

**The Crucifixion of Christ Was
an Old Play.**

Paul admonished the foolish Galatians that "Christ had been set forth crucified among them." See Gal. iii: 1. Surely Jesus was not crucified in Galatia. The Bible knows of but two crucifixions of Jesus—one, as everybody knows, in Jerusalem, and one in a city which "spiritually is called Sodom, in Egypt." Rev. xi: 18.

"Prometheus Bound" is the title of a play written in Greek by Æschylus, and played in the theaters at Athens at least five hundred years before Christ. Po-

Continued on 4th page.

by ALLEN PUTNAM. Price 75 cents. For sale at the office.

NEBUCHADNEZZAR'S DREAM.

A Vision of the Ages Past.

A Lecture.

BY OLNEY H. RICHMOND.

Before the Grand Temple of the Order of the Magi, Chicago.

THE UNIVERSAL RELIGION—SCIENCE DOES NOT REPEL—A WONDERFUL DREAM—THE CHIEF ASTROLOGER OF THE TIME—A HARD NUT TO CRACK—THE LITTLE STONE—THE MYSTIC CHART—1844, THE YEAR OF FATE—THE HANDWRITING ON THE WALL.

Before this altar we behold a large number of strange faces this evening; intelligent faces, with thoughtful brows and sparkling eyes. These eyes have beheld the light of the house of Libra for the first time this day. Some of you come from distant States to the east or the south. Others have faced the winds sweeping across the wild prairies of the west, and the mountain tops of the highlands; but from whatever point you come, be it near or far, you have been drawn hither by that occult force that has led Mystics in all ages since intelligent beings first developed upon the planet Terra. You have been admitted to the Temple of Light—thus called because those whom you see about you here devote their lives to the shedding of light upon the hidden mysteries of nature, with her boundless and inexhaustible resources.

In this Temple we do not confine our religion to this speck of dust called the Earth, for ours is the "religion of the stars," which deals with celestial truths and laws that are alike upon all planets, in all systems of suns and sun-clusters of infinite space.

We deal not with man-invented gods, devils, imps, angels, heavens and hells peculiar to this planet, but with the universal force that extends to all worlds. When we find a truth in the divine book of nature, we have a truth that will stand the test of ages and will be a fact, as well on a distant world as on our own. We are all united by one mystic bond of brotherhood, and any system of religion that does not recognize this great fact cannot stand. I am not afraid to go upon record as saying, that strive and struggle as they may, lavish money as they may, preach and teach as they may, to this every church in the civilized world must come at last; that the religion of science or the universal Religion of the Stars is the only true and lasting religion; the only religion that appeals to man's reason, and the only one that he hunger and thirsts for from a natural instinct. My Mystic friends, it is just as natural for children to reject the stories of Jonah and the whale, the snake story of Genesis, the sun and moon stopping story of Joshua, the golden chariot and the ascending fiery chariot stories, and the hundreds of other absurdities of an ignorant age, as soon as they arrive at years of understanding, as it is for their little eyes to sparkle with intelligence and delight when you tell them of the real wonders of the universe, above other worlds than ours, and other suns than ours. Religion ought not to be antagonistic to our natures; science is not. Science only asks a hearing. She does not need to hold revivals or protracted meetings. She does not intrigue for the passage of laws designed to force people to obey her mandates. The Religion of the Stars does not ask mankind to bend the knee to some supposed autocrat who has the power and will to crush them, or everlastingly damn them, if they do not placate him and cajole him as one would an earthly tyrant. But we as Mystics, while obtaining our knowledge from high sources, are not debarred from receiving light from certain ancient sources of knowledge, such as certain mystic books that have come down to us from past ages; therefore, we have for a motto: "Seize upon truth wherever found."

Mankind, subject to compelling, irresistible forces, and amenable to inexorable law, paradoxical as it may seem, is prone to assert and exercise free-will, right of choice and judgment, and is emphatically opposed to yielding these rights upon compulsion.

Thus, when we felt compelled to believe the Bible "inspired," from Genesis to Revelation inclusive, and were taught by our forefathers that we must accept it or be eternally damned, we rejected it, and risked the consequences; a course millions have taken in the past hundred years.

Now that we are free from this bondage of compulsory, unreasoning belief, the Bible and other ancient books of like construction are interesting and instructive to us as a partial history of a peculiar people, their religion and traditions, manners and customs, chronicles and prophecies, poetry and morals.

In the New Testament we find the introduction, initiation and grafting in of a new religion, the influence of which has been world-wide.

Since we are not obliged to fully endorse the "mistakes of Moses" in his conception of the universe, the construction of the earth and the planetary system, the origin of species and the descent of man, we can admire him and study him as a most cultivated and powerful magician, a brave leader and a great law-giver.

These remarks are preliminary to an explanation of

Nebuchadnezzar's Dream.

We read in the first chapter of the book of Daniel, that Nebuchadnezzar, King of Babylon, besieged and captured Jerusalem in B. C. 605; that the vessels of gold and silver were taken away, together with certain young men, who were well favored and skillful in wisdom and "understanding science," the whole being carried into Babylon. Daniel was one of these young men, and his mystic name, given him by the brotherhood, was Belshazzar.

Now Daniel was particularly skillful in the

interpretation of dreams, as well as ten degrees higher than any of the astrologers or magicians in that realm in general occult knowledge, as the King found on consulting him.

In the year 603 B. C., in the second year of his reign, the King dreamed strange dreams, whereby his "spirit was greatly troubled," so that he called for the magicians, sorcerers and astrologers to show him his dream. It seems that the King knew that he had dreamed an awful symbolical dream, but as day approached and the physical senses became fully awakened he could not recall the vision of the night. This is a common occurrence to this day. (See Dan. ii, 3 to 12). These magicians, or astrologers, who formed an important part of every court in those days, have been represented by interested religious parties since that day as imposters and humbugs; but such an idea is wholly erroneous, for these men were more or less developed in the occult line



NEBUCHADNEZZAR'S DREAM.

and many of them were learned in the "Mysteries of Egypt" and the lore of past ages. Some of them were scientific; others mediumistic; as we read that they had "familiar spirits" that enabled them to divine. What constitutes a "familiar person?" Why, one who is near to you, with you a great deal, to be sure. Yet the believers in this holy book are not "Spiritualists." Oh, no!

Of course it is highly probable that many of the incantations and divinations performed by these so-called "wise men" were impositions, same as we find to-day, but we must concede that they must have really possessed considerable occult power, or they would not have been able to hold their positions at the court.

We see, however, by the text, that the nut given to them by Nebuchadnezzar on the occasion under consideration, was too much for them to crack. They evidently did not like to try a guess at the dream, because Kings had an unpleasant habit of throwing people into red-hot furnaces, or feeding them to the menagerie of wild beasts, in case the prognostications did not exactly tally with the facts. So they all passed. But the King sent for one Daniel, and when the magician stood before him he realized that a Master of the Inner Temple was there. Daniel was upright and noble, polished and pointed in his remarks and had an eye single to the glory of the highest. He was at that time in particularly good form, because he had been fasting from all gross foods for many months and was in a frame of mind to act as an admirable instrument for the unseen ones to transmit wisdom through. He had also been warned by his guides from on high, and therefore knew that he held the key to the situation.

