

THE PROGRESSIVE THINKER.

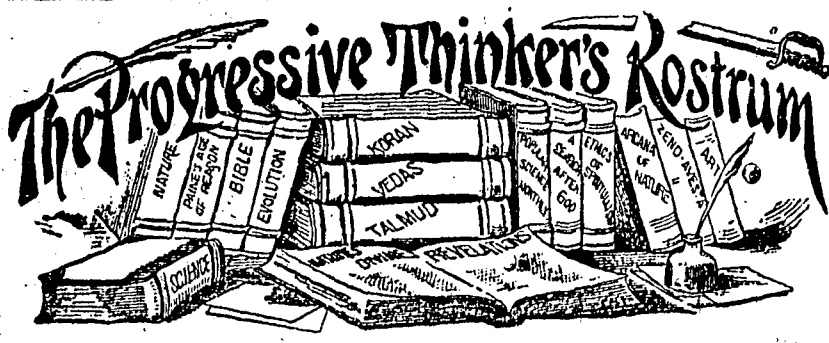
SCIENCE, MORALITY, THE BIBLE OF SUPPLEMENTED THE FUTURE.

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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DR. R. B. WESTBROOK.

He Gives Interesting Views on Various Subjects.

There Is Life Beyond the Grave.

An Address from "The Progressive Thinker's" Rostrum to Its 40,000 Readers.

Dr. Johnson said that "language was invented to conceal one's ideas," and a certain Scotchman defined metaphysics to be "When a man talks so nobody understands him, and he does not know what he is talking about himself!" Admonished by these hints, I must define the meaning of a few words in the sense in which I shall use them. I am a Monist, a name which conveys the idea of oneness.

I believe in one God, who is not outside of the universe, as a carpenter is outside of a house, but as Haecel has expressed it: "There is no atom so small that God is not in it." I believe in man—that is, that man is not a trinity, not a duality, not a unit. I do not accept the ordinary distinctions which are made in speaking of a man as consisting of a body and a soul. The body is not the man, the soul is not the man, the mind is not the man; but it requires much more to make a man. Man is man—the whole of a man—a single individual (if you will excuse the tautology) one.

In like manner I reject the idea that man is made up of different parts—such as matter and mind, or the physical and the spiritual, and that while one of these is material the other is immaterial. I make no distinction between the natural and the supernatural—as I do not know where to draw the line. I simply look at the subject by calling everything matter. If you ask me what matter is, I must answer: "I do not know," and the greatest scientist that ever lived must give the same answer.

But there are different degrees of refinement in matter. A block of granite is quite different from a steel rail, and a brick-bat does not compare with the human eye, or even with the eye of the most stupid insect that burrows in the ground.

The pulpy grayish matter that we call brain (consisting mostly of water) does not compare with the thoughts that appear to burst therefrom, and are spoken, or written, or printed in a book. I can think of nothing separate from matter.

Now please dismiss from your minds the quaint old ideas of mind and matter, and try to reach at all the words I use in this connection are used to represent the different degrees of power and refinement, in the one great entity of matter; and bear in mind what Prof. Tyndall said in his great Belfast speech, that every atom of matter in the universe contains the promise and potency of every form of terrestrial life—without pretending to account for the origin of that promise and potency.

I must now pay my respects to my friend, Mr. Charles Watts, of Great Britain. This gentleman delivered a lecture in this hall last Sunday afternoon, and he also delivered it last month in Canada, amid "rapturous applause," entitled: "Is There Life Beyond the Grave?" He also delivered in this hall three years ago the same lecture, and the subject seems to be a favorite one with him. He must have become very fluent up to the very highest degree of perfection. Fortunately I have a copy of the Canada lecture printed in *Secular Thought*, and as the one delivered here last Sunday was identical with the one I have in print, there is no danger of misrepresenting him.

The most remarkable thing in the lecture is the fact that the lecturer calls himself an agnostic on the subject of a future life, and thereby tacitly admits that the doctrine is beyond the limits of controversy. If he had any logical argument that could be used against the theory of a future life, would he not have produced it? He said that "he had never denied a future life," that "we should not dogmatize on this subject," and that "experience shows that the lesson is now let us see, Mr. Watts says he 'never denied the doctrine of a future life,' and that 'a denial would be illogical.' (I quote from the speech.) Now let us put this into the form of a syllogism:

1. To deny the continuance of life beyond the grave would be illogical.
2. But Mr. Watts denies it.
3. Therefore Mr. Watts is illogical!

Did Mr. Watts deny the future life? You say, he neither denied nor admitted.

*A lecture delivered in Philadelphia, before the Liberal League, occasioned by a lecture delivered by Charles Watts, of England.

Well, then, he had nothing to say. He was silent! He acted like an Agnostic and knew nothing. Is this so? What did he say? What was he trying to do? Did he not use irony, satire, witicism and every form of ridicule to make the doctrine of a future life appear ridiculous and absurd? And yet he plainly says a denial of a future life would be illogical!

He refers to Spiritualism as professing to solve the vexed problem, but says he had studied Spiritualism for five years but found nothing in it. Well, what does this prove? Why, that Mr. Watts did not find anything in Spiritualism. But does his failure show that nobody else ever succeeded? Does he know everything? If not, what does he not know may be the truth of Spiritualism? We have no right to doubt the truth of what Mr. Watts says concerning his failure in investigating Spiritualism, but we have a right to offset his failure of success with the more successful experiences of other British Englishmen, at least his peers:

F. Varley, F. R. S., the first electrician of the Atlantic cable, set about inventing an electrical apparatus by which to demonstrate the falsity of the spiritual phenomena—and he became a Spiritualist, and lived and died proclaiming his faith in a future life. Dr. Wm. Crookes, F. R. S., now living and one of the most learned chemists the world has ever produced, and the inventor or discoverer of many important principles and facts in chemical science, undertook the study of Spiritualism, and in his own house and under circumstances of which he had the entire control, and he became an out-and-out Spiritualist and a firm believer in the future life; and published the same to the world. Alfred R. Wallace, F. R. S., the coadjutor, and in some respects the superior of Darwin, is the leading Spiritualist of the world, and has written most exhaustively in support of the doctrine of a future life. I could mention scores and hundreds of similar cases, but these three distinguished Englishmen are enough to offset the conclusion of Mr. Watts: "I found nothing in it!"

Cromwell F. Varley, William Crookes and Alfred R. Wallace, all of England, to say nothing of hundreds of scientists and college professors on the Continent, did find something in Spiritualism—and their testimony is entitled to respect. There is strong presumptive evidence of the future life in the fact that man so ardently desires it, and from the profoundest depths of his nature shrinks back and abhors the thought of annihilation. That great student of human nature and one of the greatest of English authors, Mr. Addison, puts into the mouth of Cato these words:

"It must be so, Plato, thou reasonest well. Else whence this pleasing hope—this fond desire—this longing after immortality? Or whence this secret dread and inward horror of falling into naught?"

Why shrink the soul back on herself, and start at destruction? 'Tis the divinity that dwells within us. 'Tis heaven itself that points out an hereafter, And intimates eternity to man."

There may be a few exceptions to this "longing for immortality," this "dread of destruction," but they are comparatively few when placed side by side with the untold millions whose fondest desire has been life beyond the grave. But we are told by Mr. Watts that "man desires many things which he never gets, and that a desire for a thing does not prove its existence." He says that man "desires wealth and justice, and yet may never get them."

But hold a moment. Does man or the great mass of men desire that which is impossible and unattainable? He desires wealth, you say—but is there not such a thing as riches? He desires justice and right, and very many things that are true and beautiful and good, but have not all the things which he desires and impossible to long for a future life? Is there one thing which man actually desires—which has not a palpable existence? Now I throw this matter into the form of a syllogism:

1. Man never desires and longs for the impossible and unattainable.
2. But he does desire and long for life beyond the grave.
3. Therefore, life beyond the grave is possible and attainable.

I think I have shown that in this almost universal desire for a personal future life there is strong presumptive evidence that such a life is not only possible but highly probable.

But Mr. Watts thinks it absurd and impossible to long for a future life. Hear him: "Did men know anything of such a life? No. Then how could they long for a thing of which they knew nothing? It was impossible." When Mr. Watts uttered this very astute declaration (having first printed it in *Secular Thought*), I looked, with curiosity to see how it would be received by the audience; and to my utter amazement it was greeted with more rapturous applause than was given to any other assertion during the evening. Now, life beyond

the grave is simply this: a continuation of the present life—nothing more, nothing less—and yet we are told that we can form no conception of a future life, and therefore long for it. To state the proposition of the lecturer is to refute it, and to show its absurdity; leaving one to wonder how a confessedly able man could utter such a flimsy argument with such imperturbable gravity. Huxley was right in saying that prejudice and habit were sometimes so great as to render it impossible for men to see self-evident truths.

There is strong presumptive evidence of the reality of "life after death" in the fact that the great mass of mankind have not only longed for it but believed in it. The fact that faith in human existence beyond the grave has been the creed of earth's vast population in all ages and in all quarters of the globe, is too well known to need proof. The Druids, Scandinavians, Egyptians, Persians, Greeks and Romans, Hindus and Buddhists, as well as nothing of Christians, Catholics and Protestants—all, have been united in this faith of life beyond the grave.

Nations most refined and highly civilized, and living in countries most remote, have joined with tribes most barbarous and ignorant, in declaring their belief in a future life. Certain tribes have been found who had not the faintest idea of the existence of a God—but no people was ever discovered who had any doubts of the immortality of the soul. How shall we account for this? Either this faith was developed in the mind of primeval man by an orderly system of evolution and became an instinct—part of his very nature—or he gathered proof of immortality from phenomena with which those children of nature were more or less familiar. Even our North American Indians hold views on the future life which should cause our modern agnostics to blush with shame.

True, there have always been a few men who have had neither faith in, nor desire for, a future life, but the number has been very small, and the fact can be accounted for in various ways. Even that Prince of American Agnostics, Robert G. Ingersoll, while standing at the grave of his brother, gave expression to a feeling of conviction that was alike creditable to his head and to his heart:

"Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights; we cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word—but in the night of death, hope sees a star and listening love can hear the rustling of a wing."

"He who sleeps here, when dying, mistaking the approach of death for returning health, whispered with his last breath, 'I am better now!'"

"Let us believe, in spite of doubts and dogmas and tears and fears, that these dear words are true, of all the countless dead!"

To some persons the doctrine of a future life has been unattractive because of the severe asceticism with which it has often been associated. To others a willingness to forgo a future life has existed, because of the miseries to which they have been subject in this life. Others have steadfastly refused to believe in the future life, because of the fondish pictures that have been drawn of the doom of the majority of our race. Others have rejected the future life to get clear of the dogma of eternal torment, taught by all the leading orthodox theologians; and many sagacious persons have rejected it because it is the principal stock in trade of selfish priests, who offer to their ignorant dupes their priestly services (for a consideration) to enable them to escape purgatorial fires! And yet the fact stares us in the face that the great majority of men in all ages and in all climes have had an unbounded faith in a future life, and have shown their sincerity in ways innumerable. We presumptively conclude that there must have been a solid basis for the faith that was in them. Mr. Watts said that "men and women of both sexes—old women of both sexes—arrived at the conclusion that if there be no future life, then this life is not worth living."

Mr. Watts is too old a man to ridicule the aged, and too too noble a man and too woman and youth to cast a slur upon man, even to gain temporary applause. Yet he did it!

Now, at the risk of being called an "old woman" of either sex—I take just this ground, and affirm that in my judgment this life is not worth living (comparatively) if there be no future life! What is the average length of human life? About thirty-three years. Thousands upon thousands of these learned life in infancy. Thousands upon thousands die in childhood and youth—while a majority die when they have scarce entered upon the work of life. Now, do I risk anything in asserting that life to the majority is not worth living? But take the other half of our race. They die at 40, 50, 60, a very small number reaching three-score years and ten. Now subtract the years of infancy, childhood and youth, and what have you left? Take the struggles of early manhood and the failures of middle life, and the decrepitudes of old age and what remain? Then subtract the years of schooling and apprenticeship, and sickness, and sleep, and what does life amount to? Now I give credit to the very few for all their attainments, acquirements and successes, in their noble pursuits—and after all, what is the sum total? Life is a struggle, mainly more or less successful, than was given to any other assertion during the evening. Now, life beyond

with everything desirable, it only lasts seventy or eighty years—and then it closes amid the weakness of puling childhood.

I know Tennyson has said:
"Is there no other life?
Pit it this one high!"

but what is mortality compared to immortality—time to eternity—a few brief years to perpetual existence? We truly have every reason to do right now and here without regard to the question of a future life. Virtue has an essential and present reward. Selfishness and vice are degrading now, and bring suffering and sorrow as a consequence; and yet it cannot be denied that a firm faith in a future state has a most salutary influence. It endows man, increases his self-respect, and sheds an additional radiance over the dim lights of life. It gives new and stronger motives for right living, it pours sweet comfort into the desponding soul, and hallows the precious moments of departed loved ones; and furnishes an abiding inspiration for every high and noble purpose. From the depths of my heart I commend the gloomy and hopeless condition of those who say there is no God, and there is no future life beyond the grave! "Knowest thou the worth of man immortal?" God hold this midnight glory! Worlds on worlds, amazing pomp, redoubt this annual! Ten thousand add—and twice ten thousand more! Man outweighs them all and calls the astonishing magnificence of unintelligent creation poor!

The common-place joke in the address of Mr. Watts, about "a husband having three wives (at different times, of course) or the wife three husbands," is scarcely worthy of serious notice. The question he raises is, whether such married persons would have an opportunity of exhibiting the compensating process, whatever that is, should they meet in a future world? He added to this remarkably witty comment, that he "would like to see it." That some men (not a few) have reason to dread a meeting with their wives in another world is not to be wondered at, in view of the manner in which they have wronged them during this life; but as the object of marriage is to beget children, it is not reasonable to suppose that the conjugal relation continues in the life to come, at least in its present form. Moreover, the wife is generally so far superior to her husband in every virtue and every grace, that she will probably occupy such a high seat in the heavenly spheres, that her late lord and master will never get a chance to see her.

When the Jews asked Jesus whose wife the woman who had married seven husbands would be in the life beyond the grave, he is said to have replied that in that world they "neither marry nor are given in marriage, but are as the angels." This is my answer to those who are troubled on this subject. Then Mr. Watts seems concerned lest the inferior animals might have a future life. He says: "They tell us we have a soul because we have a thinking principle; but this principle is so much, as to be a feeling that the lower animals have souls also!"

Well, what a calamity this would be! Suppose, for the sake of the argument, we admit that the inferior animals have souls (or are souls) and consequently have a prospect of immortality. We get along with them very well here, and if the time is coming when "the lion shall lie down with the lamb and a little child shall lead them," we shall have no trouble with them "over there."

Agassiz, the great and learned zoologist, in his "Contribution to the Natural History of the United States," advocates the idea that brute animals have a future life. Coloridge has beautifully defended the same theory. The doctrine of "Eternal Monads," maintained by the great scholar, Leibnitz, favors the immortality of all creatures. Richard Dean published a genial essay on "The Future Life of Brutes," and Goethe, the renowned German poet and philosopher, wrote in a most attractive manner in favor of the same view; so that if we believe in the future lives of inferior animals, we find ourselves in very respectable company. It would never do for our modern philosophers to admit that one fate awaits them both, unless it be annihilation. The fact is, it is easy to cavil and suggest difficulties, and Mr. Watts' lecture seems to be of this sort. But let us turn to science.

A circular was recently sent out by a bright Boston editor to many of the most distinguished scientists of the world, as to the teachings of science on the question of human immortality, and from twenty-six of those addressed answers were received.

Their distinctions, assumptions and speculations were numerous and contradictory, but in one thing they all nearly agreed, viz., that there is nothing in science to show that immortality is unscientific. On the other hand, several of these experts seem to think that there is much in modern science to render human immortality highly probable, while others think that science has nothing to do with the question. Three or four of these learned gentlemen, however, express the opinion that personal human consciousness depends upon the brain, and that the destruction of this physical organ must result in the destruction of personal consciousness. This assumption is openly antagonized by the noblest Roman of them all, Prof. Huxley, who writes: "If one says that consciousness cannot exist except in relation of cause and effect with certain organic molecules of the brain, I must ask how he knows that; and if he says it can, I must put the question." This shows that in the esti-

mation of Prof. Huxley all the speculation about the brain and human consciousness are baseless as the fabric of a vision. They are speculations—and nothing else. Personal consciousness without making an external manifestation of itself, cognizable by our dull senses. What appears to be destruction may be mere suspension.

Take a well-known example. A British officer in a naval engagement was struck on the head by a shell, when in the middle of a sentence giving a verbal order, so that the order was left unfinished. Years afterward a surgical operation was performed, and the instant that the brain was relieved from the pressure of the fractured skull, the officer uttered in plain language the order which he left unfinished when he was struck by the shell. Now what does this prove? Not that personal consciousness had been destroyed, but that the means of expressing the thought had been interrupted. The thought was not destroyed, the power of thought was not destroyed, but the organ or instrument by which thought is conveyed to others was rendered useless. The same power or capacity for thought must have existed during the interval of the brain's derangement, and the case rather proves the independent, substantial, entitative character of the mind which field the order in abeyance and then communicated it as soon as the only physical instrument of communication was in proper order. When the telegraphic operator fails to communicate with the fellow-operator at a distant point, he simply concludes that the wire has been broken or deranged. The brain is the physical medium of communicating thoughts to others, but it cannot be shown that the brain ever originated a single thought. All the blind talk about thought being produced by the "molecular motion" of the brain is the baseless assumption of modern materialism. There must be something back of "protoplasm" and molecules. Forces must exist before it can be correlated and "natural selection" destitute of intelligent and discriminating purpose, would be nothing but blind chance.

