedside of a dying friend and saw his spirit leave the body." Continuing, the speaker said: "I, myself, can testify to a similar experience." He said: "I was awakened one night while on my bed in Colorado, and raising myself on my elbow, I distinctly saw my mother. I got up, looked at my watch—it was 3 o'clock. The next day I received a telegram from Nebraska saying that my mother had passed away at 3 o'clock that morning. I told my wife then that I saw my mother at that same hour!"

One could feel the deep interest with which his vast audience listened to this experience.

Yours truly,
J. W. ANDREWS.

The demand for "The Priest, Woman and Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells for \$1 per copy. For sale at this office.

LYMAN C. HOWE.

An Earnest Appeal from a Prominent Worker.

TO THE EDITOR:—I note the appeal by A. B. Spinney in THE PROGRESSIVE THINKER of December 2d, in behalf of the noble worker whose name heads this article. Many Spiritualists do not know James H. White, of Port Huron, Mich., to whom contributions are requested to be forwarded, and while he is doubtless a responsible party, yet it has occurred to the writer that if THE PROGRESSIVE THINKER will also consent to become the custodian of remittances for this worthy brother, that many will be induced to respond to the appeal who will not otherwise do so. Five hundred dollars are already pledged, and five hundred more needed to relieve Brother Howe from these harassing conditions. No workers can do their best work when financial burdens are pressing upon them. We claim millions of adherents to the cause of Spiritualism, and it would be a burning shame and disgrace to our cause not to heed this appeal. Certainly there ought to be five hundred Spiritualists who would esteem it a privilege to donate one dollar each (if no more), and in this way present to Brother Howe a New Year's gift that will not only relieve him from anxiety, but in the reflex action will bless the donors as well. If this cannot be done, and the first of January see one of the grandest workers that ever stepped upon the Spiritualist platform relieved from this debt upon his home, we had better disband our organizations, including the National, and betake ourselves to the churches, where we will be regularly assessed for contributions to the heathen. Send contributions to THE PROGRESSIVE THINKER, 40 Loomis street, Chicago, Ill. Here is my dollar! Who next?

WILL C. HOWE.

Wayside Thoughts.

We are voyagers on life's ocean. If we keep our eyes on the beautiful star Truth, some day after earth's night hath past our ship will touch the "Land of Leal," where we may truly say, "Home at last."

He who truly watches for the sweet music of the spheres will not be disappointed even in this life, but must first rise above the grossness of earth.

"The churches" are fast learning that God's love cannot be confined to a certain sect or sects, but wherever good seed is placed in good soil, there God's love protects it, and watches over its growth and development.

Rum, tobacco, opium—three king evils of the nineteenth century. They cause sorrow, misery, poverty—three degrading conditions.

How strange it is, when we think of it, the possibilities of soul-power, applied either as lifting upward or pushing downward; as seeking the light or remaining in darkness.

He whose soul is in harmony with the processes of nature will soon find where the richest veins of gold and silver lie. Not earth-gold or earth-silver, but soul-gems whose rich veins stop not in their upward reach short of eternity.

What vast oceans of goodness lie buried deep in the souls of men, and how it struggles upward towards the light into the practical walks of life. Here a flood of it bursts out; there a grand demonstration is made known, and so on until the world smiles through glistering tears of joy because of this uplifting power. Look out on the earth plane! See the contentions! See the poverty! See the misery! See the sickness! See the suffering! But the old ocean of goodness begins to be agitated, its waves run high, and they dash over these plague spots of evil, and hungry bodies and souls are fed. This is religion in its highest sense; this is the Christianity that the Christ gave.

There is about as much value-difference between the uplifting results of good (philanthropic) works and sectarianism as there is between a cotton thread and a gold wire.

I cannot find in the New Testament any command to make a "very God" of Jesus. To be sure he says, "follow me," and so we should, in good example. "I and my Father are one," and so they are, in the harmonious carrying out of truth, and the uplifting of humanity; and so is every other human being at oneness with God who works harmoniously to the fullest extent of the capacity given him.

If Christ's teachings were divested of the flimsy dress that orthodox hath given them; if the religious speculations of the world could be suppressed; if the barrels of needless dogma extant in the world could be sunk deep in oblivion's sea, then Christ's Christianity would have more beautiful avenues in which to develop itself. Yes, Christ's Christianity is nearer earth to-day than ever.

G. S. GREEN, M. D.

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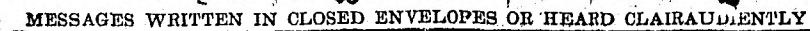
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This leads me to a subject which y

independent manhood, which presents him as the most beautiful of all created objects. It confines his sphere of action sets limits to his intellectual and scientific researches, and should he from any invisible influence overstep the bound-

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