We can imagine the feelings of the King, as he recognized in captive Prince before him one who had ascended high up the ladder of divine knowledge, and we can also imagine the fervor of Daniel as he asked the Infinite to make known the secret. By what particular name Daniel recognized the Infinite Intelligence is unimportant, if through him communications from a high astral plane were received and the procession of events occurring in accordance with immutable law were predicted, and prescience firmly established.

Now the King, it seems from Daniel ii, had been shown in his dream a great image, with a head of gold, breast and arms of silver, thighs of brass, legs of iron and feet of clay and iron mixed. This is in exact accordance with the entire principles of symbolism, which conceals mystic knowledge in figures of men, animals and things, in the same manner that X, Y and Z conceal the unknown quantities used in algebra. But the King also saw a stone "cut out without hands," which smote the image on the feet made of iron and clay, with such force that the feet (the base) and with them the entire image was broken to pieces and scattered so that "no place was found for them." This little stone then became a "great mountain and filled the whole earth." I am filled with awe as I contemplate this image. Not the one depicted here so graphically upon this canvas chart, nor yet the one seen by Nebuchadnezzar, albeit "the form thereof was terrible," but rather the vast

period of years and the rise and fall of great dynasties it symbolizes.

Prophecy has been aptly defined as "history in advance," and chronology as the "eyes of history." Daniel, standing at the head of this image, looked down the long vista of future ages with prophetic eyes and interpreted the dream, and told the King that the head of gold was himself, the breast and arms of silver another kingdom inferior to his own, and the thighs of brass indicated a third kingdom which should rule over all the earth.

The legs of iron represented a fourth kingdom, "strong as iron," while the feet and toes, of iron and clay mixed, represented a divided kingdom that should not cling together, but be partly strong and partly broken. Lastly the stone that smote the image and dealt it its death blow, and then grew until it filled all the earth, typified a new kingdom "from on high" that should, from small beginnings, increase until it should break the other kingdoms into pieces and fill the whole earth.

This is substantially the account of the dream and its interpretation by the chief Astrologer and Master Mystic Daniel, as may be read more circumstantially in Chap. ii, 1 to 47. That the symbolism displayed herein was considered to be of great moment and of much importance to man, by the ancient brotherhood, is fully proven by the fact that other mystic prophets allude to the same figures contained in Daniel, in all sorts of ways. Thus the "time, times and half a time" appears as "forty and two months" in Rev. xiii., 5, and as a "thousand two hundred and three score days" in Rev. xii., 6; this time being 1260 years of the prophetic time, leading downward through the ages and culminating in the year A. D. 1844, as exhibited upon this chart. We, standing at the feet of this image, look back over some 2495 years of the world's history and witness the fulfillment of the prophecy.

In ancient history there are commonly recorded five powerful monarchies, all of which successively established themselves on the ruins of the others. These are the Egyptian, Assyrian, Persian, Grecian and Roman. Egypt had already begun to decline, so the prophecy begins with the Assyrian monarchy. This head of gold represents the Assyrian Empire, founded by Nimrod 2218 B. C. It embraced the greater part of Central and Western Asia. Its capital and metropolis was Babylon, the "City of the Plains" of Shinar, on both sides of the River Euphrates. "We need not dwell upon the wealth and splendor of this ancient city—its brazen gates, its magnificent temples, the glory of which has never been equaled. The empire attained its greatest glory under the reign of Nebuchadnezzar, about 560 B. C.

In the year 538 B. C., Belshazzar, the son of Nebuchadnezzar, became King of Babylon. In those days the only place in the world where an education befitting a king could be obtained was in the Temples of the Magi in Egypt, although a lesser education could be obtained in some other countries. So it was customary for the Princes of several countries to take degrees in our order that they might be better prepared for the high stations they were to fill.

Belshazzar had followed this rule, and had been duly and regularly admitted to the house of Libra, where he had remained on probation for many years on account of his dissipated ways. But, like many another who passed the mystic portals, this king went back to the flesh-pots and became a fallen brother. He made a great feast, where wine flowed like water, where he and his lords and shameless women drank and became intoxicated, even desecrating the sacred vessels of gold and silver.

"The King was on the throne, The satraps thronged the hall, A thousand bright lamps shone O'er that high festival."

When in the height of their unholy revelry, a dark-faced and majestic stranger parted the rich hangings that draped the arched doorway at the king's back; that man was a Grand Master of Oriental Mysticism, from our Temple in Egypt. He saw the drunken king before him; he stretched forth his hand; a hush fell upon the assembled revelers; the lights grew dim; a spell seemed to be cast like a pall upon all present. As all gazed with bated breath and staring eyeballs, a mysterious materialized hand came forth and wrote upon the wall in letters of magnetic fire, the words:

MENE, MENE, TEKEL, UPHARSIN!
Thou art weighed in the balance and art found wanting.

Belshazzar could not read and understand the meaning of this mystic message, so he cried out for the wise men and astrologers to come to him and interpret it for him. But none of them were sufficiently advanced in mystic science to do so, until the grand master and chief magician of the court, Daniel, was brought before him. Daniel told the king that his kingdom was numbered and divided and given unto the Medes and Persians. It was indeed numbered, and in that very night was Belshazzar slain, and Darius the Median took the kingdom.

The head of gold is passed. The arms and breast of silver come next, and we will take up the story at another time and follow out this line of wonderful prophetic history, as it winds its way down the ages of this, the culminating century of prophecy, for we, the chosen and mystic ones of earth are much concerned therewith.

Think of these things, friends, and then endeavor to realize in your own minds the magnitude of the events that have transpired and are to transpire in this enlightened nineteenth century and the work we have before us in preparing the sons and daughters of men to see the coming light!

TRAIL OF THE SERPENT.

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Carlyle happily characterized "the gospel of Ignatius" as a "doctrine of devils;" and if Roman Catholicism is to be adjudged by its fruits, as revealed by history, the same gospel of the Jesuits must assuredly have been the guiding spirit of its dark and gloomy past. But the lofty spiritual ideals, the self-sacrifice



ing life, and the tender suggestions of compassion and love, so divinely expressed in the being of Jesus of Nazareth, are not thus to be execrated because forsooth a paganism ecclesiastical despotism, with supreme audacity, names with a sacred name its blood-polluted system of cruel persecutions, sophistical doctrines and bedizened formalities.

The history of Roman Catholicism is a history of spoliation of humanity. Professing the principles of him who said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you," the Romish Church has hated, cursed and anathematized its enemies, and persecuted and destroyed, by the most diabolical arts, which ingenuity could devise, untold numbers of men, women and children, for no other reason than that they chose to be free and to think for themselves.