Who can look upon the wondrous form of man, and hear him talk and laugh and reason, and contemplate his wondrous philosophical achievements, and then rationally conclude that all is the result of the automatic motion of the molecules of his brain? Where there is motion there must be a mover, and where there is thought there must be back of it that which has the power to think. Where there is intelligent motion there must be an intelligent mover. The arrangement of the component parts of the brain may be precisely the same in two different persons, but the attendant mentality may be very different, as every sane man can change the direction of his thoughts at pleasure, so that the molecular motion of the atoms of the brain must be regulated and directed by a personality, a cause which is not automatic. Even the most pronounced physicists admit that there is something in and back of gross matter which is invisible, impalpable and incomprehensible. Prof. Haeckel, the renowned materialist of Jena University, in Germany, speaks of "a monistic conception of the universe, which recognizes God's spirit and power in all phenomena, without exception," and approvingly quotes Bruno as saying: "A spirit exists in all things, and nothing is so small but contains a part of the divine substance within itself, by which it is animated." He affirms that "the life force that moves our bodies is nothing but the complicated motion of the molecules of the brain, and other portions of our living organism." A child can be made to see his fallacy of founding two things which are altogether different, and of using words interchangeably that have an entirely different meaning; viz., the words force and motion. He says that motion moves, thus making an effect a cause. There can be no motion without a producing force. The cause is substantial and entitative, a real something, but the effect is phenomenal. Motion is a process, the recognition of an inert body under the contact of an adequate agency. Motion really affects nothing, unless it is itself affected. Back of motion there must be a force, an original, actual cause. And, as before suggested, the real and most potential agencies of the universe are the invisible, impalpable and incomprehensible. Is gravitation less real than the universe which it sustains and propels in orderly motion? Is light less real than the glass through which it passes? Is electricity less real than the magnet and the metal which it puts in motion, even though a plate of glass intervenes between the magnet and the metal? Is there no such thing as spirit, that is, ethereal matter, because you cannot see it, taste it, handle it and weigh it. Can you put gravitation in your crucibles and ascertain its component parts?

Every man has an abiding consciousness that there is in and behind his physical organs a something which is the moving force. He says: I am, I lift my hand, I move my body at my will. I think, I invent, reason. My physical organs are inert. They have no more power of self-moving than the stones upon which I walk, or the staff I hold in my hand. I am sovereign. My physical organs are my willing subjects and slaves.

But skeptics say: "Show us that personality is man." Do not all scientists know and admit that we are surrounded by forces that are entirely beyond the cognizance of our corporeal senses? Is it not an incontrovertible fact, never

doubted by science, that the real and most potential entities of the universe are the invisible and incomprehensible? That which moves an inert body must have a real and independent existence. It is the one fatal fault of science (false so-called) that it deals only with effects, not with causes. Science seems to have theories upon questions of momentous interest, upon the appearances and properties of mere corporeal things, entirely ignoring that which is psychic. It assumes that personal consciousness is the result and product of the automatic action of the molecules of the brain, but it has not one solitary fact to prove it. It assumes without evidence that the human personality cannot exist independent of a gross material mass, called brain, which can be measured, weighed, dissected, put under the microscope, and by chemical processes be reduced to its original elements.

There lives among us in this city one of the most distinguished surgeons, in the anatomy and physiology of the brain, that the world contains. I refer to Dr. James E. Garretson, the Dean of the Medical Christy College, and the head of its magnificent hospital. He has published a great work on Oral Surgery, with 2,000 illustrations, and it is used as a text-book throughout the civilized world.

He says: "Analysis of brain shows a construction of wonderful likeness to a telegraphic system. Dissections of hundreds of brains and of their allied relations of nerve-cords and ganglia, made by a writer in the brain experience as an anatomist, resolve the complexity into simplicity as follows: What a battery and cords are to an electrician, that exactly the nervous system is to the user of it; again the nervous apparatus is to the user of it precisely what a piano is to a composer or player. The understanding to be conveyed is that the nervous system is simply, wholly, absolutely an instrument."

"A telegraph apparatus is means of expression, nothing else. A cerebral apparatus is means of expression, nothing else. Brain is mind-instrument. A brain separated from its user is little more than its bulk in water." Mr. says: "I see, I feel, I taste, I smell, I hear. The man expresses himself correctly. Certainly it is not the simple sense called the eye that sees. A man never thinks that it is his spectacles that look upon the world. I (personal pronoun) is identical with self-consciousness, that is with that which knows itself. 'I am an I' was the impulsive and enthused exclamation of Jean Paul Richter. 'I is identical with self.' User is to be appreciated as separable from instrument. 'The I, ego, self, differentiates and distinguishes itself. I is itself.' Can men see the ego? No mother has with the common eye seen her child, nor has hand, nor has sister seen a brother. Ordinary acquaintance with an ego, is alone what it exhibits itself to be in the acts of its environment. There is, however, a something else; men see visions when the eyes are shut, a Beechoven hears sweet music though deaf." "Here is the meaning of senses back of senses."

But the materialist scientist will ask: What do we know about the ego, or human personality? We might report: What do you know about matter? He replies: "By its properties and manifestations to our external senses." We respond: "So do we know of self-consciousness, and independent personality, as manifested not only to our external senses, but to our internal senses beside. Moreover if the molecular motion of the atoms of the brain were purely automatic, and though the result of motion, there would be no intelligent and varied mentality. It would be uniform, at least in each particular brain. But what are the facts? He, the ego, the real man, is conscious of a volition—a will-power that is master of and superior to the physical atoms of his brain. Now he wills to indulge in flights of the imagination—and molecules of the brain dance attendance, and he soars to the boundary lines of the universe, and in thought sees and hears many things in heaven and earth not dreamed of in our philosophy."

From anticipating the future, he chooses to dwell upon the past, and traces the history of our globe from the fire-mist of its beginnings to the present time. At pleasure, he is a poet or a philosopher, a musician or a mathematician, gay or grave. Is he not the independent, intelligent personality which simply uses the brain, as the type-writer uses his instrument? You may put out my eyes, destroy my senses of hearing, testing, smelling, feeling, and I still exist!

That there is in man some incomprehensible principle or potency, that is superior to his physical organism, there is abundant evidence to show. When the gross material organs disintegrate in death there may be the counterparts of equivalents of what these organs were. But even if this cannot be proven, the fact that the ego persists with the physical organism, as it may survive in some higher and grander mode. This would be no more marvelous than our development from an ovum so small that the shell of a bird's egg would hold germs enough to populate the globe. After the decay of the material body the ego may enter into a stream of evolution, and this or some other world just as naturally as it began to float in the present stream, so mysteriously. There is ample time ahead for possibilities, and the resources of the Over-all Spirit of the universe are not limited to the experiments of the chem-

ist's laboratory and the dissecting room of the anatomist and pathologist. The miracle of awaking into conscious existence (without any agency of our own) has once occurred, and it may be repeated on a grander scale in our second birth.

Nature cannot be so wasteful and improvident of her achievements in making man what he is, and then blot him out of existence; nor so cruel as to inspire immortal hopes, only to blast them in a moment. The "indestructibility of matter" held by scientists, at least suggests the indestructibility of that which is the essence, life and master of matter. If the "conservation of force" is a true principle of science, the spiritual, that is the refined matter, must be "conserved" as well as the grossly material, and so cannot cease to exist at death. The "persistence of energy" in the human personality must at least be equal to the primary elements which environ that personality. If "natural selection" in the "struggle for existence" is a scientific fact, why may not this principle apply to continued future existence? Why may not those men at least have a future conscious existence who resolute ly "struggle" for it?

Dr. John W. Draper, in his great work on "Human Physiology" well says: "Those who have accused physiology of tending toward materialism, have never duly weighed the charge they make, and certainly have never understood the arguments it can present."

In his profound study of "Cerebral Mechanism," that is, the construction of the human brain, he says that the agent which moves the physical object, "may be determined from its effects, or results of that motion." If the optical apparatus be inert and without value save under the influence of light; if the auditory apparatus yields no result save under the impressions of sound, and there is between these structures and the elementary structures of the cerebrum, a perfect analogy, the conclusion is inevitable that in the well-known phenomena of thought and mentality, there must be an agent as perfectly external to the brain, and as independent of it, as light and sound, and that agent is the soul-refined matter. There may be organs in man so refined, so attenuated, so subtle, as not to be subject to material tests by the gross physical senses. We cannot conceive of spirit pure and simple, the very opposite of matter, but we can conceive of something called spirit which nevertheless is material, but so refined and ethereal, as to make the grosser forms of matter cognizable by present dull senses, as to be essentially unlike it, having none of its apparent properties. That there is some such principle or potency in man is demonstrated by indubitable evidence. But even if this cannot be maintained, it does not follow that the human ego perishes with the physical organism. If, may pass into other bodies, or it may enter into a new body specially prepared for it. What we hope for, man, is more incredible than what has already been experienced. We point to the admissions of science, that there are in nature, all around us many things that are invisible and impalpable, entirely beyond the range of our corporeal senses. It is therefore superficial and unscientific to assume that man has only a physical existence, and that there is nothing of him but what our bodily senses cognize. The whole analogy of nature shows the absurdity of such conclusions. Why the air in which we live has a pressure of fifteen or sixteen tons upon a man of ordinary size; but who is conscious of such pressure? As we ascend in the atmosphere it becomes more subtle, until at a certain height it becomes a luminous vapor to which the air we breathe is as mud or tar. And what shall we say of electricity, of light, of heat, of steam, of magnetism and of gravitation? Surely there are many things on earth entirely beyond our comprehension. They are not supernatural, but super-sensuous; and we learn that external appearances are not always sure guides to truth. A grain of corn does not appear to contain the future harvest, nor are there appearances of the majestic oak in the tiny acorn. The beautiful butterfly is not visible in the worm, nor the worm in the egg. It is certain that a significant fact that the faith of man, and a desire for a future life are strongest in his moments of greatest mental and spiritual exaltation. If this is an illusion, it is strange that it should be particularly vivid when he is in his most God-like moods, and when he is most in love with the beautiful, the true and the good. Is it possible for nature to thus trifle with and deceive and disappoint man when he is most serious and truthful, and when all the elements of his better nature are in the ascendant, and predominate over everything that is gross and perishing?

There are times when every man is glad to be alive, and so there are times when men specially desire immortal life. There is a close connection between mere gross matter and the intellectual and emotional nature of man is seen in the clouded hour of perplexed intellect, in the winking light of a lover's eye, and in the earnest blush that marks the maiden's cheek. The internal man often photographs his finest features upon the rough surface of the physical encasement. The doctrine of "natural selection" certainly favors the doctrine of a future life, and never appears so real and so beautiful, as when we realize that as man progresses in everything that is grand and good, he voluntarily falls in with this natural law, and of choice, not only selects that which is most to be desired, but by self-denial and almost superhuman exertions

Continued on 5th page.

SNOWBALL SERMONS.

Reported by M. P. Rosecrans.

NUMBER ONE.

To-day the Tank House was crowded, and Elder Snowball discoursed on the death of Adam:

"Dear sorrowing mourners:—As there has not been a death among the members of this church since its organization, and as most of the old smokers have thrown away their pipes and bid fair to live to a good old age, your parson can't expect to attend many of your funerals, or take in any extra compensation for such services.

"Under this state and condition of our church, and realizing the fact that funerals are extremely popular, and draw large crowds to listen to the preacher as he tells them whether their friend has gone up higher to play on a harp through the endless ages of eternity, or gone down below to float around on waves of hot brimstone, your parson has determined that this church shall not be behind any other in a fashionable ceremony of this kind; and as you won't pay of you die, that your friends can make a popular show of your dead carcasses, and haul you off to your graves in a grander carriage than you ever rode in, while living, your parson, in order to be popular and keep up with the times and fashions, will preach the funeral sermon of some of your relatives and friends, who, dying in primitive times before grand funerals came in fashion, never had the consolations of the gospel tendered to their friends over their dead carcasses.

"Your parson feels that he must do this in order to keep up with the times, and make this church and society as sensational as are the others.

"In order to do this dramatically, we will suppose there is a coffin down there before us, and in that coffin a corpse, and the name of the corpse is 'Adam.' The deceased, my brothers and sisters, was the first father any of you ever had, and were it not for him we would none of us be here to-day.

"Whether his name was 'John Adam' or 'Peter Adam' makes no difference to us; as he was all the Adam living at the time, he did not need a handle to his name.

"His wife, we have no doubt, was known as 'Mrs. Eve Adam' when she was spoken of by their neighbor, the snake. But, my dear mourners, it has been said, truly: 'There is nothing in a name.' So we will let that pass.

"As I said before, the deceased was our father (away back), and as such relative, we mourn for him.

"He was not an old man when he died, being only 930 years old. He would have lived longer had it not been for a boyish indiscretion that shortened his days somewhat. He had two alternatives offered him: He could remain an idiot or senseless fool, perfectly naked, without a child to bear his name, or a shelter to keep off the wind and the rain forever, or he could eat a certain fruit, have his eyes opened, wear a new coat made out of skins, help his wife raise children, and then live on 930 years, and then die and take his chances of playing on a harp or wallowing around on waves of hot brimstone. After consulting with his wife and his neighbor, the snake, he chose to die, and your parson is here to-day to preach his funeral sermon.

"Your parson is real glad he chose to die, and poisoned himself the way he did, for had he not chosen to eat the fruit and take his chances, there would not have been a church-steep in America, and the Republican party would not have adopted 'prohibition,' and placed a 'school-house' on every hilltop in Iowa.

"Our deceased friend was the greatest naturalist that ever lived on this planet, for he knew the name of every bird, animal or reptile on sight, and called their names all over in one day, even before he had ever eaten a meal of victuals, or knew the difference between good and evil.

"How the old man passed his time away during the long, long years when he was not rocking the children to sleep is wonderful to think of. There was not a church society, missionary society, or even a mite society in the neighborhood.

"Poor old father Adam! If he could only have chewed tobacco, or sat and smoked his pipe, as do many of his descendants at Clear Lake to-day, and thus disgust and sicken every one around him, it would not have been so bad, or so monotonous, or lonesome; or if there had been a saloon near where he could have walked in from time to time and got drunk, and then gone home and beat his wife for amusement (as many of his descendants do to-day), it would not have been so tedious for him. If he could have gotten up a horse-race, a prize-fight, gambled on election, or even attended a revival meeting, or listened to some one at prayer—but not the poor man knew nothing of the fashionable amusements of to-day; he had no church creed; never was a candidate for office, and never had the fun of killing or burning a single heretic for his unbelief. As he and God had a falling out, and were not on the best of terms with each other, it is not likely he knew of the benefits his race in the future would derive from the Jews killing Christ, or the great good that murder would accomplish for his descendants.

"But the poor old man had to die at last; nine hundred and thirty years soon rolled around. Whether he died from the effects of the fruit he ate, or from the exposure to the weather—resulting in 'sciatic rheumatism'—we are not informed. There being no doctors in the neighborhood at the time, we never knew just what his disease would be called in 'Latin.' But, dear friends, that doesn't matter now, as he has been dead so long we can't have a coroner's inquest held over his remains, or his exact disease described by a 'doctor of divinity.'

"For formality's sake we will suppose him

dead now; that he lies down there before us in a hardwood coffin, with polished silver handles and rich trimmings. Then, let some of the sisters wipe their eyes and pretend to weep, or seem to shed tears; then when you all get in proper condition, your parson will talk to the mourners, and tender to them the consolations of the gospel for these cases made and provided.

"My dearly beloved mourning friends! It was once said by a great man when preaching a funeral: 'The evil that men do lives after them; the good is often buried with their bones.' This seems true of our deceased father. Had he not eaten the fruit against orders there would never have been a war on earth, and the Jews would never have killed Christ, and John Rogers would never have been burned at the stake. There would never have been a saloon or a Prohibition party. To-day Adam and his woman would still be trimming trees, picking berries and talking to the snake. But this rule does not apply to politicians. When living they are slandered, reviled and lied about. When they are dead their virtues are praised, Congress spends many dollars of the people's money for drinks and cigars while attending their funerals, and monuments are erected to their memory by the ones that are glad they are dead. Let the death of Adam, then, dear mourners, impress you with this grand and solemn lesson.

"Had our father not died as he did for his transgression, we never could have died for ours; there would never have been a Christ to die for us, or God's chosen people to kill him. God would have been lonely with his four beasts in heaven, and the devil would have had little use for fire and brimstone.

"And now we come to the saddest part of our sermon. As a minister of the gospel we must ask the sad question: Where is Adam now?

"On this subject the books are all silent, and the great and extremely wise Doctor Talmage has not expressed an opinion, his mind being so taken up looking after holy relics for his Tabernacle. In this case, then, we must depend upon the Bible and our blessed theology to answer the question.

"There is no account that Adam ever repented, or even attended a revival meeting, or ever heard an evangelist preach in his life, or that he ever held family worship or said grace at his meals, or even dropped a small mite into the contribution-box.

"It was never said of him that he kept the Sabbath day holy, or refused to eat meat on Friday. How sorry your parson is that he can hold out no hope to you or word of comfort as to the present state and condition of your dead ancestor. The best he can say is this: 'That as in Adam all die, even so in Christ shall all be made alive.'

"As Adam and Christ were representative characters for the whole human race—one in hell and the other in heaven—they must have great regard for each other. The one causing by his act 'damnation,' the other 'salvation,' and from this reason your parson hopes they are on the best of terms with each other, and from time to time call each other's attention to the grand and beautiful plan of salvation as taught us at this grand era of civilization by the educated doctors of a poor, emaciated and worn-out, old, 'sickly divinity they call 'God.'

"The choir will now sing this verse in the most solemn manner:

"Hark, from the tombs a doleful sound!
Mine ears attend the cry,
For Adam is dead and underground,
And we'll bid him now a sad good-bye."

The audience went home sad and sorrowful, while the Tank House was draped in black as an expression of their great sorrow.

M. P. ROSECRANS, Reporter.

Cherryvale, Kansas.

To THE EDITOR:—In spite of the most bitter and unprincipled opposition by church members and outsiders, and the indifference and fear of public opinion which exists in our own ranks, we are glad to say, our little society still lives. On Monday evening, November 13th, we held our annual meeting for the election of officers. Brother H. P. Dryden was elected president for the coming year; Mr. Dr. Applegate, vice-president; W. E. Bonney, secretary (re-elected); Mrs. Stimpson, treasurer (re-elected); Mrs. W. E. Bonney, organist.

On Monday evening, November 27th, a called meeting was held for the purpose of taking into consideration the call of the National Association for a Jubilee Day, to be held on Sunday, December 17, 1893. It was decided that our society celebrate this day; that cards of invitation be sent out to friends in the neighboring cities who have no society to come and help us. We, therefore, cordially invite all who will not celebrate at home to come and have a pleasant visit with us. We expect to have our lunch in the hall in picnic style, to have music and singing, reading, recitations and lectures, and a good all-around social Spiritualist Jubilee. We extend an invitation to isolated Spiritualists to come in and help us.

We are just coming out of fires of orthodox opposition, unscathed and unscathed by the smoke and soot and flame of rage which they heaped upon us, 'bright as a new dollar.' Spiritualism has come to Cherryvale to stay, and the puny efforts of theological professors and orthodox newspaper scribblers will have no more effect in keeping back the truth than a woman with a broom would have on the waves of the Atlantic Ocean.

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.

To be prepared for war is one of the most effectual means of preserving the peace.—Washington.



THE ROMISH OCTOPUS.

It is Squirming in Kansas City.

Kansas City, Mo., Nov. 10, 1893.

To THE PROTESTANTS OF KANSAS CITY.—Dear Sir:—We, the undersigned, were appointed by Council No. 40, of the American Protective Association, to bring to your knowledge existence of the following facts, namely: Very recently a paper known as *The American* was established in our city, with headquarters at 807 Main street. The paper is acknowledged as an A. P. A. paper. The editor thereof, in soliciting advertisements from business firms in town, was given an advertisement by B. Howard Smith, manager of the Smith Steam Baking Company, a concern doing a general baking business at 109 and 111 East Twelfth street.

Mr. Smith is a very liberal advertiser, and has advertisements in almost all the papers. Within a day after the next issue of the paper having Mr. Smith's advertisement in it, Mr. Heilman, manager of *The Western Cross*, a Catholic paper, with offices at 1106 Baltimore avenue—and a paper, too, in which Mr. Smith has been running an advertisement continuously for more than two years, and has an advertisement there now—came to Mr. Smith at his place of business, and said:

"Mr. Smith, you have done something that is going to injure you, and ruin your business."

Upon being asked why, and to explain, said:

"You have put an advertisement in that A. P. A. paper."

Mr. Smith told him he was solicited by the editor of *The American*, that the solicitor made him a very low rate, and that as a matter of business he gave him the advertisement, and inquired how this was to injure him.

Mr. Heilman thereupon informed Mr. Smith that he had received a number of communications from Catholics—some of them very lengthy—wanting to know if this man Smith was an A. P. A., and whether he did not know that a great many of his customers and patrons were Catholics, and suggesting that if further patronage be given *The American*, grocers who had Catholic customers would be forced to stop buying Smith's bread, and further, that the Catholics would boycott him to a man.

Mr. Smith expostulated, replying that he advertised in nearly every paper, etc., and that he then had an advertisement in the Catholic *Western Cross*, Mr. Heilman's paper, which had been running for two years and more.

Mr. Heilman argued that if the advertisement remained in *The American*, Mr. Smith's business would be ruined; tried to persuade him to take the advertisement out, saying: "You must take it out," and that his advertisement was the only one in the paper, and that business men dare not advertise in that paper.

Mr. Smith, who is a Protestant—and we are not able to state whether an A. P. A. or not—reasoned with Mr. Heilman that such a course was not treating him fair; that he had a right to advertise where and with whom he pleased; that it was not proper, right, or American to bulldoze and browbeat him in such a way.

Mr. Heilman's arguments and persuasions here merged into threats, and he told Mr. Smith if he did not take his advertisement out of *The American* that not a Catholic would buy a loaf of his bread, nor a groceryman who cared to retain his Catholic trade would handle a loaf; and further, that the Catholics would boycott and ruin him; that he would publish the letters he had received that *The American* was anti-Catholic; that he had to, and would protect his church.

Mr. Heilman has since sent word to Mr. Smith that his advertisement had been discontinued in the *Western Cross*; that they would have nothing to do, in a business way, with an A. P. A., or any one who patronized an A. P. A. paper.

Mr. Smith brought these facts home to the editor of *The American*, and he reported them to Council No. 40, and this committee, as above stated, was appointed to communicate the facts to you, and to every Protestant minister in Kansas City, and to every A. P. A. Council, in order that all Protestants may know, and their faith and devotion to American principles be tested by the same standard established by the Catholics.

If any verification of these facts be sought or desired, the same may be had from Mr. Smith personally, or from good and true persons he will name who were present and heard the conversation—threats, rather.

Believing that all Protestants, and especially ministers, should be informed of the intolerant bigotry of the Roman Church as brought home to us and existing at present in our midst, emboldens us thus to address you.

We have the honor to be very respectfully yours,
THE COMMITTEE,
424 Hall Building, Kansas City, Mo.

ASA DUNHAM, OF "YORK STATE."

A True Story of the Seventies.

Old Asa Dunham came in one day
Where his good wife Anna was washing
dishes.

And said, in a somewhat embarrassed way:
"I want you to tell me, wife, your wishes—
If you should die in a month or two,
Would you be buried in Canton Centre?
You know there are many there kin to you—
Or shall we lay you in old North Mentor?"

His wife surveyed him with quiet eyes,
The dishes gave not a clink nor clatter;
She roused at last to a sharp surprise,
And cried: "Oh, husband! what is the matter?"

Have you been dreaming of losing teeth?
Or, worse than that, about snow-white horses?
Maybe an angel, with harp and wreath,
Has talked to you about ghosts and corpses?"

"No, Anna, I have not dreamed at all;
But death may enter our humble dwelling,
And you may answer his voiceless call—
I hope you will not object to telling."

"I think," said Anna, "I shall not go
As long as I'm doing the work for seven!
But how, now, is it you come to know
The good God is wanting me in heaven?"

"I guess it will—settle the hash as well
To tell it out without dodge or quibble,
And take my chances for catching—well,
I've been and consulted a female sybil!
She talked to me about 'atmospheres,'
And the 'wearing out of old conditions,'
But yet that it all lodged in my ears,
I never had harbored the least suspicion.

"Until her messages seemed to work
All through and through me, and set me
thinking,
Till every place where a thought could lurk
A ghost uncannily peered out winking.
The most of them seemed of the social kind—
Believers in something she called soul-meeting,
And all conjoined in a common mind
That my conditions was needing treating."

"But, Asa, what did the lady say?
You must forget that you have not mentioned.
How did my partner go astray?
Honest always and well-intentioned.
How did she tell me break the news?
How did she tell I was near to dying?
Why have you not been down with the blues?
Were we to part without tears or sighing?"

"Well, Anna, she came and sat down by me—
I was not looking for such a story!
She rubbed her eyes, and said: 'I see—
You—present—wife—at the gates of glory!
Her fingers rest on the jeweled lily:
But turning sadly, she says: 'Tell Asa
Our marriage was only a sorry match;
He—yet—will—marry—a—perfect—daisy.'"

"Wonderful strange! was it not, my dear?
If death, as the sybil said, should seize you,
I'd rather know if you'll make it clear,
Which of the graveyards best will please you.
Fate is fate, and if you must die,
And if I must rig for another wedding,
It's nonsense, Anna, to snuff and cry,
When we are near to our parting treading."

"Fate is fate, and I rather guess
I will tell it all: I have seen the lady—
The one to come after you—unless
You go not down to the valley shady—
Which, Anna, I rather think you will.
Although you are doing the work for seven—
The sybil, she saw you, up life's hill,
Your hand on the jeweled lily of heaven."

"Yes, fate is fate! and if you're to be
The foolishest fool in the world, you'll be it!
You did come home with a great idea,
And lucky it is I'm here to V. it.
Now, straighten up, and collect yourself!
Assist that resolute to leave your button!
You'd better step in to the pantry-shelf
And lunch on a piece of bread and mutton."

—Emma Reed Tuttle.

A RARE BOOK.

"The New Religion of the Future."

By Rabbi Samuel Weil, now in press by the Arena Publishing Co., promises to be a work of rare merit and interest to all Spiritualists. Rabbi Weil became convinced of the truth of Spiritualism by listening to the guides of Mrs. Richmond, and witnessing the phenomenal phases through several mediums at Cassa daga some three years ago.

He is a most liberal and broad-minded man, and promises to help to lead not only the children of Israel into the new light, but many others who are eager to know of the new religion.

Reply to Charles Bean.

Brother Bean is right in saying that "Abaz was badly beaten," but wrong in saying that "Isaiah's prophecies were a complete failure." The object of the conspiracy, which Isaiah said would not stand, was to supersede Abaz as King of Judah, by the son of Tabeal. Abaz, though "badly beaten" in battle, was not subjugated.

R. NEELY.

"A Witch of the Nineteenth Century."

This remarkable story, which was continued in *THE PROGRESSIVE THINKER* for eight weeks, and excited widespread interest, will be sent free to all new yearly or trial subscribers. Bear this thought in mind. It alone is worth the price of a year's subscription. Induce your neighbor to send 25 cents for a trial subscription.

The Progressive Thinker.

Published weekly at No. 40 Loomis street, Chicago, Ill. Every Spiritualist should have this paper. Every advanced thinker should subscribe for it; in fact the whole world would be greatly improved if it could be read by each family circle. Terms one dollar per year. Sent three months for 25c.

Borrowed garments never keep a man warm. Nor can one get smuggled goods safely into kingdom come.—J. R. Lowell.

"Samantha at the World's Fair"

Jostah Allen's Wife's New Book

JUST OUT. Over 100 illustrations by C. D. Grimm.

IDEAL BOOK FOR A CHRISTMAS GIFT.

AGENTS WANTED. Read what is said by one or two: "Eight orders on my way home—about 8 squares taken today." "I started out on Saturday and this morning have my experience, and furnish the employment as which they can make that amount. Capital unnecessary. A trial will cost you nothing. Write to-day and address,

FUNK & WAGNALLS COMPANY, Publishers, 18-20 Astor Place, New York. Samantha Meets the Duke's Daughters.



EXCELLENT BOOKS!

They Are for Sale at This Office.

THREE SEVENS, 7-7-7, BY THE PHETONS; the Jewels, seen and unseen, are handed against the circulation of this book, because they are afraid they will lose their monopoly of secret knowledge they have held so long. In Three Sevens, this knowledge is offered to the people. By it, read carefully, and see why the Jewels have it. Price \$1.25.

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SOLAR BIOLOGY, BY HIRAM E. BUTLER. A scientific method of delineating character; diagnosing disease; determining mental, physical and business qualifications; conjugal adaptability, etc., from date to birth. Illustrated with seven plate diagrams and tables of moon and planets, from 150 to 190 latitude. Large 8vo, cloth \$2.00. Postage 20 cents.

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Expiring Subscriptions.

The period of expiring subscriptions is on us. As THE PROGRESSIVE THINKER is published on the cash plan, of course all names are dropped as soon as the time is reached to which advanced payments are made. We know money is close and hard to get. Newspaper publishers feel the pressure more keenly than others, because many persons unwise commence economy in expenses by cutting off mental aliment. This should not be. The trifling cost of THE PROGRESSIVE THINKER, but little more than the blank paper on which it is printed, and the large amount of educational matter with which it is laden, commends it to the thoughtful everywhere.

If the reader is in straitened circumstances, and cannot afford to invest \$1 for a year, he can certainly save 25 cents and extend his subscription three months, until business resumes its wonted activity. Then there will be no break in healthful reading, no discouragement to the publisher, and no regret that invaluable matter, which will never be replaced, has escaped attention. The hope of the world rests with the well-read Spiritualist and Agnostic.

Reader, let us share each other's burdens as much as we can while these financial embarrassments stare all in the face. Only a few months more, when public confidence will be restored and prosperity will return in an unexampled manner.

Missionary Enterprise.

A new field of missionary labor, and one which it is hoped will be cultivated in the interest of truth, is our own America. The Orientalists visiting the World's Exposition, coming in contact with Western wickedness and unbelief, seem to have determined to attempt a reformation, by teaching us what they conceive their better religion. Two Brahmins, Jinda Ram and Siddhu Ram, who, besides their native tongue, with a knowledge of Sanskrit and Persian, have a fine English education, remain in this city and are instructing us that the Brahmins, the Christian missionaries to the contrary notwithstanding, are in no sense idol worshippers.

Of the great antiquity of the Brahmins there can be no question. The sect is easily traced back to 1500 years before our era. It is believed by many scholars that they are an offshoot of Zoroastrianism, who were carried by waves of immigration from the great hive of the Aryans, in Central Asia, southward by that branch invading Hindoostan. There, in contact with the native Silva worship, it became corrupted, and took on forms which modern intelligence has repudiated. Originally in its love of life, all of which it esteems divine, it seems a less offensive religion than Judaism. It is this better faith, which has been revived in its ancient home, which these apostles of the older thought are now desirous of engraving on our new civilization.

We own to sympathy for this movement, for its tendency is to demolish the walls of intolerance, bigotry and egotism and bring all the world into universal harmony and nearer relation to the age in which we live.

A Heathen Idea.

The Lacedaemonians had a law among them which required every one to serve the gods with as little expense as possible. Lycurgus being asked the reason for such a requirement, replied: "Let the service of the gods be intermitted. If religion shall be as expensive in Lacedaemon as in other parts of Greece the time may come that divine worship, out of the covetousness of some, and the poverty of others will be wholly neglected. Magnificent temples and costly sacrifices are not as pleasing to the gods as true piety and unfeigned devotion on the part of worshippers."

Are we any wiser today than was Lycurgus, who was known as "The friend of the gods" 864 years before our era, when the above utterance was heard? Would not the world be benefited by returning to some of those primitive customs, which we in our ignorance label heathen?

California to the Front.

The Mid-Winter Fair, to open at San Francisco, January 1st, writes a San Jose subscriber, promises to be a great success. Already eighty-three splendid structures are nearing completion, and the exhibits therein will be peculiarly fine, not excepting Chicago's grand Exposition. The site is an elevation in a spacious and beautiful park, just outside of the city and overlooking the Golden Gate and the Pacific Ocean. Success to it, and to every enterprise which brings the nations and peoples of the earth into closer relation with each other.

The Reason.

Butler's Hudibras explains the source of the zeal of the average pulpiteer thusly:

"What makes all doctrines plain and clear About two hundred pounds a year; And that which was proved true before Proved false again! Two hundred more."

The two hundred pounds withdrawn and the whole world may go to destruction for aught the preacher cares. The lawyer seldom takes a case without the certainty of a generous fee. The priest is fired by a similar impulse.

Five Hundred Copies.

M. Bitters & Sons, leading co-workers in humanitarian work at Rochester, Ind., have subscribed for 500 copies of the Christmas number of THE PROGRESSIVE THINKER. Orders are flowing in from all sections of the United States.

Dr. R. B. Westbrook.

He has something on our first page that will deeply interest our readers.

Ingersollism Viewed from a Spiritualistic Standpoint.

Col. Ingersoll says some very hard things about what "spiritual gentlemen" have done, but he refers to monks, priests, popes and parsons, who are willing to pray for others, if others are willing to work for them. He is very spiritual himself, but does not know it, perhaps, because he has given more attention to intellectual than spiritual culture. He is very skeptical to be sure, but honest in it; and it matters little if he does not accept spiritual phenomena so long as he is spiritual in principle, for that is the main thing after all. Theology without religion is a fiasco, and spiritualism without spirituality is no better.

What we like in Ingersoll is his moral courage, integrity and independence. It may be said that every man cannot afford to be independent. Why not? As well say he cannot afford to be a man, and if not a man, what is he? A poltroon, despised alike by both honest men and Mrs. Grundy, before whom he obsequiously bows the knee. But, "A man's a man for a' that."

Mr. Ingersoll is not a Spiritualist in the popular sense; that is, he does not fraternize with Spiritualists or follow their methods of promulgating truth and developing character. Indeed, we do not know where to place him or what to call him unless it be simply Robert G. Ingersoll, for there is only one Ingersoll, and he is not a Goliath either, for no slinger has ever been able to fell him though many have tried hard, but he still stands.

The Colonel has never been answered and never will be, although like Paine, he may suffer as far as superstition is able to detract from his high moral worth; but he lives in a different age from that of his unfortunate predecessors; and he is doing his best to lift the odium theologium off the fair name of the great patriot and advocate of human rights; but there are thousands of living witnesses who will not suffer the name of Ingersoll to be dishonored as was that of Thomas Paine.

We know it to be a fact that many of the orthodox would like to capture Ingersoll's talent to bolster up their declining cause. As well, like Joshua, command the sun and moon to stand still while they fight their ignominious battle against human progress and spiritual liberty.

We are satisfied that the Colonel, considering his make-up, is in his proper place, and is doing enough for one life. As to his spiritual status, in other words, his chances of immortal life—they are equal to those of Paine and Voltaire; and if there is any truth in Spiritualism they occupy high positions in the spirit realm. Voltaire, by his satire, in which he was an adept in this life, has pointed out the way of happiness to many disappointed Christians who could not find it by their superstitious belief, and Paine has set in judgment on his reverend traducers, and they were glad to slink away from his bright august presence to their own place, where they could begin to work out their salvation.

Our hero will find that notwithstanding his agnosticism and apparent materialism, death, so-called, is but a mere incident in the continuity of life, and that "the future life is the natural outcome of this," therefore his firm adherence to the principles of nature and reason will place him in better condition in the after life than those who depend for salvation on the merits of another and do nothing themselves but believe. "The false faiths are fading in the light of a truer knowledge."

We leave our friend to answer, by his own pen, the charge of talking for the money there is in it. We talk every week, through THE PROGRESSIVE THINKER, to an audience many times larger than his (3,000) for almost nothing, for the sake of disseminating what we believe to be the highest truth.

Snowball Sermons.

We take especial pleasure in calling attention to Elder Snowball's sermons—the first of which is presented to our readers this week. While taking the serio-comic style to outward appearance, our readers will find that there is beneath the outward semblance of humor a serious lesson worthy of remembrance. Judge Rosecrans' burlesque on the silly gabble of the great Doctors of Divinity will afford instruction as well as amusement.

Once upon a time, it is said, a young lawyer who had no case was opposed by an eminent attorney. When it was the young man's turn to talk to the jury, he went through all the motions and gestures of his eminent opponent, but said not one word—and won his case. Elder Snowball will imitate the silliness of eminent parrots in the church pulpit—but he will embody more sense in his humorous "motions and gestures" than they will in their high-sounding words and phrases. Fail not to attend the Elder's meetings in the Tank-House and listen to his discourses.

Spiritual Consultation.

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

The Christmas Number.

The readers of our Christmas number will get dollars in value for cents of outlay—a paying investment, truly. Scattered broadcast, it cannot fail to bring a rich harvest of good to the cause; and it costs so little. See the terms, and send your order for a quantity at once.

Why Don't They Attend Church?