Before the establishment of what is known as the "Holy Office of the Inquisition," in



WHAT ROME HAS DONE, AND WOULD DO AGAIN, IF SHE HAD TEMPORAL POWER.

quisitorial powers and punishments had been assumed by the Church of Rome, but their exercise had been confined to the bishops and was, in large measure, dependent upon the individual caprice of those dignitaries, who, however, were ever and anon urged by their synods to a more thorough and rigorous prosecution of the work of eradication of heresy. This form of persecution, called the "episcopal inquisition," extended from the beginning of church federation to the thirteenth century; when, dating from the Council of Toulouse, in 1229, the Dominicans were instrumental in having organized a special inquisition for the eradication of the Albigenses and the heretics of southern France. Still later, in 1480, the dreaded Spanish Inquisition was established by Pope Sixtus IV., in Spain, at the request of Ferdinand and Isabella, the object of which was "to deal with rich and crafty Jews and highly-trained Moors." Two thousand victims burned to death, was the harvest of this engine of Rome at the end of the first year in the archbishopric of Seville and the bishopric of Cadiz alone. "The Quemadero, or cremation place, built at this time by the prefect of Seville, not far from that city, a square platform of stone, was a grim altar on which the lives of almost daily victims ascended in clouds of smoke to heaven."

During the seventy years' sway of this juggernaut of Rome, the population of Spain fell from ten to six millions; towns, districts and provinces became decimated, and trade, manufactures, agriculture, literature, science and art suffered incalculable losses, from which the nation has never recovered. Besides the fugitive and exiled population, 31,912 were burnt alive, 17,659 burnt in effigy, and 291,450 imprisoned.

But the cruel sacrifice of human life was not the only achievement of the Inquisition in Spain; it was the means of enriching the ec-

clesiastics to an almost incredible extent. Its principles were indeed as well calculated to rob as to torture. One of its rules of procedure was as follows: "After the death of a schismatic, his property may be declared subject to confiscation and his heirs deprived of it, though this declaration had not been made during the heretic's lifetime."

With a complete manual of rules of torture, confiscation and blackmail, successfully put into practice by fierce and greedy monks, it is not at all incredible that at the end of the seventeenth century the Spanish clergy were found to be in possession, in the province of Castile alone, of twelve million acres of land, being one-fifth of the province, and bringing in an income of nearly \$18,000,000, besides an immense property in houses and other revenue derived by terror. The archbishopric of Toledo brought in the princely sum of \$600,000 annually; that of Seville, \$300,000; that of Compostella, \$160,000, and that of Valencia, \$140,000. But the real wealth and revenue of the "Holy Office" were never accurately known, for all its operations were shrouded in impenetrable mystery, and its inhuman tortures and brutal strangulations of even repentant heretics stifled curiosity and inspired only profoundest dread.

Not alone Spain, but every country which has been subjected to the sovereignty of Rome, presents the same appalling record of relentless persecution and intolerance. Ferdinand II., of Austria, to this day lauded by Catholic writers as a man of great piety and virtue, because of his complete submission to the church, was the instigator and Catholic hero of the Thirty Year's War, or the Catholic Crusade of the seventeenth century. Educated by the Jesuits and their plant tool in all things, "the pious prince" undertook the task of bringing back to the fold of Rome all who had been led therefrom by the Reformers of Germany, Bohemia and Switzerland. Fully nine-tenths of the German population had, up to 1550, become Protestants, and the majority of the Austrian hereditary States also belonged to the new communion. Catholic and Protestant had become so tolerant of each other that no one inquired as to the faith of another, and intermarriages of persons of the different faiths were frequent. Left to themselves the people would have lived in happiness and prosperity, regardless of differing religious opinions and beliefs; but the mission of the Roman Church was not the fostering of happiness and prosperity among the people. Its aim was universal dominion and power over mankind in all their being, activity and relations of life and death, to the end that the church itself, and the ecclesiastical interest, might be enhanced and exceedingly prosper. Ferdinand II., "the pious prince," accordingly, toward the close of 1597, made a pilgrimage to "our Lady of Loretto," obtained the blessing of Pope Clement VIII., and prone at the feet of

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SATURDAY, DEC. 23 1899

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This Christmas number of THE PROGRESSIVE THINKER is simply grand; that is the only word to express its broad and deep significance. No high-priced magazine can boast of having articles in any way superior to those presented in this issue. Moses Hull gives facts of great interest in reference to Jesus, and which will prove invaluable to the student. He has done his work well.

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IMPORTANT QUESTION

CONTINUED FROM FIRST PAGE.

ter's English translation is said to be the best. Has the reader ever analyzed the two words Prometheus and Provi-dence? The two words mean the same thing.

Esculapius and Jesus.

The likeness between these two gods is so great that if Esculapius had not been put into song and story five hundred years before our story of the cross, we would accuse the heathen of having stolen our God. Let us see a few things Esculapius did which were afterward done by our Jesus:

1. Esculapius came down from heaven—that is to say, he fell over the horizon. It was Adam's fall that brought him down.
2. He became incarnate.
3. He was crucified on Mount Caucasus.
4. He descended into hell; was raised again the third day, and ascended into heaven.

This was played every year for over five centuries in the popular theaters. The audience became participators in the play, as they were informed that their sins caused his sufferings. The Marys were always there; and at the termination of the tragedy a female voice would sing:

Lo, streaming from the fatal tree,
 His atoning blood—
 Is this the infant? Is he—
 Esculapius and a God.

Well might the sun in darkness hide,
 And shut his glories in,
 When the great Esculapius, died
 For man the creature's sin.

Esculapius

was also a Savior. Ovid sang of him as Christians do of their Savior. "If it was not known that the following was written concerning Esculapius before Jesus was born, Christians might suppose that a brand-new inspiration had struck Dr. Watts, enabling him to sing of his Jesus, but it happens to come from the heathen poet Ovid, and applies to Esculapius:

"Once, as the sacred infant surveyed,
 The God was kindled in the roving maid;
 And thus she uttered her prophetic tale:
 Hail! Great physician of the world, all hail!
 Hail, mighty infant, who in years to come
 Shall heal the nations and defraud the tomb.
 Swift be thy growth, thy triumphs unconfined;
 Make kingdoms higher, and increase mankind.
 Thy daring art shall animate the dead,
 And draw the thunder on thy guilty head;
 Then thou shalt die, but from the dark abode
 Shall rise victorious, and be twice a God."

The Sun a God.

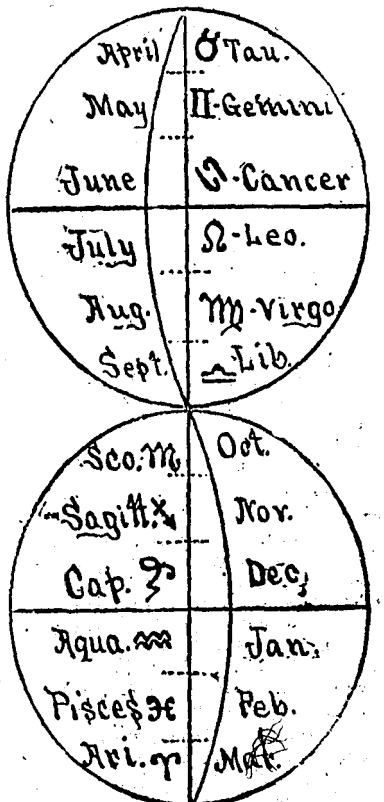
It is well known that many ancient nations worshiped the sun. The sun was the source of light, heat and life, and was for this and other reasons worshipped as a God.