It has become a recognized fact, and one that is causing much concern among orthodox church people and pastors, that what are known as working people, to a very great extent do not attend church services. In fact, it is becoming more and more the habit of working people to hold aloof from all connection with churches and church services. Of course there must be a reason for this—and the ministry in particular are anxiously inquiring into the reason why.

Inquiry among workingmen develops the fact that about three-fourths of the mechanics and laboring men of all sorts habitually stay away from church. The proportion would be larger still, were there no Catholics. Of those who stay away about one-third are indifferent—and of the whole mass of workingmen about one-half are hostile to the church.

The hostility arises from causes within the church itself. A knowledge of its history and its present attitude shows that through all ages since it acquired power and influence, its efforts have tended to uphold caste, based on wealth and aristocracy; it has played upon the fears of the ignorant and credulous to keep them in subjection to their "superiors"; it has taught the right of the master class to rule and rob those beneath them in the social and industrial scale, and it has ever taught that the poor ignorant, credulous, toiling producers of wealth for others, to hold and enjoy should cultivate a spirit of resignation and contentedness with their condition—to be content with the condition which a wise and good Providence has assigned them, looking for their reward in Heaven. It has ever tried to keep the slaves of toil in quiet and willing subjection to their masters, notwithstanding the wrongs and grievances to which they were subjected.

Jesus preached the gospel to the poor—his heart and sympathies were for and with the lowly—the "under dog in the fight" of life. With them he mingled and had his associates, companions and home. He felt drawn to them—his love and his spiritual blessings were bestowed lavishly upon them. They were the ones most dear of all to him. The rich, the proud, the arrogant, the "money kings" and aristocrats of his day—upon them he poured hot vials of wrath, in denunciation of their pride, their selfish greed of wealth. It is needless to quote his words of righteous condemnation of the "money changers" of Wall street and La Salle street of Jerusalem.

Do our modern so-called—their claim to be God-called and heaven-sent, "so-called" is the truer term—do these so-called ministers of the gospel of Christ, do as he whom they call "Lord," "Lord," did? Are not the modern churches mostly merely social clubs for the rich and "respectable"?

Besides, the church, by its creeds, if not by its pulpits, of late, teaches the old orthodox dogmas concerning religion and human destiny—including depravity and endless misery; and the steady march of humanity is away from all such horrible dogmas.

So the laborer is drifting away from the church—nay, under the influence of increased general knowledge he is not merely drifting—with sails set and full head of steam he is swiftly coursing onward to the beacon lights of religious, industrial and social freedom and justice—nor Church nor State can stay his progress.

Vicarious Atonement.

What is called an odd Hindu custom has been brought to the attention of reading people by a student of life and manners in the Punjab. He was surprised at the very large portion of very old men in the Indian jails. In the prison at Mooltan there were last year seventeen life prisoners whose total ages were found to amount to more than 1,100 years—two of them being patriarchs of upwards of 80. This remarkable fact is attributed partly to the great improvement in the economy of Indian jails since the exposure of their mismanagement some years ago, but more directly to the prevalent practice when a crime has been committed of handing over the least useful member of the family as a sort of vicarious offering to justice. Thus the old and feeble go to jail to atone for the crimes of the younger and more able-bodied.

The inspector-general of Indian prisons observes that confinement is less irksome to the aged than to the young; moreover, the people know that a specially comfortable place in the shape of good food, simple clothing, a special dietary, the lightest of work, and a society not entirely uncongenial, awaits the old man in the jails. A case is cited in which a man had been strangled. The person to whom the crime, by his own confession, was brought home, was a feeble old fellow who had been paralyzed in both arms for twenty years, and who could not have committed the crime. But as his family all said he did it, and as there were plenty of "eye-witnesses," the old man went cheerfully to jail and lies there still.

This is certainly a very interesting feature of Hindu life and custom, and presents to the student in social ethics and economics a subject for thought. How the moral idea and sentiment of justice can be reconciled with the punishment of the innocent as a substitute for the guilty is a puzzle for an adept in metaphysics and moral science.

We see but one way whereby the problem may ostensibly be solved, and that is, on the old orthodox theory of inherited depravity or sinfulness—the sinful nature passing down from progen-

itors to posterity—which would render the father in a manner really the cause and source of the crimes and wickedness of the son who inherited his evil propensities—and thus the aged, feeble, helpless old "reprobate" might justly be made to suffer and be a vicarious atonement for the crimes actually done by the son.

But—and it is a very big and important "but"—the justice of the "substitutionary atonement" will depend wholly upon the actual fore-guilt and real moral pre-responsibility of the atoner. If he be, as progenitor, the cause of the crime, he may justly, perhaps, atone for the same; but if he be innocent, where is the justice?

The answer does not fall to the Spiritualist, but to the "orthodox."

THE NOISY MINORITY.

He Has Been Victimized.

TO THE EDITOR.—Knowing that THE PROGRESSIVE THINKER is established along the lines of strictest honesty and integrity, admiring also the bold and fearless manner of its denunciation toward all forms of racialism, and its endeavor to protect the fair and just in its power, its many readers, what more natural than that said readers should seek through its columns redress from the wrongs inflicted upon them by the deadly leeches who fasten themselves upon a too-confiding public, posing meanwhile as instruments for the Spirit-world, the better to perfect their schemes of swindling honest people out of money and other valuables, thereby dragging the beautiful banner of Spiritualism into disrepute. It is high time a note of warning was sounded along the line to take up arms and rout the enemies who defile the purity of its folds. Our only hope is through the spiritual press—without its aid we can do but little to down these vipers who retard the cause on the onward march of progression. The writer of this article is only one of many who appeal to THE PROGRESSIVE THINKER to sound the note.

While Spiritualists in the aggregate are the best, the most intelligent, and the most moral people, it doesn't surprise us in the least that there are whiskey-soaked mediums; that there are tricky mediums; that there are mediums and their controls who will, if possible, swindle you out of your last dollar. That condition of affairs is the legitimate outgrowth of present imperfections, and exists in the ranks of Spiritualism as well as elsewhere, and no mistake. For 35 years we have known that, and yet we entertain a rosy view of Spiritualism, because, in the aggregate, Spiritualists are the most moral people on this earth.

"A Victim" is indignant. He is right in being so. But there will cease to be dishonest mediums in practice when they cease to find victims. Man's ancestral causal appendage ceased to exist because it found no employment. So will dishonesty disappear—in practice at least—when there ceases to be any victims. Of course this is poor consolation to "A Victim," and does not afford him any relief. He may have lost all by being victimized, and to-day may be a pauper in consequence; but it will prove uphill work for him to get justice—justice is so tardy in this country. If swindled by a medium or a publishing company, "A Victim" will find it difficult to get any relief. Just see the victims of the old Religio-Philosophical Publishing House of Chicago, and the Better Way Company, of Cincinnati.

How can you reach the two gangs that squandered the hard-earned money of the stockholders? Alas! how? "A Victim" will learn that it is not an easy matter to rout the horde of irresponsible

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As there are thousands who will at first venture only twenty-five cents for THE PROGRESSIVE THINKER, we would suggest to those who receive a sample copy, to solicit several others to unite with them, and thus be able to remit from \$1.00, or even more than the latter sum. A large number of little clubs will make a large sum total, and thus extend the field of our labor and usefulness. The same suggestion will apply in all cases of renewal of subscriptions—solicit others to aid in the good work. You will experience no difficulty whatever in inducing Spiritualists to subscribe for THE PROGRESSIVE THINKER, for not one of them can afford to be without the valuable information imparted therein each week, and at the price of only about two cents per week.

A Bountiful Harvest for 25 Cents

Do you want a more bountiful harvest than we can give you for 25 cents? Just pause and think for a moment what an intellectual feast that small investment will furnish you. The subscription for THE PROGRESSIVE THINKER, thirteen weeks, is only twenty-five cents. For the first month you obtain one hundred and four pages of solid, substantial, elevating, and mind-refreshing reading matter, equivalent to a medium-sized book!

Take Notice.

Exemption of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers.
 If you do not receive your paper promptly, write to us and errors in address will be promptly corrected, and missing numbers supplied gratis.
 Whenever you desire the address of your paper changed, always give the address of the place to which it is then sent, or the change cannot be made.

SATURDAY, DEC. 16 1899

Do the Figures Lie?

The late census of the United States shows that Christian denominations of all sects in this country have an enrolled membership of about 20,000,000, less than one-third of the entire population. These twenty millions are made up of very discordant material. Every child of nearly all the sects is baptized when named, and is entered on the church roll, and aids in swelling the membership. It is not a fact that those removed by death encumber the list for months or years after they have ceased to be saviors in the great drama of life? There is another long array of names who have identified themselves with the church, not because they have any sympathy with the creed, but for family and social purposes. And there is still another very numerous class who use the church as an aid to business or to cover defects in character. Even students in colleges are heard discussing the merits of the several learned professions as money-making adventures, many choosing the clerical for the peculiar advantages it has over others in exempting from exhaustive toil and in the estimated certainty of a handsome pecuniary reward. The advancement of religion or good morals is seldom taken into account in the selection of a profession. Another class of members must not be omitted, they who are loudest in prayer, and longest on their knees, whose zeal for the dear Jesus outstrips all the rest, and who have sought the church and wear its mantle to cover a multitude of sins. They are the forgers, the absconding clerks, the embezzling cashiers of banks, they whose business capital consists of being good for speculative purposes. These swell the hosts of the Young Men's Christian Association and the Christian Endeavor societies a not inconsiderable number.

If a skilled mathematician will come to our aid, and eliminate all these selfish elements, whose names so largely augment these twenty millions of Christians, and will oblige us with the result, then these can be subtracted from the greater number. What is the product? It is believed the children alone will reduce the number one-fifth. Is it too much to estimate the other designated classes at one-fourth? Then we have a balance of eleven millions, almost wholly women, of good practical Christians in all the churches of the United States. These are led by an army of one hundred thousand preachers, who attempt to rule the country and direct its legislation in their interests, who in the name of God assume to voice the sentiments of the entire population. Such baseless assumptions deserve indignant repudiation by all lovers of universal freedom.

What Shall the End Be?

We notice the tendency with clergymen who commence thinking, and who have independence of character sufficient to stand alone, is not to stop with the utterance of a single truth; but they advance step by step, until, finally, they repudiate the entire false system of barbarian dogmas in which they were educated. The latest case attracting our attention is that of Rev. Howard MacQuarry, an ex-Episcopalian, who for the last two years has preached to the Universalists at Saginaw, Mich. He has lately left that city to enter a liberal church at Erie, Pa. If it were not for the head-and-butter question the desertion of a sinking ship by rats would be paralleled by desertions from the pulpit.

Gone South.

Prof. Silas W. Edmunds, A. A. S., of Cleveland, O., has recently given a series of lectures with universal satisfaction to the Spiritualists of Rockford, Ill. He left that city on the 1st inst., for New Orleans, where he has an engagement with the Association of Spiritualists to lecture during the month of December, when he expects to return North. Success to his labors.

Expiring Subscriptions.

The period of expiring subscriptions is on us. As THE PROGRESSIVE THINKER is published on the cash plan, of course all names are dropped as soon as the time is reached to which advanced payments are made. We know money is close and hard to get. Newspaper publishers feel the pressure more keenly than others, because many persons unwisely commence economy in expenses by cutting off mental aliment. This should not be. The trifling cost of THE PROGRESSIVE THINKER, but little more than the blank paper on which it is printed, and the large amount of educational matter with which it is laden, commends it to the thoughtful everywhere.

If the reader is in straitened circumstances, and cannot afford to invest \$1 for a year, he can certainly spare 25 cents and extend his subscription three months, until business resumes its wonted activity. Then there will be no break in healthful reading, no discouragement to the publisher, and no regret that invaluable matter, which will never be replaced, has escaped attention. The hope of the world rests with the well-read Spiritualist and Agnostic.

Reader, let us share each other's burdens as much as we can while these financial embarrassments stare all in the face. Only a few months more, when public confidence will be restored and prosperity will return in an unexampled manner.

Missionary Enterprise.

A new field of missionary labor, and one which it is hoped will be cultivated in the interest of truth, is our own America. The Orientals visiting the World's Exposition, coming in contact with Western wickedness and unbelief, seem to have determined to attempt a reformation, by teaching us what they conceive their better religion. Two Brahmins, Jinda Han and Sidhu Ram, who, besides their native tongue, with a knowledge of Sanscrit and Persian, have a fine English education, remain in this city and are instructing us that the Brahmins, the Christian missionaries to the contrary notwithstanding, are in no sense idol worshippers.

Of the great antiquity of the Brahmins there can be no question. The sect is easily traced back to 1500 years before our era. It is believed by many scholars that they are an offshoot of Zoroastrianism, who were carried by waves of immigration from the great hive of the Aryans, in Central Asia, southward by that branch invading Hindoostan. There, in contact with the native Siva worship, it became corrupted, and took on forms which modern intelligence has repudiated. Originally in its love of life, all of which it esteems divine, it seems a less offensive religion than Judaism. It is this better faith which has been revived in its ancient home, which these apostles of the old thought are now despoiling of engrafting on our new civilization.

We own to sympathy for this movement, for its tendency is to demolish the walls of intolerance, bigotry and egotism and bring all the world into universal harmony and nearer relation to the age in which we live.

A Heathen Idea.

The Lacedaemonians had a law among them which required every one to serve the gods with as little expense as possible. Lycurgus being asked the reason for such a requirement, replied: "Let the service of the gods be intermitted. If religion shall be as expensive in Lacedaemon as in other parts of Greece the time may come that divine worship, out of the covetousness of some, and the poverty of others will be wholly neglected. Magnificent temples and costly sacrifices are not as pleasing to the gods as true piety and unfeigned devotion on the part of worshippers."

Are we any wiser today than was Lycurgus, who was known as "The friend of the gods" 84 years before our era, when the above utterance was heard. Would not the world be benefited by returning to some of those primitive customs, which we in our ignorance label heathen?

California to the Front.

The Mid-Winter Fair, to open at San Francisco, January 1st, writes a San Jose subscriber, promises to be a great success. Already eighty-three splendid structures are nearing completion, and the exhibits therein will be peculiarly fine, not excepting Chicago's grand Exposition. The site is an elevation in a spacious and beautiful park, just outside of the city and overlooking the Golden Gate and the Pacific Ocean. Success to it, and to every enterprise which brings the nations and peoples of the earth into closer relation with each other.

The Reason.

Butler's Hudibras explains the source of the zeal of the average pulpiteer thusly:

"What makes all doctrines plain and clear
 About two hundred pounds a year;
 And that which was proved true before
 Proved false again! Two hundred more."

The two hundred pounds withdrawn and the whole world may go to destruction for aught the preacher cares. The lawyer seldom takes a case without the certainty of a generous fee. The priest is fired by a similar impulse.

Five Hundred Copies.

M. Bitters & Sons, leading co-workers in humanitarian work at Rochester, Ind., have subscribed for 500 copies of the Christmas number of THE PROGRESSIVE THINKER. Orders are flowing in from all sections of the United States.

Dr. R. B. Westbrook.

He has something on our first page that will deeply interest our readers.

Ingersollism Viewed from a Spiritualistic Standpoint.

Col. Ingersoll says some very hard things about what "spiritual gentlemen" have done, but he refers to monks, priests, popes and parsons, who are willing to pray for others, if others are willing to work for them. He is very spiritual himself, but does not know it, perhaps, because he has given more attention to intellectual than spiritual culture. He is very skeptical to be sure, but honest in it; and it matters little if he does not accept spiritual phenomena so long as he is spiritual in principle, for that is the main thing after all. Theology without religion is a farce, and spiritualism without spirituality is no better.

What we like in Ingersoll is his moral courage, integrity and independence. It may be said that every man cannot afford to be independent. Why not? As well say he cannot afford to be a man, and if not a man, what is he? A poltroon, despised alike by both honest men and Mrs. Grundy, before whom he obsequiously bows the knee. But, "A man's a man for a' that."

Mr. Ingersoll is not a Spiritualist in the popular sense; that is, he does not fraternize with Spiritualists or follow their methods of promulgating truth and developing character. Indeed, we do not know where to place him or what to call him unless it be simply Robert G. Ingersoll, for there is only one Ingersoll, and he is not a Goliath either, for no slinger has ever been able to fell him though many have tried hard, but he still stands.

The Colonel has never been answered and never will be, although like Paine, he may suffer as far as superstition is able to detract from his high moral worth; but he lives in a different age from that of his unfortunate predecessors; and he is doing his best to lift the odium theologium off the fair name of the great patriot and advocate of human rights; but there are thousands of living witnesses who will not suffer the name of Ingersoll to be dishonored as was that of Thomas Paine.

We know it to be a fact that many of the orthodox would like to capture Ingersoll's talent to bolster up their declining cause. As well, like Joshua, command the sun and moon to stand still while they fight their ignominious battle against human progress and spiritual liberty.

We are satisfied that the Colonel, considering his make-up, is in his proper place, and is doing enough for one life. As to his spiritual status, in other words, his chances of immortal life—these are equal to those of Paine and Voltaire; and if there is any truth in Spiritualism they occupy high positions in the spirit realm. Voltaire, by his satire, in which he was an adept in this life, has pointed out the way of happiness to many disappointed Christians who could not find it by their superstitious belief, and Paine has sat in judgment on his reverend traducers, and they were glad to slink away from his bright august presence to their own place, where they could begin to work out their salvation.

Our hero will find that notwithstanding his agnosticism and apparent materialism, death, so-called, is but a mere incident in the continuity of life, and that "the future life is the natural outcome of this," therefore his firm adherence to the principles of nature and reason will place him in better condition in the after life than those who depend for salvation on the merits of another and do nothing themselves but believe. "The false faiths are fading in the light of a truer knowledge."

We leave our friend to answer, by his own pen, the charge of talking for the money there is in it. We talk every week, through THE PROGRESSIVE THINKER, to an audience many times larger than his (3,000) for almost nothing, for the sake of disseminating what we believe to be the highest truth.

Snowball Sermons.

We take especial pleasure in calling attention to Elder Snowball's sermons—the first of which is presented to our readers this week. While taking the serio-comic style to outward appearance, our readers will find that there is beneath the outward semblance of humor a serious lesson worthy of remembrance. Judge Rosecrans' burlesque on the silly gabble of the great Doctors of Divinity will afford instruction as well as amusement.

Once upon a time, it is said, a young lawyer who had no case was opposed by an eminent attorney. When it was the young man's turn to talk to the jury, he went through all the motions and gestures of his eminent opponent, but said not one word—and won his case. Elder Snowball will imitate the silliness of eminent parrots in the church pulpit—but he will embody more sense in his humorous "motions and gestures" than they will in their high-sounding words and phrases. Fail not to attend the Elder's meetings in the Tank-House and listen to his discourses.

Spiritual Consultation.

The guides of Mrs. Cora 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 Christmas Number.

The readers of our Christmas number will get dollars in value for cents of outlay—a paying investment, truly. Scattered broadcast, it cannot fail to bring a rich harvest of good to the cause; and it costs so little. See the terms, and send your order for a quantity at once.

Why Don't They Attend Church?

It has become a recognized fact, and one that is causing much concern among orthodox church people and pastors, that what are known as working people, to a very great extent do not attend church services. In fact, it is becoming more and more the habit of working people to hold aloof from all connection with churches and church services. Of course there must be a reason for this—and the ministry in particular are anxiously inquiring into the reason why. Inquiry among workmen develops the fact that about three-fourths of the mechanics and laboring men of all sorts habitually stay away from church. The proportion would be larger still, were there no Catholics. Of those who stay away about one-third are indifferent—and of the whole mass of workmen about one-half are hostile to the church.

The hostility arises from causes within the church itself. A knowledge of its history and its present attitude shows that through all ages since it acquired power and influence, its efforts have tended to uphold caste, based on wealth and aristocracy; it has played upon the fears of the ignorant and credulous to keep them in subjection to their "superiors"; it has taught the right of the master class to rule and rob those beneath them in the social and industrial scale, and it has ever taught that the poor, ignorant, credulous, toiling producers of wealth for others, to hold and enjoy should cultivate a spirit of resignation and contentedness with their condition.

—to be content with the condition which a wise and good Providence has assigned them, looking for their reward in Heaven. It has ever tried to keep the slaves of toll in quiet and willing subjection to their masters, notwithstanding the wrongs and grievances to which they were subjected.

Jesus preached the gospel to the poor—his heart and sympathies were for and with the lowly—the "under dog in the fight" of life. With them he mingled and had his associates, companions and home. He felt drawn to them—his love and his spiritual blessings were bestowed lavishly upon them. They were the ones most dear of all to him. The rich, the proud, the arrogant, the "money kings" and aristocrats of his day—upon them he poured hot vials of wrath, in denunciation of their pride, their selfish greed of wealth. It is needless to quote his words of righteous condemnation of the "money changers" of Wall street and La Salle street of Jerusalem.

Do our modern so-called—their claim to be God-called and heaven-sent, but "so-called" is the truer term—do these so-called ministers of the gospel of Christ, do as he whom they call "Lord," "Lord," "Did" are not the modern churches mostly merely social clubs for the rich and "respectable?" Besides, the church by its creeds, if not by its pulpit, of late, teaches the old orthodox dogmas concerning religion and human destiny—including depravity and endless misery; and the steady march of humanity is away from all such horrible dogmas.

So the laborer is drifting away from the church—may, under the influence of increased general knowledge he is not merely drifting—with sails set and full head of steam he is swiftly coursing onward to the beacon lights of religious, industrial and social freedom and justice—nor Church nor State can stay his progress.

Vicarious Atonement.

What is called an odd Hindu custom has been brought to the attention of reading people by a student of life and manners in the Punjab. He was surprised at the very large portion of very old men in the Indian jails. In the prison at Moodtan there were last year seventeen Hindu prisoners whose total ages were found to amount to more than 1,100 years—two of them being patriarchs of upwards of 80. This remarkable fact is attributed partly to the great improvement in the economy of Indian jails since the exposure of their mismanagement some years ago, but more directly to the prevalent practice when a crime has been committed of handing over the least useful member of the family as a sort of vicarious offering to justice. Thus the old and feeble go to jail to atone for the crimes of the younger and more able-bodied.

The inspector-general of Indian prisons observes that confinement is less irksome to the aged than to the young; moreover, the people know that a specially comfortable place in the shape of good food, ample clothing, a special dietary, the lightest of work, and a society not entirely uncongenial, awaits the old man in the jails. A case is cited in which a man had been strangled. The person to whom the crime, by his own confession, was brought home, was a feeble old fellow who had been paralyzed in both arms for twenty years, and who could not have committed the crime. But as his family all said he did it, and as there were plenty of "eye-witnesses," the old man went cheerfully to jail and lies there still.

This is certainly a very interesting feature of Hindu life and custom, and presents to the student in social ethics and economics a subject for thought. How the moral idea and sentiment of justice can be reconciled with the punishment of the innocent as a substitute for the guilty is a puzzle for an adept in metaphysics and moral science.

We see but one way whereby the problem may ostensibly be solved, and that is, on the old orthodox theory of inherited depravity or sinfulness—the sinful nature passing down from progenitors to posterity—which would render the father in a manner really the cause and source of the crimes and wickedness of the son who inherited his evil propensities—and thus the aged, feeble, helpless old "reprobate" might justly be made to suffer and be a vicarious atonement for the crimes actually done by the son.

The Battle for Crumbs.

According to the Chicago Tribune, one thousand men sought shelter from the weather in the City Hall one night last week. Some slept on the stone floor, others actually slept standing up, leaning in bunches against radiators and in the doorways to the various offices not in use. Early in the night the long corridor was so completely filled it almost was impossible to walk from one entrance to another without treading on an outstretched leg or arm. By 10 o'clock it was found necessary to open the basement to the homeless wanderers, and 300 were soon crowded just as near to the furnaces as it was possible for them to get. They were not all tramps, the proportion of "laboring men out of a job" to the professional idler being almost three to one.

THE NOISY MINORITY.

He Has Been Victimized.

TO THE EDITOR:—Knowing that THE PROGRESSIVE THINKER is established along the lines of strictest honesty and integrity, admiring also the bold and fearless manner of its denunciation toward all forms of rascality, and its honest endeavor to protect, as far as lies in its power, its many readers, what a natural thing that said readers should seek through its columns redress from the wrongs inflicted upon them by the deadly leeches who fasten themselves upon a too-confiding public, posing meanwhile as instruments for the Spirit-world, the better to perfect their schemes of swindling honest people out of money and other valuables, thereby dragging the beautiful banner of Spiritualism into disgrace. It is high time a note of warning was sounded along the line to take up arms and rout the enemies who defile the purity of its folds. Our only hope is through the spiritual press—without its aid we can do but little to down these vipers who retard the cause on the onward march of progression. The writer of this article is only one of many who appeal to THE PROGRESSIVE THINKER to sound the note.

While Spiritualists in the aggregate are the best, the most intelligent, and the most moral people, it doesn't surprise us in the least that there are whiskey-soaked mediums; that there are tricky mediums; that there are mediums and their controls who will, if possible, swindle you out of your last dollar. That condition of affairs is the legitimate outgrowth of present imperfections, and exists in the ranks of Spiritualism as well as elsewhere, and no mistake. For 35 years we have known that, and yet we entertain a roseate view of Spiritualism, because, in the aggregate, Spiritualists are the most moral people on this earth.

"A Victim" is indignant. He is right in being so. But there will cease to be dishonest mediums in practice when they cease to find victims. Man's ancestral causal appendage ceased to exist because it found no employment. So will dishonesty disappear—in practice at least—when there ceases to be any victims. Of course this is poor consolation to "A Victim," and does not afford him any relief. He may have lost all by being victimized, and to-day may be a pauper in consequence; but it will prove uphill work for him to get justice—justice is so tardy in this country. If swindled by a medium or a publishing company, "A Victim" will find it difficult to get any relief. Just see the victims of the old Religio-Philosophical Publishing House of Chicago, and the Better Way Company, of Cincinnati.

How can you reach the two gangs that squandered the hard-earned money of the stockholders? Alas! how?

"A Victim" will learn that it is not an easy matter to rout the horde of irresponsibilities that have for 45 years followed in the pathway of modern Spiritualism—outwardly angels of light, but inwardly devils. The one who victimized him will find apologists, even if gotten to the core, and if he tries to get justice he will find it uphill work. A small but noisy minority will always defend the rascal, and that encourages him to go on with his nefarious work. The only way, as we have said before, to purify Spiritualism is to educate the masses that there will be no victims—being too sharp; but better still for humanity it would be to eliminate from each rascal his tendency to wrong-doing; and that indeed would improve the world. There is a loud and noisy minority who make it a practice to defend rottenness and dishonesty; but that fact does not discourage us in the least. It is only a question of time when that trait will cease to exist; but it can only be when the masses shall have advanced to a higher plane.

One Hundred and Thirty Names.

Joe Wolf writes: "Herewith please find postal note for \$1.50 and a list of something over one hundred and thirty names, with proper addresses, to whom you will please mail each a copy of the Christmas number of THE PROGRESSIVE THINKER. I cannot think of a more effective way of doing missionary work among the benighted, and I confidently believe that your mark of 100,000 copies of that issue of the paper will be much exceeded. At least, that is my present firm conviction."

While we realize that times are hard, no one should allow THE PROGRESSIVE THINKER to stop, thus depriving themselves of spiritual and intellectual food. All should aid in elevating the world to a higher plane, and that can not be better accomplished than by circulating THE PROGRESSIVE THINKER far and wide as Brother Wolf is doing.

Death, to a good man, is but passing through a dark entry out of one little dusky room of his father's house into another that is fair and large, light and glorious, and divinely entertaining.—Clarke.

There is Happiness in Hell.

According to the New York Advertiser "there is happiness in hell." The Rev. E. C. Bolles, pastor of the Church of Eternal Hope, on West Eighty-first street, delivered a sermon to his congregation, saying those very words. He said that, in his opinion, there was neither a heaven nor a hell, in the general acceptance of the term. The question has provoked considerable discussion recently, and two important contributions to literature on the subject were made during the present year. The most remarkable, and the one to create the most widespread sensation, was written by a distinguished Catholic theologian and entitled "Happiness in Hell."

This essay contained ideas that were highly creditable to the author. According to the tenets of the older and sterner church there was a hell not only for the wicked who defied God's commandments in this life but also for others who, through no fault of theirs, were unable to fulfill certain conditions. This writer in his essay set forth the doctrine that the latter class did enjoy a certain happiness, and that their greatest misery lay in the fact that they could not enjoy the beatific vision. Such souls, it was maintained, could be happy, though the highest happiness was not within their reach. This sensible and humanitarian view of a complex question was severely assailed by other Catholic writers, and the heretical mouse was quickly disposed of by the orthodox cats, so that the world is now made aware that such is not the doctrine of the Catholic Church. But there was also contributed to literature recently, by an American woman, a drama which gave an idea of hell that was fully in accordance with the speakers' of that most dreaded place. It represented a man in a dream talking with several of his departed ancestors. One of these told the young man that he was in hell, though there was no such place as heaven and hell in the way in which it was commonly understood. This man's hell was a condition or feeling in which he had no interest in anything. He felt no enjoyment, no ambition, no pleasure, no passions, no desires. He could go to heaven, he said, if he liked, but he had no desire. He was not interested in anything he might find there or anywhere else. This picture, Dr. Bolles said, was awful in its impressiveness and ought to contain a warning against evil indulgences and the violation of God's laws. What could be more appalling than a man alive and yet dead, a human being without ambition, enthusiasm, desires, or passions, a wicked man who could no longer enjoy anything? This condition was to an extent exemplified in club life, in society, and in the general lives of the rich and idle. They have exhausted every source of enjoyment and tapped all fountains of enthusiasm. The Prince of Wales, it is said, has indulged so much in vice and pleasure that he has become affected to such an extent with ennui that hardly anything can afford him pleasure. New schemes have to be constantly provided to stimulate his appetite for pleasure even a little. Hell, concluded Dr. Bolles, was this condition carried to its extremity. It was a condition without hope, feeling, ambition or desires, one of the most horrible states in which any man or woman could be placed.

BLOWS STRUCK IN ALL DIRECTIONS.

In an instant there were 200 men on their feet, and blows were struck in all directions. No sides were taken in the matter except the twenty who had purchased the food, and this accounts for the fact that the trouble was easily suppressed. No one knew against whom he had a grievance, and when officers commanded the men to remain quiet they obeyed, and again took their places on the cold stone floor to sleep.

There was a small amount of money among a few of those in the north end of the hall. While some could not have bought a single sandwich, the entire amount was enough to purchase three or four dozen. A collection was taken up, and soon twenty had combined their money for the purpose of buying food. While two went out to make the purchase the others cleared away a place large enough to accommodate them, and spread clean papers on the floor. Here they intended to eat their meal. All around them, however, were hungry men, and when they heard their companions talk of sandwiches they were even more hungry.

RUSH FOR THE FOOD.

When the two returned with the food each carried a well-filled box. They had no sooner placed it on the floor in front of their companions when others rushed in and seized the food. There was scarcely a crumb left for those who had furnished the money to buy it. The skirmish aroused others, and soon every one along the line in that end of the corridor was attempting to get a portion of the food. In their eagerness the men trampled the sandwiches under foot and but few succeeded in getting anything at all. Those who had purchased the food resented the steal by striking several blows, and more than one in the hall received a bruised face.

Thomas Cusik, the night watchman, was sitting half way down the corridor when the trouble arose. He hastened down the hall and commanded the men to be quiet. A few officers who were in the Central station came out, but no violence was necessary in suppressing the disturbance.

Earlier in the evening five or six men in the south end of the hall nearly became engaged in a fight over a sandwich. One man had come in with two sandwiches wrapped in a paper. When he opened it they were snatched from his hand.

The above is a most pitiable picture in this nineteenth century of "Christian civilization." Never before has such a scene been witnessed in Chicago. It will be repeated probably many times during the winter. With ignorant foreign hordes flocking to this country continually, crowding out of employment the native born, what better state of affairs can be expected? If each affluent home in the city would agree to take in during the winter one unfortunate, all this suffering might be avoided.

The Fog Horns.

The medical journals say the foghorns, ever sounding along the shore on foggy nights, to warn seamen of danger, are a fruitful cause of nervous diseases and insanity to those living within their hearing. We venture the opinion that for every cause of lunacy produced by these sleep-disturbing sounds there are a hundred cases produced by pulpit foghorns, warning the sinner to flee from an imaginary "wrath to come." The latter nerve-disturbing noises are of no practical utility; while the former guard the lives of those who go down to the sea in ships. Let the pulpit foghorn nuisance be first abated, then it may be discovered the injuries to the nervous caused by the roaring along the sea-beach, were, practically, of small moment.

Mrs. Cora L. V. Richmond's Books.

The books of the guides of Mrs. Cora L. V. Richmond on sale at the office of THE PROGRESSIVE THINKER are "The Soul in Human Embodiments." Price \$1.00.

"Psychopathy or Spirit Healing," by Spirit Dr. Benj. Rush. Price \$1.50.

"Heaven's Greeting to Columbia," a poem by Whittier, Longfellow, Tennyson and Whitman. Price 15 cents; extra binding 25 cents.

Also a few copies of "Quina's Canoe, or Christmas Offering." Price \$1.00.

Any of these books would make a rare Xmas gift to a friend.

There is Happiness in Hell.

According to the New York Advertiser "there is happiness in hell." The Rev. E. C. Bolles, pastor of the Church of Eternal Hope, on West Eighty-first street, delivered a sermon to his congregation, saying those very words. He said that, in his opinion, there was neither a heaven nor a hell, in the general acceptance of the term. The question has provoked considerable discussion recently, and two important contributions to literature on the subject were made during the present year. The most remarkable, and the one to create the most widespread sensation, was written by a distinguished Catholic theologian and entitled "Happiness in Hell."

It Never Pays.

It never pays to fret and growl!
 When fortune seems our foe;
 The better bred will look ahead
 And strike the braver blow.
 Your luck is work,
 And those who shrink
 Should not lament their doom,
 But yield the play,
 And clear the way.
 That better men have room.
 It never pays to wreck the health
 In draughts and games of guile;
 A life is sold, who thinks that gold
 Is cheapest bought with pain.
 And humble lot,
 A cosy cot
 Have tempted even kings,
 For station high,
 That wealth will buy,
 Not oft contentment brings.

A Black Spot in Ohio.

Word comes from Columbus, Ohio, that State School Commissioner Corson has received a report from D. E. Daniels, appointed to investigate, to the effect that in sub-district 1, Marion township, Mercer county, the Catholic national series of books are in use in the public schools, but were not adopted by the Township Board of Education, and that on certain days the parish priest listens to recitations from the catechism. The investigation was started because of charges that the law was being violated. Mr. Daniels says the investigation shows that the charges have been sustained. This black spot in Ohio should be wiped out.

Bear in Mind.

Bear in mind that in sustaining THE PROGRESSIVE THINKER you not only get the spiritual food that it contains, which is worth far more than the subscription, but you enable us to give a dozen persons employment during these hard times. By withdrawing your two cents per week paid for the paper, you not only lose the spiritual food it contains, but, in a measure, withdraw assistance from those who need employment. One object we had in view when we first started THE PROGRESSIVE THINKER was to give employment to those who needed it, as well as to dispense grand spiritual truths. Not only renew your own subscription promptly, but try and induce your neighbor to subscribe, and thus aid in the good work. If not able to send a dollar for a year's subscription, send 25 cents for three months.

Remember.

Remember, please, that the Christmas number will be sent to any address you may furnish, at one cent per copy, where ten or more copies are needed.



Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are of a grand work, are of local interest only; hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

A correspondent writes that Mrs. A. E. Sheets served the Northwestern Michigan Society of Spiritualists at Leavitt, recently, the session being their regular quarterly. A successful meeting is reported, with good attendance.

Mrs. Nina F. Thompson, of Deadwood, South Dakota, writes: "We have no organization yet, but have been holding seances regularly, and think we have mediums of as much ability as older places. I wish to name some of the more prominent, and their particular phases of mediumship: First on the list is Mr. John Hart, of Terraville. His gifts are truly wonderful. He is clairvoyant, clairaudient and healing. He has foretold coming events with an accuracy truly startling. He is a spotless and stainless gentleman. Even the critics (orthodoxy) can say no worse of him than that he teaches progress after death. Mrs. L. E. Altner is an earnest investigator and healer. Mrs. Anna Putnam is an excellent trance medium. Mr. Dix, of Terraville, and Mrs. N. F. Thompson, of Deadwood, are each psychometric and inspirational. We expect to organize this week and give an entertainment publicly in one of the halls of Deadwood at Christmas, at which Mr. John Hart will give tests, and Mr. Dix and Mrs. N. F. Thompson are engaged as inspirational speakers; the proceeds to buy spiritualistic literature to send broadcast to the heathen in our midst."