The Bible makers said: "Then spake Joshua to the Lord, in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon. And the sun stood still, and the people stayed until the people avenged themselves upon their enemies." Josh. x: 12, 14.

In this connection, did space permit, I would show that the cross and the sign of the cross were both institutions many hundred years before Jesus was put on a cross. In Egypt, crosses were erected all along the Nile, to show the people how high to build their houses and to stack their grain. When a superstitious people saw that the Nile never rose above that cross, they concluded there was some power in the cross to keep the Nile down, and hence they used the cross as a kind of fetich, as many good Christians do to-day.

The True Explanation of All These Things.

To assist the reader in understanding these matters I will introduce a diagram of the Zodiac as understood by the ancients:



EXPLANATION OF DIAGRAM.

1. The path of the sun on the ecliptic was by the ancients supposed to be between two parallel lines sixteen degrees apart.
2. This space was called the Zodiac, and was divided into three hundred and sixty degrees. These were divided into four right angles of ninety degrees each, and these into twelve signs of thirty degrees each.
3. These signs were called constellations.

THE SIGNS.

1. January: Janus, John the Baptist, or St. Francis Aquarius.
2. February: Pisces, Fishes, Famine or Death.
3. March: Aries, the Lamb, young, or Jesus.
4. April: Taurus, the Bull.
5. May: Gemini, the Twins.
6. June: Cancer or Crab—retrograde motion.
7. July: Leo—Lion, heat.
8. August: Virgo—Virgin.
9. September: Scales, Balances.

X. October: Scorpion, or Great Red Dragon.
 XI. November: Sagittarius, Archer, Centaur.

XII. December: Capricornus, the Goat.

With this explanation the careful reader will be prepared to follow and appreciate my argument. All these religious tragedies, whether heathen or Christian, had a common foundation; and that foundation was the fictitious death and burial of the sun.

Before introducing the following testimony from Rev. Robert Taylor, allow me to say, Mithra and Zoroaster are one and the same. Now, take the word Zoroaster to pieces and see what it is. Zor—God, Aster—Star. From which we have Easter, astronomy, etc.

Mr. Taylor says:
 "The birth of the god Mithra, from the days of an infinitely remote antiquity, was represented to have taken place in a stable, and was celebrated throughout the whole pagan world on none other than the 25th of December—our Christmas day, the most celebrated of all the magian festivals; where, if you rectify your celestial globes to the moment of twelve o'clock, at midnight, between the 24th and 25th of December, you will find the constellation of the stable of Bethleh, in which Christ is said to have been born. The moment he achieves his first degree of ascension at the lower meridian, while you shall see the constellation of the Virgin, who is said to bring him forth (in no disparagement to her eternal virginity, at that moment come to the line of the horizon; and thus said to preside over his nativity."
 Justin Martyr actually draws the parallel between Christ and Mithra, that Christ was born on the same day when the sun takes his annual birth in the stable, in which Christ is said to have been born. The moment he achieves his first degree of ascension at the lower meridian, while you shall see the constellation of the Virgin, who is said to bring him forth (in no disparagement to her eternal virginity, at that moment come to the line of the horizon; and thus said to preside over his nativity."
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could not enjoy, and the soul is torn with such wretchedness!

If we are to find consolation in this darkness for the stricken heart, we must look beyond the vicissitudes of time and grasp the realities of eternity. To escape we must arise above the earthly horizon until it merges into that of heaven. We must arise so far above that the most important events of this life will seem as nothing to the continuity of the other. Then it will be found that all events whether bringing joy or sorrow, have woven the pattern of our lives and wrought the highest purposes. If there have been mistakes or injustices, they are enfolded and compensated in the completeness of eternal being, and this brings us to the mystery of death. Shall we weep with the friends who mourn, or rejoice with the angels? Shall we moisten the grave with tears, or bring flowers in celebration of the birth of an angel?

If we only knew. If we knew that this mortal life was the beginning of an existence which can never cease, we might dry our tear-stained eyes.

On that immortal life all religious systems, all satisfying ethical codes are founded, and by it all the aspirations of the heart are answered. We are this day immortal spirits as much as we shall ever be in the future; ages, clay-clad spirits with earthly limitations, but the celestial, though enveloped in their physical or terrestrial body, is the same as it is after the separation called death. We are in the courts of heaven today and stand as in the very presence of the Infinite Father, as we shall in any age of the future. And thus is pressed upon us that we order the conduct of our lives, conscious of our positions, as beings not for time but for eternity. If fully conscious of this stupendous fact we shall find consolation of ourselves which is right and true, and which self-interest, beneath the iron heel of the spirit, and our mercy, charity and consecrating love will find true ideal in the Angel of Light.

Of the physical body, it may go back to dust. We place it in the grave with reverent care, for it is all that remains to our senses. For it we allow all the scientists claim, and I accept it as the true explanation of man's immortality. Evolution reaches beyond the physical body. In the successive links in the chain of beings, slowly arising by constant progress, we find that while each ascending link is apparently complete, yet it is only the germ out of which the next is evolved into superior form. Each link is prophesy of future superiority fulfilled in the next, until man appears as the last term in the physical series. As man was foreshadowed in remotest ages as the crowning type in the series of organic life, so springing out of his physical perfectibility, arise new unnumbered and unanswerable in mortal life. Man is neither a spirit nor a body, but the intimate union of both. In and through his physical being the spiritual is evolved from the forces of the elements and is expressed. Beyond the organic body which perishes is that which remains; to which it is the scaffold which assists while it conceals the real edifice. As hunger presupposes food and the necessity of its possession, as thirst the existence of water by which it is appeased, so our aspirations for immortality presuppose its realization.

When we look down the ages and see the interminable line of wreckage of living forms, constantly arising until man becomes the perfected fruitage of this great tree of life, if, as the culmination and last term, his fate is to live for an hour and perish, then we say creation is a failure, and man a blot on the face of the fair world. But if we arise through him to a yet higher term; if perfection having been attained in physical forms, it arises to the realm of spirit, then creation has a purpose which has been carried out, and our grief for the fallen is ended.

The Apostle Paul on being asked, "What of the dead?" gave answer in spiritual language which for clearness and completeness has not been surpassed. "He compared death to the growth of the seed buried in the earth. The seed decayed but the germ grew into a plant. Thus was illustrated the impossibility of the preservation of the physical body. Flesh and blood cannot inherit immortality. He says that there is no terrestrial body and a celestial. Death is the severance of the bond of union between these. The celestial being leaves the terrestrial body as a worn garment, a broken cage, and remains the same in every respect. Then it is that the corruptible has put on incorruption and that the mortal has put on immortality, and is able to say:

"Oh! death, where is thy sting? Oh! grave, where is thy victory?"