Paul A. Smith, of Whatcom, Wash., is working for the cause in that place. A Whatcom paper says: "As a speaker no man in the State stands better with all classes than earnest, eloquent Paul A. Smith."

G. C. S. writes that during the past month Indianapolis has had the presence of some very excellent mediums, including Dr. A. W. S. Rothmel, who is now at Crawfordsville, Ind., and Prof. F. W. Taber. Their materializing seances have been very successful. Mr. Winans, of Cincinnati, gave one seance and left for Terre Haute.

Dr. Wilder, the spiritual revivalist, after closing his meetings at Seattle went to Olympia. Brother Barnes, a pioneer Spiritualist, gave the use of his hall, and a series of meetings were held. Words from the Spirit-Land were given, and twenty-five to thirty tests at each meeting, so true and convincing that the most skeptical were convinced. At Turnover, on a stormy night, the hall was crowded. Dr. Wilder is now at Tacoma, Wash.

G. W. Kates, Manitou, Col., would like to hear from the Spiritualists of Colorado, with reference to holding an anniversary meeting March 31st to organize a State association.

Mrs. G. W. Kates will speak and give tests for the Spiritualists of Pittsburgh, Pa., during December. Address her there at 8 Kirkpatrick St.

N. C. Westerfield, president of the Society of Modern Spiritual Thought, Minneapolis, Minn., writes: "Our society is doing nicely under the direction of Mrs. Helen Stuart-Richings, who commenced her engagement with us on October 1. She will remain until January 1. Every lecture seems to open up new thought for every hearer; her splendid command of language as well as her manner of delivery is something marvelous. A lover of truth and justice, she lives what she preaches. We have Oscar A. Edgerly for February and possibly for March, and with Willard J. Hull for April and May, will, we think, prepare the people for one of the grandest camp-meetings ever held in the Northwest, now that we are consolidated."

Geo. R. Raugh is so full of joy he feels he must give it out to humanity. Passing through Indianapolis he made inquiries for a good medium, and a prominent State official spoke in high terms of Mrs. Mary C. Jacobs, an independent writer and trumpet medium. Being her in full daylight, he got the names of his wife, mother and son in writing, also at the same time heard the voices of his wife, of an old friend who had been in Spirit-Land twenty years, and of the medium's control.

E. A. Marsh, of Oak Hill, Fla., wants "more neighbors," and sets forth the special advantages of his locality. He says: "We have all that Bro. De Pew has—and I will go him one better. I will answer all questions and give all needed information to anyone that will send twenty-five cents for a new subscription for THE PROGRESSIVE THINKER for three months."

Will C. Hodge is engaged with the Marshalltown Society, Iowa, for December. Letters will reach him directed as usual to 471 West Madison street, Chicago.

Mrs. Mary A. Jeffreys will lecture and give tests on the North Side at Schlotthauer's hall, corner Siegel and Sedgwick streets, every Sunday afternoon. Services commence at 3 o'clock sharp. Mrs. Jeffreys is a talented speaker and medium, and worthy of a large audience. Mrs. McBaine will act as organist.

C. P. Longley writes from San Francisco, Cal.: "Mrs. Longley and myself are interested in our work on this coast—it promises to yield good results for the cause. Mrs. Longley was publicly ordained as a minister of the gospel of Spiritualism by Dr. Ravlin, under the auspices of the Society of Progressive Spiritualists here last evening, November 20. The ceremony was very beautiful."

The Arena Publishing Co., of Boston, is about to publish what promises to be an important addition to spiritualistic literature, under the title of "The Religion of the Future, or Outline of Spiritual Philosophy." The work is written especially for all who are perplexed by modern doubt, and coming from one who is a friend and not a foe to churches, is likely to prove especially valuable as a missionary among members of the churches. The author, Rev. S. Well, identifies the religion of the future with modern Spiritualism. The work is already in print.

E. Armbrug, magnetic healer and trance medium, has removed to No. 4 Emerson avenue, this city.

J. L. Baisley, of Los Angeles, Cal., writes: "Your paper has the ring of the pure golden coin. We are to have N. F. Ravlin here soon."

Rev. J. C. Marple, of Elm Grove, W. Va., is to speak on engagements to lecture after the 1st of January. He is an inspirational speaker and healing medium.

Having seen a book entitled "The Mysteries of the Head and Heart," in which the author tries to prove that man is not immortal, and there is nothing in spiritual phenomena, Rev. J. C. Marple writes that he would like to meet the author in public discussion in Chicago on the following proposition: "Resolved, that man is immortal and that the disembodied spirit is capable of manifesting itself in various ways." He thinks it would clear up some of the author's "mysteries."

Frank T. Ripley writes under date of December 4, from Ionia, Michigan, that he is sick with la grippe, but hopes to be better soon. A large audience greeted him at his first appearance. He remains there during December.

J. W. Dennis writes from Buffalo, N. Y., that he is a regularly ordained minister of the denomination of Spiritualism, and is ready to officiate at weddings, funerals, or to lecture, anywhere within reach of his abiding place.

Some good friend desiring the enlightenment of a poor benighted brother has caused THE PROGRESSIVE THINKER to be sent to W. P. Woodward, of Carpenter, Pa. Brother Woodward, we regret to state, does not appreciate the gift. He is filled with holy anger and pious wrath, as it were—like the Dutchman in "Knickerbocker's History of New York," who was "brimful of wrath and cabbage." He gives vent to his pious feelings by writing us a letter. He says: "I take the Bible as my sole teacher and guide, and as your paper is in the interests of the arch-enemy of God and places the human reason above the word of Almighty God, and is a snare and comes from the father of lies, you will stop sending it to my address, as I burn it as often as it comes." We hope the good friend who kindly ordered the paper for him will not be discouraged because in this instance the scripture is fulfilled that speaks of "casting pearls" before those who are unable to appreciate their value. Sometime in the dim future our benighted brother will rise to that state of spiritual and mental enlightenment that, with him, reason and religion will walk hand in hand. It is quite proper that Bro. W. should denounce THE PROGRESSIVE THINKER—since his Almighty God sets the pattern by cremating his children in hell-fire.

G. W. Van Horn will be at Staples, Minn., during December, where he will lecture and give tests.

On Sunday evening, in Toledo, O., a fine audience listened to Mr. Coulson Turnbull's lecture on "Monad to Man." It was thought to be the best he had yet delivered. The class which attended Mr. Turnbull's private lectures gave an unsolicited testimonial, expressing high praise and thanks for his course of lectures on Psychic Science. This was signed on behalf of the class by K. C. Randolph, M. D., and H. Weyant, M. D.

Mr. George Gray, of West Troy, N. Y., writes that the Lake George Camp Association is organized, with Henry J. Newton, president, New York City; James D. White, vice-president, Albany; S. H. Smith, secretary, Lake George; and E. L. Seeley, treasurer, Lake George. They have purchased thirty acres of land at Lake George, are selling lots right along, and building cottages, a hotel and stores, and by next summer things will be in good shape.

Mrs. Maggie Waite, the California platform test medium, is prepared to arrange camp-meeting dates for 1894. Address, 31 Fell street, San Francisco.

Mrs. M. writes: "The First Spiritualist Society of the South Side will give a musical and literary entertainment, assisted by the celebrated Beasley children of California, on Wednesday evening, December 13th. We hope for the patronage of our sister societies at this and other entertainments which are to be given during the winter at 77 Thirty-first street."

THE STIGMATA.

Christ's Wounds on the Cross.

Alleged Instances of Stigmata in Mortals Shown to Have Been Due to Deception.

HOW THEY MAY BE MADE ARTIFICIALLY.

One of the most remarkable of divine manifestations in human beings has always been considered that of the stigmata.

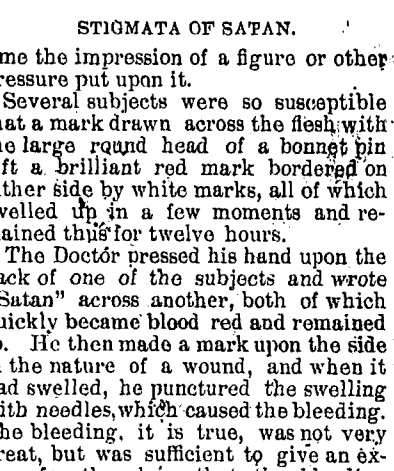


HOLY STIGMATA.

Wm. says a writer in the New York World. Alleged instances in recent years have in almost every case been found to be in some way unworthy of their alleged divine origin and used merely to deceive an over-trusting public.

St. Francis d'Assisi was the first example of the stigmata. Emerging from a long religious seclusion, he displayed, as an evidence of the visitation made to him by the Lord, the five marks in the centre of his hands and feet, and on his side, corresponding with those inflicted upon Christ on the cross. This experience of the holy man inspired many others to resort to a base imitation, until finally the influence which this peculiar mark had upon ignorant worshippers led designing people to utilize the superstition for their own ends.

An essay recently read in Paris by Dr. Barthelmy upon this and kindred subjects gave some remarkable incidents of the impositions practiced in the Middle Ages by means of false stigmata. Of these probably the most curious was the Stigmata of Diable. Dr. Barthelmy showed photographs of men and women who had been pictured in the Middle Ages as either afflicted, suffering or rejoicing in the evidences of Divine indorsement or Satanic approval. In the one case, they were revered and powerful in their neighborhood; in the other, they were persecuted and frequently hounded to death. The doctor explained that in some nervous temperaments the skin would retain for a long



STIGMATA OF SATAN.

time the impression of a figure or other pressure put upon it.

Several subjects were so susceptible that a mark drawn across the flesh with the large round head of a bonnet pin left a brilliant red mark bordered on either side by white marks, all of which swelled up in a few moments and remained there for twelve hours.

The doctor pressed his hand upon the back of one of the subjects and wrote "Satan" across another, both of which quickly became blood red and remained so. He then made a mark upon the side in the nature of a wound, and when it had swelled, he punctured the swelling with needles, which caused the bleeding. The bleeding, it is true, was not very great, but was sufficient to give an excuse for the claim that the bleeding proceeded from the wound itself. From this experiment the readiness of the people to accept the phenomenon that the insignificant effusion of blood might be made into an excessive flow could be easily understood.

The illustrations are photographic reproductions of the examples shown by the doctor, with the exception of the hand beneath which there is a rough cross. This mark was descended from mediaeval days, when it was claimed to have appeared without any earthly or human interference upon the back of a stigmatist.

The police took her to the hospital, where her sides and hands were bound in cloths to prevent scratching or rubbing, and the wounds were treated daily with healing ointment. When the first Friday came around there was no bleeding, but on the Monday following the woman's side bled very perceptibly, but it was discovered that she had rubbed the wound against the edge of the bed. The authorities threatened to lock her up if she persisted in her deception; the healing applications were continued, and in a short time the wound disappeared. The woman is now in an insane asylum.

In the stigmata we have an illustration of one of the great frauds perpetrated by the Catholic Church. It is purely the result of natural laws, and has been repeatedly produced by celebrated hypnotists.

Will the world advance from its ignorance and superstition on to the broad plane of truth? That consummation will be attained when Spiritualism, pure and undefiled, shall have penetrated every human soul.

JUS TICE.

DR. R. B. WESTBROOK.

Continued from 1st Page

strives to attain the highest ideal of his heavenly aspirations. "When crowned by the glories of his home; when contemplating the wonders of nature from mountain-top or seashore, looking up into the blue sky at noonday, or into the deep vault of celestial splendor, in the calm silence of midnight—when contemplating a great work of art, or when overwhelmed with the harmonious strains of classic music, man feels more distinctly than he can ever express, that he is not a mere insensate clod about to drop into everlasting nothingness."

All the scientific twaddle about ancient fetishism and inherited faiths from early ancestors, and other baseless assumptions, can never shake the innate convictions and immortal hopes of mankind. Then every cultivated man realizes as age increases that his attainments and successes in this ephemeral life fall far short of, and are absolutely inadequate and disproportionate to his inherent powers, and it is irrational to conclude that his very existence is to be blotted out and life itself become utterly extinct just as he has learned what life is. A future life and an immortal one must exist to enable man to reach that perfection to which he aspires, and feels himself bound to attain, as the only end worthy of his being, and which during the brief space of mortal life, is never reached, even by the most virtuous.

Moreover, if human experience and testimony are not utterly worthless, then there have been phenomena observed in thousands of instances and under the most exact tests, demonstrating the continuity of life beyond the grave. One fact is worth a million of assumptions; and facts proving the future life of man are as numerous and as well-attested as in any other department of human knowledge. Those who have passed the grave do sometimes return and give the most indubitable evidence of the continuity of life. There is no doubt that much that seems marvelous is fraudulent, but it does not follow that there is nothing genuine.

Herbert Spencer says, somewhere, in substance, that the persistency of a faith is generally in proportion to its truthfulness. Everywhere, among all classes in every country upon the globe, and before historic times the conviction has prevailed that those whom we call dead, do sometimes return, and hence I must sincerely disavow the expression, "Modern Spiritualism." The facts presented in all ages are of such a character as not to admit of any other explanation than the one claimed. Some things apparently supernatural can be traced to trickery and sleight-of-hand, and there are optical illusions and psychological influences of which little is known—such as "mind-reading." Then we have mesmerism, and telepathy, and hypnotism, but these will not account for the phenomena upon which life beyond the grave is predicated. There are cases where the apparitions are seen by a number of persons at the same moment, where facts are communicated that are unknown to all present, and can only be verified after months of waiting and patient investigation, and where messages received are in learned and strange languages, which expert linguists only can translate.

It generally requires more credulity to accept such explanations of these phenomena, as are sometimes offered, than to believe that they are just what they profess to be: communications from beyond the grave.

White Rose will deliver a lecture at 77 thirty-first street, Wednesday evening, Dec. 13th. Subject: "The Industrial Problem." Seats free. This lecture will be delivered under the inspiration of the poetess, Mrs. Elizabeth B. Browning.

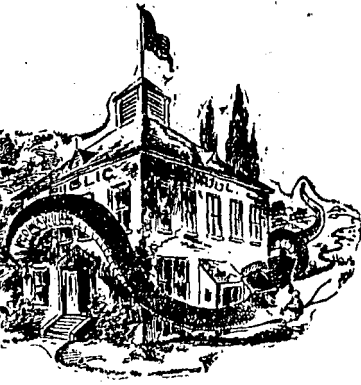
Mr. and Mrs. G. W. Howell, prominent Spiritualists, of this city, closed their restaurant on Dearborn St. last week, and departed for the Pacific slope to spend the winter.

The best preparation for the future is the present well spent to the last duty done.—G. Macdonald.

THE ROMISH SERPENT.

Its Poisonous Trail in History.

We take pleasure in announcing an article of great importance touching the "Trail of the Romish Serpent in History." Facts will be given of a startling nature to the American people, and well-calculated to arouse them from their lethargy. This article will be prepared by one who has made this subject a careful study for many years. A critical thinker, a profound reasoner, and a painstaking student, he is, of all persons, the best qualified to handle this subject. As is well-known, the strength of the Roman Catholic Church to-day lies in the ignorance of the masses as to



her true character and history, and if these were universally known, the masses of Catholics themselves would desert the institution as one too horrible and unworthy even for toleration in a semi-civilized age. Just think of it, sixty millions of human beings murdered by the Romish Moloch!—enough to depopulate the United States—and yet there are over two hundred millions of devotees of this destroyer of men. This article will show:

1. Catholic persecutions in Austria, Bohemia and Germany.
2. The decree of Charles V., of Spain, for the extermination of the heretics of the Netherlands, and the bloody work of the Duke of Alva in that country.
3. St. Bartholomew's Massacre, and who was responsible therefor.
4. The cruel persecutions of the Vaudois.
5. Something about the infernal Spanish Inquisition.

The article, which will appear in December, will be of special interest and of great value to every reflective mind. The author, for business reasons, and out of consideration for the fears of his family, prefers that for a time at least his name shall be held from the public.

This number of the paper will be worth one dollar to every reflective mind. In aid of the great work we are doing, and as an encouragement and appreciation, each subscriber should send in one additional subscription. As we are doing a philanthropic work, this number of the paper will be furnished as follows: 2 Cents per copy; ten or more copies, 1 Cent per copy; \$7.50 per thousand to one address. Send in your order at once.

50 Copies will be mailed to any address you may send with your order. This will save you postage.

50 This will appear in the same number of THE PROGRESSIVE THINKER that the one does in reference to Jesus.



A RITUAL.

Prepared for Spiritualist Funerals.

BY HUDSON AND EMMA ROOD TUTTLE.

While Spiritualists are inevitably opposed to creeds or anything that will in any degree restrict freedom of thought, or hamper full investigation and research, they will yet recognize the spiritual utility and value of a manual prepared in accord with Spiritual ideas for use on funeral occasions. Such a ritual may be especially welcome and useful to Spiritualist friends who wish to conform as far as may be proper to the general customs of society in disposing of the mortal remains of their departed ones, and who, unable to have the services of a Spiritualist minister, are unwilling that the ideas of orthodoxy shall be preached at the funeral of their loved ones. Our readers will feel like congratulating us on the fact that we have secured the services of Mr. and Mrs. Tuttle, of Berlin Heights, Ohio, to prepare these funeral services. That they will do this work very acceptably to the great mass of Spiritualists we know. Their long experience as authors, seers and writers for the press makes them especially adapted for this work. This ritual will appear in the same issue with the one in reference to "Jesus," and "The Trail of the Romish Serpent in History." This number alone will be worth a year's subscription to the paper, and each of our subscribers should reward us by obtaining at least a trial subscription.

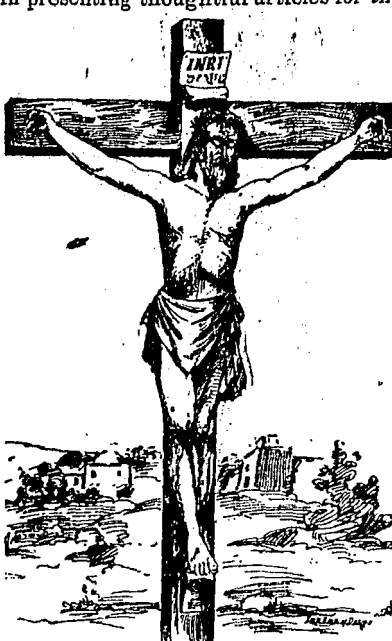
This number of the paper, when ten copies or more are ordered, will be furnished at ONE CENT per copy. Sent to any address desired.

JESUS OF NAZARETH.

The Great Character of His Story.

Invaluable Facts in Reference to this Notable Personage.

It is a fact that no one will dispute that THE PROGRESSIVE THINKER leads in presenting thoughtful articles for the



consideration of the people. It stands to reason that such should be the case. It arises from no particular merit on the part of its editor, but simply from the fact that the paper has attained a very large circulation. Such a paper must necessarily attract to it prominent thinkers. It cannot be otherwise. Leading literary lights, especially those who are traveling around the country, can readily see that it has an extensive circulation, and they realize fully that it is the best medium to reach the public. Taking all these various facts into consideration, it is not strange, then, that a leading mind in our ranks should be attracted towards THE PROGRESSIVE THINKER in order to present some valuable facts to the people, which he has been a very long time in accumulating. The subject is one of paramount interest. It is one that interests the people generally, and the facts that he will present will be invaluable to the student. He will show:

1. That Jesus, if he was born at all, was surely not born on Christmas.
2. He will show that the events said to have happened in connection with his birth and death never occurred.
3. He will show that not one of the "Biblical" prophecies was fulfilled in him.
4. He will show that Christmas was kept as the day of the birth of the Savior thousands of years before Christ.
5. He will give an astrological interpretation of Christmas, Christ and the Bible.

This eminent thinker, scholar and investigator, Moses Hull, will present all of the above facts in a most attractive style, and they will prove of great utility to every reflective mind.

Now, Spiritualists everywhere, see the rare treat which you will have in one issue of December! The article will prove of great value—in fact, it will be worth twice the price of a yearly subscription to the paper. Do all you can, readers, to get your neighbor interested; now is the time to give THE PROGRESSIVE THINKER another impulse onward and upward. Knowing, as you do, that it is founded on a substantial basis, and never resorts to questionable practices in order to get patronage, we should have at least an order for 20,000 of this paper. It will be furnished at the following rates: Orders for 100 copies and upwards, One Cent per copy. Single copy, Two Cents. There is no profit whatever for us in this price, now do we want any. We are able to do this philanthropic work because there is no stock company back of us to swindle the people. No stock company on this earth can compete with THE PROGRESSIVE THINKER in getting out literature that combines cheapness and excellence.

Now, Spiritualists, go to work at once, and call the attention of your neighbor to this production. See that your orthodox minister has the paper containing this article; see to it that every Spiritualist in your neighborhood sends in at least ONE TRIAL subscription. HURSTLE please, and do it. None of the high-priced magazines will ever publish an article of greater merit. Again we say, hustle, please, and send in an additional subscriber.

"A MERRY CHRISTMAS!"

Under the above head, Col. R. T. Van Horn, editor of the Kansas City Journal, the leading Republican daily of the West, will present some unique but highly interesting views in regard to Christmas. The Colonel is a critical thinker and discerns the truth along new lines, and he presents it in a very fascinating manner. His productions create widespread interest among thoughtful people. He consents to the publication of this article in THE PROGRESSIVE THINKER because he has had an opportunity to examine its mailing list, and knows that his thoughts will be candidly considered by at least 40,000 readers.

Mrs. Kate C. Mikesell, secretary, writes that the First Spiritual Society of Adrian, Mich., has been enjoying a feast during the past month. Mr. Charles Barnes has been giving tests from the platform to the satisfaction of believers and the astonishment of skeptics. In token of appreciation an impromptu surprise for his benefit was given recently, by the home talent. Mrs. Anna L. Thomas opened with a very fine discourse on Spiritualism. She is a home medium, and is a good psychometric reader and test medium. Dr. D. C. Martin followed with appropriate remarks on Harmony; and Mr. Barnes closed the exercises with some splendid tests. A recent literary entertainment was financially and every way a success. The society was never in a more flourishing condition, and the prospects are bright.

EVOLUTION AND REVOLUTION.

A very able, thoughtful, philosophical, eloquent and practical address was recently delivered by Hon. A. B. French. As an additional attraction we have the pleasure to announce that this masterly address, by one of our ablest thinkers, will be presented to the readers of our Christmas number. It will be a rich and rare treat—worth more alone than a year's subscription. Mr. French stands forth prominent as a public speaker. He is always eloquent, highly magnetic and has no superior as an orator.

VISION OF PAST AGES.

Nebuchadnezzar's Dream.

A Lecture Delivered BY PROF. O. H. RICHMOND

Op the Universal Religion, the Year of Fate, and the Mystic Properties of Ancient Times.

BEFORE THE GRAND TEMPLE OF THE ORDER OF THE MAGI AT CHICAGO, ILL.

This lecture will appear in full in our Christmas number. It gives a view of the Prophetic books of the Bible which cannot fail to interest all Mystics and Spiritualists. It will prove especially valuable to the student, emanating as it does from the high official of the Temple of the Magi.

A Witch of the Nineteenth Century This remarkable story, which was continued in THE PROGRESSIVE THINKER for eight weeks, and excited widespread interest, will be sent free to all new yearly or trial subscribers. Bear this thought in mind. It alone is worth the price of subscription. Induce your neighbor to send 25 cents for a trial subscription.



THE PSYCHOGRAPH OR DIAL PLANCHETTE.

This instrument has now been thoroughly tested by numerous investigators and has proved more satisfactory than the planchette, both in regard to the certainty and correctness of the results. It is a means of developing mediumship. Many who were unaware of their mediumistic gift have, after a few sittings, been able to receive and communicate with their departed friends.

Capt. D. B. Edwards, of New York, writes: "I had communicated with the departed by means of the planchette, even from the old settlers whose graves were now growing in the old yard. This was highly satisfactory, and proved to me that Spiritualism is not a deception, and the communications have given me much comfort and consolation." Capt. D. B. Edwards, of New York, writes: "I had communicated with the departed by means of the planchette, even from the old settlers whose graves were now growing in the old yard. This was highly satisfactory, and proved to me that Spiritualism is not a deception, and the communications have given me much comfort and consolation."

For sale at this office. Price, by mail, with full directions for use, \$1.00. For sale at this office.

HOW TO MESMERIZE.

FULL AND COMPREHENSIVE INSTRUCTIONS FOR THE MESMERIC, ANCESTRAL AND MODERN MIND. By Prof. J. W. Caldwell. Ancient and modern methods are explained by mesmerism, and the book will be found highly interesting to every Spiritualist. It is the only work ever published giving full instructions how to use the Mesmeric, and the connection between the Mesmeric and the Spiritual. It is a very simple, principle and construction, and I am sure must be far more easily understood by the student than any other work on the subject. It will be generally superseded the latter when its superior merits become known. Price, by mail, with full directions for use, \$1.00. For sale at this office.

THE TO-MORROW OF DEATH.

OR THE FUTURE LIFE ACCORDING TO SCIENCE.

By LOUIS FIGUIER.

Translated from the French.

By S. R. CROCKEE.

A Very Fascinating Work.

This volume might well have been entitled: "Spiritism Illustrated by Science." It is a book of that peculiarly interesting style in which French writers excel when they would popularize science subjects in adaptation to the needs of the general reader. The author is not a Spiritualist—he even questions Spiritualism as "a doctrine of the superstitious," etc., etc. In fact, he manifests the usual animus of the "scientific class," yet he says again: "There is a true and respectable belief in Spiritualism," and regards as proved "the fact of communication between superhuman and the inhabitants of Earth," and goes on to relate instances of facts in evidence. There is, to a Spiritualist, a matter of deep concern in such a statement. The author's mind is not really select and arrange the past ages, and out of the whole will find out only 2000 years of history, but much valuable material for the student of the history of reformation. Price, by mail, with full directions for use, \$1.00. For sale at this office.

A SCHOLARLY ESSAY.

In Which the Shakespearean Enigma is Considered.

BY MORRIS M. BOSTWICK.

A Chicago Tribune of recent date contains a paragraph referring to the Bacon-Shakespeare controversy now going on in the *Arena*. The *Tribune* seems surprised that such a controversy is still going on, and speaks of it as a dead issue whose ghost it is but folly to seek to revive. This arrogant assumption that the whole matter is settled on the part of those upholding Shakespeare's title with a blind reverence, is very amusing to one conversant with the results of the latest researches concerning Bacon's claim to the honor.

The controversy in the *Arena* as well seems to be carried on by persons ignorant of the results of the latest researches and discoveries concerning the matter. One fact which the plaintiff has overlooked and one which has much significance is to be found in the evidence that Shakespeare was troubled by insomnia.

See the little volume by Head, on "Shakespeare's Insomnia." This proves quite clearly that the writer of the plays must have been troubled greatly by our modern affliction of sleeplessness, and from thence arose all those beautiful tributes to sleep.

But when we look into the stolid, heavy face of Shakespeare and try to imagine him as suffering from insomnia, we must confess the effort a failure. It is difficult to believe that a man of his type ever lost a night's sleep, but as soon as we turn to Bacon, how completely do the facts fit the man. Here we have a fine-boned, delicately constituted being, who suffered from ill health well nigh all his life; a sensitive, nervous nature; a large, active brain which sapped the feeble body of an undue amount of its vitality. Here we find favorable conditions to produce troublesome insomnia, and, indeed, we find proof that he was so troubled, in his mother's letters to him, which are still extant, in which she worries over his wakeful nights, and advises him to take ale posset to make him sleep.

It has been discovered recently, by the microscope, that the apparent lines which form the face of Shakespeare in many pictures, are made up of minute cipher writing. It has also been discovered that the books of Bacon's time are full of secret signs which connect many of them with each other and which are evidently put there to identify them and also as a guide-post to the initiated.

There are sixteen volumes of Antony Bacon's correspondence in Lambeth Place, most of which is written in cipher and in foreign languages; but there is enough written in English to show that he and Francis were leaders in some great secret reform movement. Take the 1614 edition of Raleigh's History of the World. You will find the face of the author engraved on the title page. Compare this portrait with all the extant pictures of Raleigh and Bacon and then you will find that you will have to admit that it is a picture of Bacon; Bacon's face it is in every lineament. Meditate on this awhile and then you will have an eye open to find a score of Bacon's disguised portraits when you are looking over old books. Those who have had opportunities to examine into the matter claim that there exist a great many such with other men's names under them.

Then meditate on the fact that it has been discovered that the first three editions of the folio of 23 are exact fac similes, as much so in every particular as though they had been photographed one from the other; either they were all printed at one time and dated differently or some secret society saw that the exact arrangement of the text was precisely followed. The fourth edition published in 1885 is entirely different. The guiding hand was no longer there. It is very difficult to make a summary, in this case in a few short lines, owing to the fact that there is not so little, but so much evidence, to consider—much, by the way, which the plaintiff has not made use of.

This controversy is no small matter in fact, but relates to a very grave epoch in history which concerns not only the Shakespearean plays, but a vast amount of other literature: "The Origin of Modern Freemasonry," "Rosicrucianism," "The Royal Society of Great Britain," and a dozen other literary, historical and scientific societies; the founding of great libraries over the length and breadth of Europe; the origin of our dictionaries, encyclopedias and other great works of reference; the simultaneous rise of the theatre in France, and Spain, and England, and Italy, all playing a class of plays which held in contempt the roles on which the drama had hitherto been composed—the unities of time and place were completely disregarded.

We must widen our horizon until it takes in the length and breadth of Christendom, and also peer back some distance into the past, and grasp its meaning before we can really begin to comprehend the meaning and mystery of these plays.

The result of all, a compendium of all, a sign-board by which those who run may read, is voiced and crystallized for all time in the one word, "Shakespeare."

An intellectual spear of defiance, waved triumphantly and defiantly in the face of the foe; waved triumphantly at last, by an art so complete that the enemy could not read the mystery, but accepted it like the uninitiated for what it purported to be; for all these Shakespearean plays are written with a double meaning, of which the exterior meaning is the fictitious and unreal one. They are created with an art akin to the art with which the creator hides himself in nature, and which divine art this author was eager to imitate, and become a God of art in the mimic world of the stage, expressed and yet concealed in his works in the same way that God is in nature.

Here we have one of the very logical reasons why Bacon was anxious to conceal his authorship; but this was not the only reason;

there were other and far more weighty ones. The age in which he lived was dark and dangerous; poison and the assassin's dagger and the prison-cell lay in wait for those who knew too much, or attempted too much, or who even were suspected of as having any political designs. The morals of the age were too low for any one to believe, outside of a very circumscribed circle of learned men, that a man could have any disinterested desire to improve his age, or be insane enough to waste his years laboring in behalf of posterity; and Francis Bacon and his father before him both worked for Prince Prosperity, and there were few of their contemporaries who could comprehend such an aim. Of the few learned men who could, many of them got into sad straits through their lack of caution. Campanella, Ochino, Galileo, Servetus, Bruno and many another bear painful witness to the truth of our assertion.

Sir Nicholas Bacon, and his sons, Francis and Antony, however, were the soul of caution. Mediocra Firma was the father's motto, and neither of his sons ever forgot it. As we have said, the age was a dark and dangerous one; the dark shadows of Spanish despotism seemed about to creep over all Christendom.

The Netherlands were red with the flames, kindled by the Inquisition. Sir Nicholas and his good wife had themselves experienced the horrors of the times of Bloody Mary, and the frail thread of Elizabeth's life was all that lay between them and the repetition of those horrors; and frail and insufficient it must have seemed indeed, when attempts to assassinate her failed so often by so slight a length.

Such times as these are the times when secret societies flourish, when men band themselves together to seek mutual protection, and their brains are most alert to solve and mend the occasion of their difficulties.

We look about Sir Nicholas for evidences of such a society, and we find proofs in plenty that such was the case. Lack of space, however, compels us to make but the merest reference to them here.

The facts, however, seem to show that Masonry in a crude form was well established in England, and that lodges at York and London were in operation, and furthermore that Sir Nicholas was at the head of some society of arts and printing, doubtless for the furtherance of the doctrines of the reformation. Whether this society was a branch of Masonry or not is not at present known.

Sir Nicholas had a great deal to do with the paper mills and printing houses. In 1540 he was in the Netherlands and from that date the great printing houses in the Netherlands took their rise and seem to have been deeply interested in all renaissance movements which followed.

We find Sir Thomas Gresham, Sir Nicholas' brother-in-law by his first wife, and also through the marriage of his son Nathaniel to Gresham's daughter, building paper mills in a stream which ran through Osterley Park. We find the letters from Gresham's confidential agent, Richard Clough, who resided in the Netherlands, full of hints and half concealed allusions to some secret reform or political movement which was being carried on. The letters of this Clough, by the way, show him to have been a most remarkable man, and far in advance of his age.

The main object of this society, in my opinion, was to thwart the plot of the Spanish papists who aimed (as Gondomar, the Spanish ambassador subsequently confessed in King James' time) to buy up and destroy all classical literature, out of the hands of the Protestants, and by this means at length to destroy all learning. Whenever a learned man would die they would seek to buy up his library, and as they would bid higher than anyone else, they could, of course, easily secure it.

Sir Nicholas and his friends had evidently discovered this conspiracy, and had organized this society of arts and printing, to so multiply classical works, and all others of value, that the attempt of the Spaniards would be futile.

The existence of this society also at once clears up the mystery, which has often been pondered over, of how men like Bruno and Ochino, and the like, were able always to at once find a publisher, no matter where they might wander.

Any man who has attempted to publish a book, even in these days, without securing the publisher against loss, will realize what a miracle it was to go about, like Bruno did, apparently publishing his work wherever and whenever he felt disposed. Clearly, he must have had the help of this society.

(CONCLUDED NEXT WEEK.)

Light Wanted.

To THE EDITOR:—Will you please call the attention of the National Association, Washington, D. C., to set forth in clear terms what benefit State organizations can have by joining the National?

How can the National Association give a charter for Ohio or any other State which can be recognized in case of litigation?

How many members constitute the National?

Can an organization chartered under the laws of the District of Columbia or any State of our Union, grant a charter for another State which will be valid in case of litigation or prosecution of any of our mediums?

Has a precedent been set forth by any society?

Now, these are all questions of deep moment to all our people, and if we join any society, we want first to know what we are to expect and receive. We want to be reasonable people, even if we are despised Spiritualists.

W. F. BALL.

Mantua Station, O.

The court painter to Augustus was Ladius, who died A. D. 14.

Vandyke brought portraiture to the highest degree of perfection.

The magnesium light was first applied to art photography in 1864.

The Thanksgiving Farce.

Go to your God and tell him your tale
Of what you have laid up in store;
And all of the rage, the shivering wail
Of hunger and cold of the poor.

Show Him the large and elegant house
You built Him this year of brown stone;
Then show Him the ragged old blouse
And laborer gnawing a bone.

Ask Him to bless all the merry, well-fed
Lovers of Jesus who pay;
Then call His attention to table and bed
Of His unemployed ones to-day.

Ask Him to help you to more, and still more,
And thank Him for all you have got—
Wring from the hands and mouths of the poor—
Thank Him for what they have not.

Lead your God out to sewer and street,
Oh, Godly and God-loving man,
And ask Him to suffer His blessings in meat,
And help the distressed if He can.

While gorging your stomachs with turkey and pie,
And sauces—the best in the land,
Tell God and Jesus that, every-day lie
Of "plenty on every hand."

You in your palace, so warm and so cheer,
Can thank Him and praise Him; but not
In a spirit of truth, with conscience as clear,
As many who clean up your rot.

Let us be thankful to God for these times
The schemers have caused with His aid;
Wealth for themselves—poverty for others but times—
These awful conditions they made.

Oh, give us a God to thank that is true,
A God to thank that is just.
Or give us no God; just something to do,
And even a crumb or a crust.

DR. J. WILKINS.

THE LYCEUM GUIDE.

For the Home, the Lyceum and Societies.

A Manual of Physical, Intellectual and Spiritual Culture.