Can we explain the process of death? It has mysteries which knowledge has not fathomed. The departure of the spirit is invisible to mortal eyes. The withdrawal of the celestial body from the terrestrial which has been during the earth-life its outer garment and temple, cannot be watched by the curious eye of science. We do not understand and cannot explain the most simple manifestations of the growth of a blade of grass. We cannot explain how it bursts through the dark mould, and thrusts itself into the sunshine. We do not understand how under the same conditions of waiting care, one seedling escapes a fledgling seeking the protection of the hedge, and from another the bird of mighty pinions soars in the clouds and darts the lightning's flaming spear. We do not understand how it is that the worm feeding the summer day on the coarse herbage, buries itself in the earth, weaves a silken shroud around itself, and through the long months of winter remains as dead. Then when the returning sun melts the icy covering of the dead world, and the birds return, filling the air with sweet melody, the worm, with its feet, awakens to life. It bursts through the silken cocoon, unfurls its gossamer wings, and is borne away like a wind-blown leaf, sipping nectar from the flowers the long spring day. We do not understand more than the caterpillar comprehends the life of the butterfly.

We must accept the fact and await a fuller spiritual development. We know that the earthly life enfolded the possibilities of an eternal future, as the lily bulb enfolded the life of the lily. You take the bulb and say, this is not a lily. It has no resemblance to the flower. Not but plant it in the earth; the dew of heaven shall moisten it; the sun shall warm it; the south wind shall brood over it, and a snowy flower will expand, filling all the air with its fragrant breath. The bulb is not the flower, but

it held within itself the possibilities of that exquisite bloom.

We live that we may die, and thus enter a new and higher state with wider opportunities and exhaustless endowments. It is as natural to die as to live, and the fulfillment of life's purpose. If there is one word more terrible than any other, suggesting images more dreadful and crushing, it is Death, and yet understood, it should bring rather delight. If you should receive this day a message from over the sea that you were heir to a kingdom, the most opulent the sun ever shone upon, and that your subjects awaited your coming with wide-extended arms of love, you would be overjoyed, and you would allow nothing to interfere with your preparations to depart. You would say, as heir to a kingdom, I must make ready, and the petty trifles which are crowded upon me, shall not take my time or attention.

There has such a message come to every human soul. It has come over the cable which extends from this world to the realm of spirit. The message says to every one: "You are heir to a kingdom, to which the most opulent throne of earth has no comparison. That kingdom is the glorious realm of immortality. It is more beautiful than a dream of loveliness, and it is yours, not because of your belief, but is your heritage."

When the celestial or spiritual being passes out of the physical body, the process is one of indescribable beauty. After the pain of sickness, the fiery torture of fever, or the icy coldness, and burning thirst, there comes a period of oblivious sleep. From this the spirit awakes to find that as its physical bearing has closed to the sound of the voices of mourning friends, its spiritual sense has quickened and hears the soft murmur of angel voices. As the curtains of vision fell on earthly scenes, they were uplifted on the spirit side, disclosing the presence of friends gone before, and feeling became an exquisite consciousness of being. Then ascending out of the physical form, the spiritual became distinct and the mind recognized the fact of its continued personality. No more pain, no fever, thirst, the breath of health and strength and exhilaration of the new wine of existence. The bright forms of departed friends with the solicitous hands of affection, to welcome and lead the spirit to the evergreen shores of life immortal.

Such is death; the gateway to a higher life, through which all must pass to gain its vantage ground. That life is the continuity of this and while in the order of growth it is best that the experiences of earthly life be gained, such is the wisdom of the process that whether the departure occurs with the first breath, or after the allotted years in decrepitude, the spirit passes on to its heritage. The mother who mourned her child and remembers the guinea mound, or the little marble slab and the questioning, is that all? If your vision could penetrate the veil which shuts down between the world of mortals and of spirit, you would see that child, tall and beautiful, as taught and cared for by the angels. As the babe was received into this life by the arms of a mother's love, so its spirit was received by as loving care, and it has grown under conditions such as earthly life cannot give.

The aged mother or father, who in the full flush of the years, after the burning and crises of the earthly pilgrimage have been courageously and dutifully borne, are gathered like the ripened harvest, and find in death rejuvenated youth. Shall we call them back? Shall we ask them to again take up their abode in the worn bodies they abandoned? Bitter tears fall on the flaming embers of our love. It is human to weep, but our sorrow is selfish, for it is for our loss, while we should rejoice that one more angel has gained the heights of the resurrection. Our grief for the arisen ones. They are with you. They know your thoughts and share your sorrow. Do not think of them as far away for rest assured there can be no spot in the garden of paradise more attractive, more replete with joy than the dear old home. We cannot say they have departed, for they are here; we cannot say they have entered a sphere where activity is denied.

And when we have met the great transition we cannot recall; we must arise to them. A swing of the pendulum, more or less, and we shall cross the river, where so rapidly our nearest and dearest are gathering. There the broken strands of friendship will be united, the broken family circle made whole and bound by the chords of sympathy; we shall in the delights of the infinite possibilities overshadowing us, forget the accidents, the pain, the sorrow, the burdens and cares of the brief day we passed on earth.

So they pass. From stage to stage along the shining course of that fair river, broadened like a sea; As its smooth eddies curl along their way, They bring old friends together; hands are clasped. In joy inimitable; the mother's arms. And are folded round the child she loved. And lost. Old sorrows are forgotten now, Or but remembered to make sweet the hour That overtops them. Wounded hearts that bleed. Or broke are healed forever."

The Unseen City.

MUSIC ON PAGE 18 "LYCEUM GUIDE."

I think of a city I have not seen
Except in my hours of dreaming;
Where the feet of mortals have never been
From that fair river, broadened like a sea;
As its smooth eddies curl along their way,
They bring old friends together; hands are clasped.

In joy inimitable; the mother's arms
And are folded round the child she loved
And lost. Old sorrows are forgotten now,
Or but remembered to make sweet the hour
That overtops them. Wounded hearts that bleed
Or broke are healed forever."

I think of that city, for oh how oft
My heart has been wrung at parting
With friends all pale, who with footfalls soft
To airy heights were starting.
I see them again in their radiant white.
In the blue, blue distance dwelling;
And I hear their praises in calm delight
Come down on the breezes swelling.

That beautiful city is home to me,
My loved ones are going thither,
And they who already have crossed the sea
Are calling, "Come, come thither!"
The tender eye I worshiped here,
From the golden heights behold me;
And their souls entrance my raptured ear
When the wings of slumber fold me.

Service at the Grave.

[This service is so arranged that it may be read continuously, by the person officiating or as represented with responses by assistants.]

LEADER.—We gather around the casket, containing the form once radiant with life, but now cold in death, to ex-

press our sympathy and bestow the last tokens of respect to one who was by us most dearly loved. We cannot say, as we lower this form into the bosom of Mother Earth, "Ashes to ashes and dust to dust."

RESPONSE.—Only to the physical body.

LEADER.—For the spirit has arisen in beauty and power, as an eagle freed from the broken bars of the confining cage.

RESPONSE.—Not here must we seek our dead, for he hath arisen to a higher life, the continuity of this, but more exalted and refined.

LEADER.—Whither we are all going?

RESPONSE.—But not into the darkness.

LEADER.—Rather into eternal light, and the infinite unfolding of our spiritual nature.

RESPONSE.—It is human to weep, and in our selfishness we mourn our inseparable loss.

LEADER.—Yet we are assured that the dark angel standing by the portal of life with inverted torch, will gently lead the departing spirit through the frowning gateway and become transformed into the angel of the resurrection.

RESPONSE.—And over that gateway whereon is written DEATH, in letters hung with the weeds of woe, when we pass through and look from the other side, will flame in letters of light, IMMORTAL LIFE.

LEADER.—Life and death complement each other. We live that we may die, and enter into the inheritance which is our birthright, where we shall have only begun the evolution of the possibilities which are ours, when this world has perished with age, the sun ceased to shine, and the stars broken in dust on the farthest coast-line of time.

LEADER.—[Throwing a flower into the grave, or laying it on the casket.] Shall we say farewell to ——— [Supply name, father, mother, child or friend, as the occasion requires.]

RESPONSE.—Only let us say farewell to the broken shard, the form of clay on which the peaceful silence and repose of death has fallen. The form which we knew we give to the arms of night, deep and fathomless.

LEADER.—And the spirit, **RESPONSE.**—Indestructible and deathless, lives in the light of heaven, growing more blessed and resplendent forever and forever.

LEADER.—O death! forever old, forever irresistible.

RESPONSE.—One by one generations follow thee away into the land where sweet lips never turn to dust, nor dear eyes to ashes.

LEADER.—Oh! beautiful, O beautiful land!

RESPONSE.—Where death has lost its sting, and the grave its victory.

LEADER.—O angel dwellers in light! **RESPONSE.**—At your care we commend the spirit we could no longer keep.

LEADER.—Bless it with the treasure of your stainless love.

RESPONSE.—And while we turn tearfully from this parting, it is with confidence in the life beyond these fleeting shadows.

LEADER.—And the abiding of the love of our spirit friends and their continual guardianship.

RESPONSE.—After this fleeting life is over, we shall meet again in the land of the evergreen shore, where there will be no parting forever and forever.

LEADER.—With this prayer: May we be true to ourselves, and the angels guide and guard us. We say to all that was mortal of ——— [giving name, etc. as before], farewell.

RESPONSE.—But upon the liberated spirit we bestow our undying love, and entreat that our memories be cherished in the immortal life to which we are all hastening, where our arisen one has received a loving welcome.

ALL.—The mortal farewell: The Spirit has received a joyful "Welcome Home."

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.

He who, when called upon to speak a disagreeable truth, tells it boldly and has done, is both bolder and milder than he who nibbles in a low voice, and never ceases nibbling.—Lavater.

A heroic Wallace, quartered on the scaffold, can not hinder that his Scotland become one day a part of England; but he does hinder that it become an tyrannous, unfair terms a part of it.—Carlyle.

It is not possible for a Christian man to walk so much as a rood of the natural earth, with mind unagitated and rightly poised, without receiving strength and hope from some stone, flower, leaf, or sound; nor without a sense of bliss falling upon him out of the sky.—Ruskin.

We always like those who admire us, but we do not always like those whom we admire.—Rochefoucauld.

EVOLUTION AND REVOLUTION.

As Explained and Viewed By One of Our Master Minds.

An Eloquent Discourse to the 40,000 Readers of "The Progressive Thinker."

BY HON. A. B. FRENCH, OF CLYDE, OHIO.

Evolution is another name for progress. It means the legitimate order of growth in nature and in man. To evolve is to outgrow or unfold, as in the germination of a seed into root, stock, flower and fruit. The development of an embryo into perfect form, or the formation of a world from nebula into water, land, rock and soil. Evolution is unfolding from imperfect to more perfect conditions. It implies order and persistence in the forces of nature. To the philosopher evolution precedes, succeeds, evolution; hence many of our great thinkers have ever eternal balance between evolution and involution in the universe.

What Revolution Means.

Revolution means reversion, or a reverse order of things. It is a change in existing conditions. In the physical world it may be said to be cataclysm and convulsion. It is earthquake, cyclone, wandering comet, falling meteor and convulsed world. In society and human life it is unexpected catastrophe or a sudden termination of the given order, as in the overthrow of a government, the destruction of institutions, or an unexpected appeal to arms. In short, revolution is a reverse action in nature and society. It is in every sense the direct opposite of evolution, both in its methods and results.

The methods of evolution are slow; the law of progress never hurries. It takes uncounted ages to perfect and complete a world. It requires time to germinate a seed and develop flower and fruit. Permanent growth is comparatively slow. The human consciousness unfolds by tardy days and years. It must linger long in embryonic babyhood; endure the full season of childish hopes and fears; walk with measured step all the way up to man and womanhood's noon, and then ripen into three-score and ten years, as the purple grape ripens in the golden autumn.

Revolution is swift as the fiery-tongued lightning or the cyclone's angry feet; it comes as the unlooked-for avalanche, and completes its awful work in a twinkling. The methods of evolution are life and growth, while those of revolution are death and destruction.

Evolution is sunshine, rain, falling dew, blooming flowers and singing birds. Revolution is bursting volcano, yawning earthquake, raging tempest and nature's mad holocaust.

Evolution is a builder, revolution a destroyer. The one is life and peace, the other discord and death. The only permanent evolution is that which is slow. Rapidly soon exhausts. Impeded and pent-up force will sooner or later break forth.

A Great Obstacle.

The most formidable obstacle our century-crowned world has met in its tireless journey around the sun has been revolution or the reverse action of long-pent force. Whenever and wherever intensified conditions obtain and continue, reaction or reversion comes. How this planet has struggled against the reverse action of long-pent forces! When intensified conditions have prevailed in the atmosphere, cyclones, tornadoes, thunder's groans and lightning's fiery breath have followed. No doubt the most destructive force this earth has felt has been cataclysm or convulsion.

Look at the face of the earth, and you cannot fail to be impressed with its stormy history. Look over the great continent of Asia! The eyes of the poet would feast upon green fields, meadows and flowering fields; but to the devout, more commanding than all else is the great Himalayas, and Mt. Everest, king of all the mountain peaks, looking down scornfully upon valleys, oceans, and passing storms. Look northward and the Alps, clad in perpetual snow, challenge our admiration. But how came Mt. Everest and Mt. Blanc to stand in all their sullen grandeur? Were their pillars planted by Him who threw this earth out into space, and doomed it to travel a wondrous orbit, where suns and stars forever sail? The child of a few years, and many aged children, would say: "Yes, Himalayas and Andes were eternal. God put them there when he cut this earth from its moorings in the sun's warm harbor, and bid it sail." But to the keener eye of the scientist the great mountain ranges are the children of a day. They were lifted by mighty revolutions in the heart of the world. Intensified conditions brought revolution in nature's order; long pent up force lifted as by the arm of God the granite floor of the earth, and planted the pillars of mountains. They stand to-day nature's unpolished monuments to commemorate the date of her great revolutions.