COMPILED BY EMMA ROOD TUTTLE

A collection of Music and Songs, Golden Chain Recitations, Memory Gems, Choral Responses, Funeral Services, Programs for Sessions, Parliamentary Rules, Instructions for Organizing and Conducting Lyceums, Instructions for Physical Culture, Calisthenics and Marching; Banners, Standards, the Band of Mercy, etc.; a book by the aid of which a Progressive Lyceum, a Spiritual or Liberal Society may be organized and conducted without other assistance. It supplies the wants of Spiritual Societies for fresh Spiritual songs, with music free from the dismal tone of the old hymnology. It furnishes a unique selection of choice readings and responses such as no other selection contains. It gives a practical system of graceful calisthenics, every step of which is made plain by engravings. It gives instructions how to make the badges and banners and instructs in marching. It shows how to establish a Band of Mercy as auxiliary to the Lyceum, and has all the most beautiful songs which have been gathered up by that movement.

The author and compiler of this Guide is eminently prepared for the task by years of devoted labor in the Lyceum. The book is the result of practical work and tested by the interest awakened in the actual session of the Lyceum. In her preface she thus states her purpose:

"The central idea of the Lyceum system is the harmonious development of the physical, intellectual, and religious faculties of the scholars, and the preservation of their individuality; to educate all the good that is in them, and encourage a proper independence. As no dogma is taught in the school, except in entire subordination to the first principle of evolving original thought and encouraging individual freedom, Free thinkers and Liberalists of all denominations may safely allow their children to avail themselves of its advantages.

"To further this object I offer The Lyceum Guide, and hope it may supply a need in the Lyceum work which has been widely felt. The most earnest effort has, too often, been only half successful for want of such means of instruction.

"In the working of a Lyceum, a book is demanded containing plain directions for its establishment, its calisthenics and marching, music, lessons, recitations, and yet of moderate size, and cheap enough to be within reach of every child as well as adult member. It has been my aim to produce such a book; so plain in all its directions that wherever a Lyceum is desired it will furnish all required information, and those who are to act as officers can, by its assistance, go forward without the expense attending the procuring of an individual already varied in the methods of organization. The size of the Guide gives small indication of the labor expended on its pages:

"I have endeavored to make the work cosmopolitan and the selections such as convey the highest and best expression of truth, moral purity, and entire nobility of life.

"It will be noted that directions are given for establishing that powerful auxiliary to humane education, 'The Band of Mercy,' which is doing so much good in our public schools, Church Sunday-schools, and counts its societies by thousands. I expectantly hope Liberal Societies will not be remiss in taking up this needed reform.

"The book is not only designed for Lyceums, but for societies which desire an aid in conducting meetings on the Lyceum plan."

The ability and patient labor required to prepare a book of this kind, and the great expense of its publication, has hitherto prevented the urgent demand of Lyceums and Societies from being answered. Yet the publishers have such confidence in the support of Lyceums and societies, that the price of the 'Guide' has been placed at fifty cents, mailed free. It contains about 200 pages square, 8mo, neatly and substantially bound.

The book may be obtained at this office, wholesale and retail.

Wonderful Production by the Spirits.

"For, in that sleep of death, what dreams may come must give us pause," so Hamlet argued after he was convinced there were "more things in earth and air than were dreamed of in the philosophies of the times." Who of those in this better, higher thoughts, here in Chicago, has not heard of Mr. A. Campbell, the favored medium of "Azur, the Helper." In hundreds of homes are the oil paintings given through his mediumship. They are sources of much discussion and awakeners of serious, fruitful thought.

Azur had promised a portrait of himself for his medium, and on Friday evening, Nov. 17, the first sitting for it took place at Mr. Campbell's rooms on Bishop Court. Four ladies and five gentlemen comprised the circle. Across one corner of the room was placed a folding screen, behind which were a chair, an easel, a little pot of colors and a vase of flowers. The stretcher, already primed and dried, 25 by 30 inches in size, was passed around and examined by each one carefully. It was void of color of any kind. Each sitter placed his hands on the front of the canvass for a moment. The gas jets were lowered to a dim light and the sitting began. Azur taking control of the medium, and in beautiful simplicity of language explaining the reason for his granting the wish for his portrait. In 45 minutes the sitting was over and it was announced that the portrait would be finished on the night of Dec. 1st. Each one of the party examined the canvass and found the portrait roughly filled in, giving promise of a final, beautiful picture.

Friday night last the circle was again formed, the canvass examined and found in the condition in which it was left two weeks before. The conditions of this sitting were similar to those of the former one, and lasted not longer than thirty minutes. The result is a most beautiful piece of work, a perfect reproduction of the head and bust, full life-sized, of a Chaldean Ancient. The view is full front; the head is enclosed in the turban-like drapery of white that falls in graceful folds about the shoulders, dividing to disclose the tunic gathered in plaits about the firm neck, just showing underneath the white beard and moustache. All this detail is worked out most carefully, the lights and shadows and the artistic treatment admitting of no fault finding.

Of course the charm of this work of art lies in the face, and here description fails. The eyes, dark brown, deep and full of thoughtful frankness, follow one and meet the gaze of each observer. The face, an ideal expression of matured, manly beauty, truth and beneficent love, enchains the attention and wins the heart. As an artistic production the portrait is wonderful and would be a surprising result if accomplished in weeks of labor under the hand of a portrait artist. It was painted and finished in not more than one and one-fourth hours, as any one of the circle will attest.

Chicago, Ill.

Two Notable Mediums.

To THE EDITOR:—Owing to advice from our spirit friends, we think it our duty to inform the public, through the medium of your paper, that we have in our town a truly remarkable medium: Mrs. Ellen Hirschheimer. She first developed her power by table-tippings and rapping, and one evening surprised her friends by being entranced. This was ten years ago, and since then she has held seances twice a week and has become a truly wonderful medium. Although she knows not a note of music, when entranced she sings the most beautiful melodies. She is controlled by Emma Abbott, Litta, Jenny Lind, Berseelas and Brignola, the great tenor, and an Italian baritone, whose name is Signor Vensini. They sing music from the Spirit-world. A younger sister of Mrs. Hirschheimer is controlled by Prof. Henri Biquize, and plays the accompaniment for the singers in a purely professional style. They have been criticized by professional critics, who admitted that the music could be rendered only by the great artists themselves; and some who heard Emma Abbott while on earth, recognized the same beautiful voice and her characteristic attitude. The most convincing fact is, the singers sing in the Italian language, which the medium is entirely ignorant of. Mrs. Hirschheimer has in her hand a number of prehistoric people who call themselves the Lobites. They are of immense stature and great strength, and when holding a person's hands can give them an electric shock. Her chief control is a little Danish girl, who speaks in her own native dialect and also the Danish language, of which the medium has no knowledge. She has performed some wonderful cures through her mediumistic powers. Hundreds have been convinced by these two mediums, although they have never appeared before the public and their seances have been strictly private. They are both controlled by lecturers, who have delivered some very beautiful lectures. Madame Adersley, an elopionist, comes through Mrs. Hirschheimer, and has given us several stirring recitations.

WM. FREDMORE.

Ironwood, Mich.

"A Witch of the Nineteenth Century." This remarkable story, which was continued in THE PROGRESSIVE THINKER for eight weeks, and excited wide-spread interest, will be sent free to all new yearly or trial subscribers. Bear this thought in mind. It alone is worth the price of a year's subscription. Induce your neighbor to send 25 cents for a trial subscription.

The best specimens of alabaster carvings have been exhumed at Nineveh.

The British school of water-color painting is deemed the best in the world.

Salvator Rosa was one of the earliest and most vigorous landscape painters.

The revival of arts in Western Europe dates from the capture of Constantinople by the Venetians in 1204.

Tennyson a Spiritualist.

It will interest and surprise most people to know that the late Lord Tennyson was an ardent Spiritualist. None of his readers could be ignorant of the poet's profound spirituality, of course, for that is apparent on almost every page of his works, but there is nothing in his poems to indicate that he was a genuine believer in what is known to-day as "Spiritualism." He never openly declared his belief in the Spirit-world, out of deference to the strong feeling of his wife and family on the subject, but he entertained, on various occasions during his life professional spirit mediums from London, and during his later years he expressed an eager desire to establish spiritualistic communications with his dead son Lionel.

These interesting facts have been known only by his family and immediate circle of friends, for the poet rarely alluded to his belief. Like Victor Hugo, he even refrained from using poetry which he thought had been dictated by the spirits. In this way the world has, no doubt, lost many a noble line, for Lord Tennyson became a convert to Spiritualism when quite a young man.

It will be interesting to see what light the present Lord Tennyson will throw on this subject in the biography he is preparing. It is quite possible, however, that the public will be disappointed, for important as this trait in the poet's character is, it is said to be the present intention of the family to omit all reference to it.—*Cor. Cincinnati Tribune*.

Good Words for a Worker.

Permit me to give a brief detail of a visit my husband and myself enjoyed at the pleasant home of Mr. and Mrs. Seth King, of Butler, Michigan.

Mrs. Emily King is a good medium, possessing a fine organization for the inspirations of the arisen ones. She is a fluent speaker, somewhat inclined to the poetical. She is earnest and reliable in her mediumship, often giving tests to honest seekers after the light and truth of spirit communion, and those who listen to the practical lessons she gives cannot but be benefited mentally, morally and spiritually. Her improvised poems upon any subject one may give are fine indeed, and all who hear them as they flow in sweet and impressive rhythm cannot but be interested and inspired by them; they touch the chords of our better nature.

Schooled by privations and strengthened by hardships, she has developed a truthful and self-reliant character, and has done much to advance our cause in her vicinity.

Mr. and Mrs. King are earnest, devoted workers, and, what seems rather uncommon, their family, consisting of five intelligent men and women—two sons and three daughters—are outspoken Spiritualists, and through their efforts a grove-meeting for some years past has been held in their vicinity.

I bespeak for Mrs. King a promising future, and think she should be in the field laboring for the good of our comforting and glorious cause. Mrs. A. D. HOWARD.

Sturgis, Mich.

Echoes from the World of Song, Volume I.

The author and composer, C. Payson Longley, has laid the spiritualistic community under obligation to him for this excellent collection of spiritual songs set to soul-inspiring music, adapted to families, private circles and societies. They are properly named "Echoes from the World of Song," because they are as truly an inspiration as any of the bibles of the world; and no Spiritualist will have to reject any of them for being ortho-heterodox.

Some may object to the form of the volume as being unhandy for general use, the pages being 11 by 9 inches; but that will be made up by the large, clear type and elegant binding.

The province of song and music is, not only to harmonize, but to excite the emotions, and should, therefore, be adapted to every grade of work in which we are engaged. We cannot always indulge in beatific visions of our heavenly home, because we have to fight for the redemption of the world from superstition and all its train of woes as well as the oppression arising from the selfishness of undeveloped mankind; and we want more of such songs as the "War Song of Progress," on page 86, and "Freedom's Revellie" in the December *Arena*, by James G. Clark, in which he says:—

"How long, O Lord! How long
Shall creeds conceal God's human side,
And Christ, the God, be crowned in song
While Christ the Man is crucified?"

How long shall mammon's tongue of fraud
At Freedom's Prophets wag in sport,
While chartered murder stalks abroad,
Approved by Senate, Church and Court.

"The strife shall not forever last,
Twixt cunning wrong and passive truth—
The blighting demon of the past,
Chained to the beautiful form of youth;
The truth shall rise, its bonds shall break,
Its day with cloudless glory burn,
The right with might from slumber wake,
And the dead past to dust return."

Let Spiritualists everywhere remember that "eternal vigilance is the price of liberty," and let them sing the songs that will stir their souls to fight for freedom; and let them teach them to their children, that it may be said of them also, as the angel said of our composer:

"They sang the song that stirred the heart,
The Song that came from heaven."

R. NEELEY.

The palmy days of Apelles, the Greek historic painter, was about 332 B. C.

The employment of photographs in the formation of sculptures was first made by Villemé in 1863.

The present process of using mineral paints with oils for frescoes was invented by Wilkins in 1853.

Theodoros, the Greek, is reputed to have been the first sculptor to cast metals in the form of statuary.

Greek sculptors often used eyes of glass or crystal in the faces of their statues.

A Powerful Flesh Maker.

A process that kills the taste of cod-liver oil has done good service—but the process that both kills the taste and effects partial digestion has done much more.

Scott's Emulsion

stands alone in the field of fat-foods. It is easy of assimilation because partially digested before taken. Scott's Emulsion checks Consumption and all other wasting diseases.

Prepared by Scott & Bowne, Chemists, New York. Sold by druggists everywhere.

Soul of Things; or Psychometric Researches and Discoveries.

BY WM. AND ELIZABETH M. F. Denton. A marvelous work. Though concise as a text-book, it is as fascinating as a work of fiction. The reader will find the latest facts here combined in support of this newly-discovered power of the human mind, which will resolve a thousand doubts and difficulties, make a world as plain as day, and throw light on the dark subjects now obscured by thin theories.

Soul of Things—Vol. I.

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Soul of Things—Vol. III.

Illustrated. 322 pp. Cloth. Postage 10 cents.

THE MISSING LINK

In Modern Spiritualism.

By A. LEAH UNDERHILL, One of the Fox Sisters.

AN ACCOUNT OF MODERN SPIRITUALISM—as it is—according to its inception at Hydesville, N. Y., including the experiences of the Fox Family, Spiritualists and otherwise, could not fail to be very interesting, and the interest is intensified when that account is written by one of the Fox Sisters. Such is the fact in this history, the volume having been written by A. Leah Fox, after her marriage with Daniel Underhill. The scenes, experiences, trials and triumphs of these pioneers in the Spiritualist world are narrated in a most entertaining manner, and with more completeness than can elsewhere be found. It is a most important part of the history of the great Spiritual movement, which now numbers its votaries by millions. Every Spiritualist should have

"THE MISSING LINK"

to add to a full understanding of Spiritualism, and a better knowledge of its earlier modern origin and life. The volume is enriched with a number of the engraved portraits of members of the Fox Family.

Price, \$1.50. For sale at this office.

Woman, Church and State.

A Historical Account of the Status

of Woman Through the Christian Ages, with Reminiscences of the Matriarchate.

BY MATILDA JOSLYN GAGE.

THE AMOUNT OF VALUABLE INFORMATION

contained in the Bible is enormous. The Bible, as above given, takes in the idea of the fallacy and completeness with which the subjects are treated. The Pentateuch, or the first five books, is the basis of the first chapter, in which much more, quaint, curious and surprising facts are given in relation to the history of the world, from the beginning of time to the present. This is followed by chapters on the Bible, Canon Law, Marguerite, Witchcraft, Witches, Polygamy, Woman and Work, The Church of Today, Past, Present, Future, and there is not a chapter in the book that is not handled in a masterly manner, and that for quantity and quality of information, is not worth the full price of the volume. It is packed with knowledge well arranged, and is a most interesting and valuable addition to the library of any free thinking and truth-loving man.

Price, \$2.00. For sale at this office.

THIS SPIRITUAL BIRTH, OR DEATH and its Tomorrow. The Spiritualist's idea of Death, Heaven and Hell. By Moses Hall. This little pamphlet is devoted to an exposition of the spiritualistic idea of death, heaven and hell, as contrasted with the common earthly idea on the same subject. The name of the author is a sufficient guarantee that the subject is well handled. For sale at this office. Price, 10 cents.

GLEANINGS

FROM THE ROSTRUM.

BY A. B. FRENCH.

This work is one that every one should read. It brings throughout with rare clearness of thought, practical as well as scientific, the subject of Spiritualism, as well as a sentence uttered. The work is dedicated to the author's favorite sister, Sarah French Pratt, who, owing to spiritualistic influences, has been a great blessing to the world.

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Price \$1, postpaid.

PSYCHO-ATHY, OR SPIRIT HEALING. Being a series of lessons on the relations of the spirit to the body, and the interrelations of human beings with reference to health, disease and healing, by the spirit of Dr. Benjamin Rush, through the mediumship of Mrs. C. L. V. Richmond. No person should be without this book. No magnetic healer should be without it, and no family should be without it. It is a valuable aid to the physician in determining the relation of the patient's spirit to his body, thus enabling him to know what remedies are necessary to perfectly adjust the same to each other; to the magnetic healer it is invaluable, because it illustrates the actual magnetic, polar and their corresponding nerve centers. To the clairvoyant it will prove a boon because it explains the physical and spiritual basis of life, and the influence of food, rain, and the surrounding conditions, and atmosphere upon the human organism. Price reduced to 40 cents. For sale at this office.

THE DIAKKA, AND THEIR EARTH.

Victims of Devils. A Work as Interesting as it is Curious. Price 60 cents.

A Seance with A. Campbell.

Here is a nut for non-believers to crack. Mortal artists have not progressed up to the attainment of such work. How did it? It would be a great credit to the Devil to be accused of doing such work. Think of it, will you; the idea of such beautiful conceptions of the Summerland! No, that would be adding new laurels to his crown. Reason teaches us that an artist, if he can do this, can command more than the smallest pittance of three dollars for this magnificent work, and it places the biggest nut of all before the artist who will not believe, "between the Devil and the deep sea" as to who produces such work, for it is in plain contradiction to the teaching of the Bible.

The Duty of Spiritualists.

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year ago will find the new lecture 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.

"Mrs. Winslow's Soothing Syrup for Children Teething" soon reduces inflammation, allays pain, cures wind colic, 25¢ a bottle.

O grand old poems of the ancient time, untied to measure and untuned to rhyme; sweet aspirations such as high souls raise, the heart of beauty and the voice of praise. —Anon

A Hypnotic Seance in Africa.

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

After having been occupied in the way for some minutes, he went again to the hole above mentioned, and he was taking something from it, and carried it to one of the huts in front of the camp, in order to hide it there. He then made another circuit, taking the direction toward the neighboring camp of distinguished Abyssinians. There some female servants were just busy with bread-baking. The boy here cowered down again, then sprang suddenly up, and apprehended the hand of one of

ame moment fell down as in a swoon.
The Jewsahg glowing with joy

Tuttle the society, and in the evening he will give a lecture on the "High Aspect of Spiritualism."

W. E. Bonney writes that the spiritualists of Cherryvale, Kan., will celebrate Jubilee Day December 17th. Services in Alliance Hall from 10 A. till 9:30 P. M. Dinner at 1 P. M. Friends are cordially invited.

We would inform all persons interested in Spiritualism, psychical research and psychometry, that the estimable lady, Mrs. Emma Jay Bullen is about to leave Chicago for the West, and may visit the Pacific Coast. Societies wishing to engage her services

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