A Mighty Revolution.

Walk over the Sierra Nevada range; gaze into the eyeless sockets of dead volcanoes; bend your ears to the black and speechless lips; then descend into the mighty canyons and listen to the story of the rocks piled in wild confusion, and they will tell you the history of a world in the throes of a mighty revolution.

Go to the cold Northland, where the moon's pale beams fall on mountains of ice; where no bird sings its morning song or calls a mate; where no flowers blush in the sun's warm kisses; where the patter of childhood's feet is never heard, and ask them to tell their story. If the icebergs had lips and could speak, what revelation they would make! They might tell us of a tropical climate in the long, distant past, where birds sang, flowers bloomed and tropical fruits ripened. They might tell us there man, too, had lived happy in his genial world. They could also tell us of a great revolution, when the earth grew cold and life departed.

Look down into the gloomy solitudes of the sea, and there are cities and continents, that have gone down in the earth's great cataclysms. Beneath the silent waters sleeps to-day the fair Atlantis, and sea-monsters roam where once birds of brilliant plumage sung, and love's fond voice was greeted with the echo of its own. On mountain, in valley and beneath the waters of the sea, the earth tells the story of catastrophes great and fearful, revolutions dark and terrible. In its evolution, everywhere meets

we measure social conditions by the narrow yardstick of party, rather than try to observe them from the summit of philosophy. Let me impress you that beneath the surging waves and breakers of the ocean course mighty gulfs streams untouched by the plummet we use in passing storms. Society is today in a great transition. Our age is experiencing the transition from muscle to brain. It is the era of invention. In the past, muscle has contended with nature; now mind commands her hidden forces. A new class of laborers has entered the arena of life. Steam is a Samson stronger than the Philistines of muscle; electricity a giant who has only, as yet, half revealed his strength. Look about you and become impressed with this thought. The village shoemaker of the old time would hammer for hours on his bench to accomplish what the revolution of great wheels in a few minutes performs in seconds. It took a whole neighborhood, a few years ago, to harvest a small field of wheat; now our western farmer can mount his cushioned seat, light his cigar and complete the work in a morning drive. We now do our work by steam, and ride on the wings of lightning. In this transition muscle is dropping, and mind swelling the market.

An Industrial Revolution.

To-day the distant mutterings of industrial revolution are heard. One class proposes to better the condition of the laborer by protection on all our industries; another by a war against capital; and still another by that gilded anarchy which undermines and destroys all governments. The idea of protection originates in self-defense, and is a most important instinct in man and beast. We believe in it, and yet it occurs to us it cannot long settle the great problem. We may pile protection on all our industries, such as China, horzoo, and force wages high as we will, yet with the ocean whitened with sails, and the doors of immigration open, in a little time an equilibrium will be established between the price of labor here and in other nations of the world. Nor can war against capital obtain the end we seek. Capital is the mother upon whose breast labor feeds, and when we destroy her, toil is a homeless and homeless orphan.

Still further, we have tapped China, and the great Asiatic continent. China, with her three hundred and fifty millions, has found our fertile soil and touched the green shores of this western world. The almond-eyed Mongolian is here, and here to stay. No "Geary law" whether enforced or not, can settle the race problem which now confronts us. China is like a pent-up stream which must have an outlet. Her overcrowded population must somewhere find new lands to maintain them. China is no mythical land. The seal of age is upon her brow; she had the art of printing in the tenth century; she has histories and geographies older than Europe, and she has seen the governments of Europe emerge from their cradles. Why has China so long survived the ravages of revolution? May not the answer be found in her torpidity, or less rapid evolution? But consider the conflict of races before us. The Mongolian and Anglo-Saxon here meet under new conditions, and the everlasting struggle of the survival of the fittest.

The two types differ in morals, and all the essential elements of society and government. What will the end be? May it not in fact soon be reversion, or a decline in progress?

New Conditions and Relations.

He, to-day, is the wisest statesman, the greatest philanthropist, the noblest reformer, who can teach society to rapidly adapt itself to new conditions and relations. The anarchist, with dynamite and fuse, and the howling fanatics with burning invectives, are not the highest servants of the hour. We now need the serene Galilean to whisper, "Peace, be still," over a torn and ragged sea.

Rapid Growth of Our Nation.

No nation has had such rapid growth and progress as ours in the past century. To obtain a view of our National territory a hundred years ago and then look over this same territory today, would be a transformation rivaling alchemy. A dense wilderness has been changed into gardens of beauty; wild beasts have been exterminated, and lambs gambol and play where bears and panthers roamed. Cities have grown up in lagoons and marshes, more beautiful than Venice, and the wonder of all nations. Wide rivers have been spanned, mountains tunneled, and glassy lakes wreathed with white sails. Space has been almost conquered, and the engine with its heart of fire leaps like an unchained demon from his lair, bidding defiance to the airy feet of the postman. In population we have grown from a few scattered settlements to a great people of more than sixty million.

But the major question now is this: Can this progress be maintained without reversion or revolution? It occurs to us that our rapid progress is a dangerous omen. The reaction of the forces which have built our great Republic may yet cripple or destroy it. The material prosperity of the nation has thus far depended largely upon the constant stream of emigration pouring into it. The tolling sons of Europe have helped to build our colossal walls and towers. They have come to us from the Thames, the Danube, the Po, the lakes of Switzerland, from the hills of Scotland, and from Italy, France and Spain. Sturdy sons are these who have faced the ocean torn by winds and storms. The statistics show that from 1820 to 1882 the tide increased. In the latter years it reached nearly nine hundred thousand, or almost a fifth part of the entire population. It still continues—and a recent journal gave the number for May of the current year as sixty thousand, and June about the same.

This has hitherto been fortunate for us. The great West has needed strong hands and willing feet. The prayer of the young Republic was for labor, and every vessel landing its precious human freight at Castle Garden was an answer to this prayer. Moreover, this foreign element has mingled with ours and helped to unfold a broader race-type. To this Republic history will accord the birth of the Anglo-American in whose veins course the currents of universal history; in whose heart throbs the vital force of mankind; and in whom centers the hope of all the ages.

Have to Face New Conditions.

Today, however, we face new conditions. The question now is not where we can obtain labor; but what can be done to better the condition of the laborer? How can he be employed, at such remunerative wages as shall satisfy his new and broadened life? This is a question for the reformer, and it also haunts the dreams of the statesman and the hope of the politician.

In the discussion of this question, the most important fact is rarely observed—

normal population; industries greater than necessities; and then bonding them beyond their ability. In private and personal life the frugal habits of the fathers have departed from the sons; until reckless expenditure sits in judgment upon itself. The way to avert panics is to cease to create them. The most wholesome legislation is a higher education for the masses. A properly conducted schoolhouse is worth more to a neighborhood than the claims to a representative in Congress, and a well-regulated kitchen is of more value to the family than the frescoes in a parlor.

Religious Revolution.

Nor have we as a nation yet grown beyond religious revolution. Religion is the most strongly rooted plant in the human heart. It strikes deeper than patriotism. Men die heroic deaths for country, family and home; but life is never so freely given as when offered for a God. This sun-kissed earth is crimson with the blood of holy wars. The spirit of Gregory and Saladin still lingers in the hearts of posterity. The massacre of Saint Bartholomew may yet be repeated for the religion of a higher God, not yet secure. Around pagoda, mosque, cathedral and church still stand guards who only need the touch of sacrilegious hands upon their idols to reveal feet with claws, and tongue of flame.

A miserable crank called Peter the Hermit was instrumental in inaugurating the awful wars of the Crusades, and religious cranks are now as numerous as the frogs of Egypt. Forces are now gathering which can but bring sad results if not impeded.

Rome is Not the Only Danger.

But I must here and now insist that Rome is not the only danger-signal before us. Let me be fully understood: no power can be further from Romanism than myself. I do not believe in religious authority. If I did I would be a Catholic and done with it. The Roman Catholic rejects reason, but the Protestant admits it, and then presumes to damn us for thinking. Evangelical Protestantism has no consistency. It condemns the mass of the Catholic but would enforce the blue laws of the Puritan. It works by day and by night to control American institutions, and dictate the policy of the nation. It assumes the language of an angel, but utters the venom of the asp on all who oppose it. It has, for the past few years, been busy trying to put God into the Constitution—the orthodox God, of course, as it knows and worships no other.

The world, as I am now speaking at Lily Dale, is holding a great Exposition in the White City of the West. There all nations have brought tribute to commemorate a great event in the race movement of mankind. There Brahmin, Buddhist and Mohammedan meet there low, Pagan and Christian are gathered. To aid in the inauguration of this great enterprise, the general government was called upon for aid. No sooner was this fact made known than so-called orthodox Christians began their work. They brought their powerful influence upon Congress to enact a law which should recognize their "holy Sabbath day." And that body made an appropriation tacking a Sunday rider on the bill. A more outlandish and brazen-faced act could not have been committed by a National body sitting in council. It was an insult to Arabia, China, and all anti-Christian nations; an insult to free-thinkers and all without creeds in our own country; an insult to the sovereign State of Illinois; an insult to the weary hands and feet of toil; and an insult to the great city of Chicago, which had undertaken a task never assumed by a city of equal numbers on earth. Yet it was accomplished. Had the Catholic church forced such an act, revolution would be at our doors. That appropriation act will go into history with the old blue laws and the spirit that whipped at the cart's tail and hanged on Salem Hill.

Protestants greatly fear Catholics will interfere with our public schools, and yet they would dictate who shall have charge of them and just how much scripture shall be read. They tell us the Catholic Church is increasing and its growth should be checked. But Catholic mothers seek to act for their children, have those who do not the right to complain? Moreover, the Catholic has the same right to repeat masses as the Protestant has to utter prayers.

But in all I have said, do not think I fail to appreciate the power and insidious, crafty purpose of the Roman Church. It is the most powerful church organization in Europe and America. She has the seal of centuries upon her. Planting her iron feet upon the graves of the Caesars, she has lived to see emperors crowned and their de throned, and she has dictated the policy of kings and queens. She has seen Rome both a mistress and a slave. She has seen in Spain Saracen armies wrest from her grasp rich possessions, build Cordova and proud Salamanca, and then lived to drive out her foe in the mountains of Granada. She has touched Mexico and seen the noble Aztec race degenerate into a mourning band and the Pueblo look wistfully from his house-top to the rosy East for Montezuma's return. She has stood amid the hail and lightning of the Protestant Reformation crossing intellectual swords with Luther and the religious knights of awakened Europe. She has seen our own fair land the abode of savage men and beasts and kept step with our numerical growth and progress. She saw Protestantism born, and she will live to see it die, and plant a cross at its tomb. Let us not deceive ourselves with vain dreams of the sudden death of the crafty Church of Rome. She will be the dominant church of this nation as surely as the circling years come and go.

Catholics are born, but Protestants are artificially manufactured after birth. There is and there can be but two poles to man's religious thought. The one is authority and the other absolute mental and religious freedom. They are the upper and nether millstones which in the end will pulverize the creeds of Protestantism. While I am opposed to Catholicism with all the strength of my nature, yet I do not stand here to lightly mention Roman power. Nor am I prepared to curse her. The spiritual ignorance of her subjects I deplore, but her great charities touch my heart. With untold wealth she has made her home among the poor, and poured over the hard hand of honest toil a blessing. She does not close her doors to poverty's aching feet and the glimmer of her tapers and the smoke of her incense is not alone for the rich. But her secular power can make the tale of her public America must be from all

The Financial Revolution.

We are now in the midst of financial revolution. In our unkindness we charge it to party and to men; and measure; but beneath all this lies a law no mortal can repeal—it reigns supreme in earth, air and sky—it is the law of action and reaction. The financial reaction of the present is the reacting force of the intense action of a quarter of a century. We have been building railroads in advance of civilization; cities beyond their

Continued on 8th Page

THE PROGRESSIVE THINKER

A political cartoon titled "ROMISH INFLUENCE" depicting the Catholic Church's impact on education and society. In the background, four nuns in habits are shown reading books labeled "PUBLIC SCHOOL SYSTEM", "CATHOLIC DOCTRINE", "MORAL INFLUENCE", and "CATHOLIC INFLUENCE". In the foreground, a large tiger, representing the Catholic Church, is shown devouring a man and a woman. The man is holding a book labeled "WOLFE'S HISTORY OF ENGLAND", and the woman is holding a book labeled "LOSS OF SPIRIT". The tiger's collar is labeled "ROMISH INFLUENCE".

Also in 1488 a "dreadful massacre of Vaudouis," says Mr. Samuel Smiles, "was perpetrated by a French army, under the direction of Albert Caneane, the papal legate. The army had been sent into Piedmont with the object of subjugating or destroying the Vaudouis on the Italian side of the Alps, but had returned discomfited to Briancon, unable to effect their object. The legate then determined to take his revenge by an assault upon the helpless and unarmed French Vaudouis, and suddenly directed his soldiers upon the valley of Fressinieres and Louise. The inhabitants of the latter valley, surprised and unable to resist an army of some twenty thousand men, abandoned their dwellings, and made for the mountains with all haste, accompanied by their families and driving their flocks before them. On the slope of Mount Pelvoux, about a third of the way up, there was formerly a cavern on the comb of Capescure called La Balme Chapelly—though now nearly worn away by the disintegration of the mountainside—in which the poor hunted people contrived to find shelter. They built up the approaches to the cavern, filled the entrance with rocks, and considered themselves safe; but their confidence proved fatal to them. The Count La Palud who was in command of the troops, seeing that


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