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THE PROGRESSIVE HINKER

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VOL. 8.

CHICAGO FEBRUARY 17, 1894.

NO. 221

COL. R. G. INGERSOLL.

His Lecture on the Gods.

A Critical Review
BY HON. A. B. RICHMOND.

"I see, I speak, discourse and know: now I am, I was not always so; that from whence I was must be before, as my saying of being, I add."

It is not fulsome flattery to say that Robert G. Ingersoll is to-day the greatest living orator. In the role of a champion of free thought and a crusader against the theological creeds of earth, he is invincible. He has successfully met the greatest intellectual "knights errant" of Christendom and vanquished them. In the numerous conflicts forced upon him by the "Dugald Dalgetty" of orthodoxy he has depended more upon his sword, spear and battle-axe than his shield, and like a veritable Cœur de Lion, he has conquered all opponents. Always the van of the army of liberal thinkers, like the sappers and miners of another warfare, he has attacked and demolished the walls of the citadels of creeds and dogmas, and laid them in ruins around him. No masonry of iron-bound creeds could withstand the lever of his logic or the catapult of his criticism. In word-painting he is an artist whose graphic imagery of love and pathos glow and harmonize like the frescoes of Michael Angelo. Deservedly the most popular speaker of the day, he is a power for good in breaking the fetters of superstition and liberating the public mind from the tyranny of creeds and the apprehensions of cruel and barbarous theology.

While all this is true of the inimitable Ingersoll, so long as he confines himself to a warfare against the credal superstitions of the past and present, yet when he steps from the arena of religious controversy into the realm of mental philosophy he fails in his logic, ignores facts and the demonstrations of science, and becomes as dogmatic as the followers of Luther, Calvin and Wesley, or the believers in the infallibility of the Pope.

On page 20 of his lecture on "The Gods," Ingersoll says:



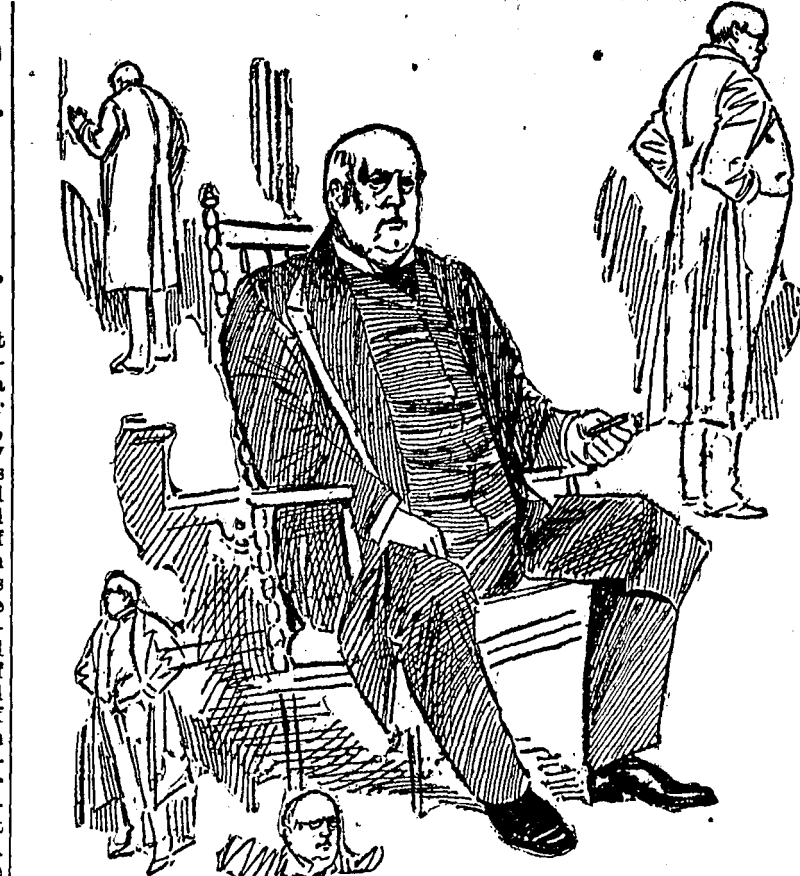
INGERSOLL DWELLING ON THE PERSISTENCY OF FORCE.

"It is the crowning glory of our century to have demonstrated the indestructibility and eternal persistence of force. Neither matter nor force can be increased nor diminished. Force can not exist apart from matter. Matter exists only in connection with force, and consequently a force apart from matter, and superior to nature, is a demonstrated impossibility."

If Ingersoll means by this statement simply that the existence of anything "superior to nature" is a demonstrated impossibility, he states a self-evident truth; for the human mind can form no conception of anything superior thereto. "Nature," in its most extensive sense, includes all that exists, either in mind, force or matter, and it is obvious that nothing supernatural or above these can exist.

But if he means that force cannot exist apart from matter, as we see it, and understand its properties, and that that is a demonstrated fact, no Hard-Shell Baptist or "predestination" Presbyterian ever uttered a more dogmatic and groundless assertion. "We have and be baptized, or be damned," or "God saves only those he has elected," are simple, mildly-expressed opinions compared with what is here asserted as a demonstrated fact. When, how, and by whom was it demonstrated? It is true that science has demonstrated that force is only manifested in our earth and solar system through matter, as thought is manifested by the written or printed page. But who knows its source—its home or birthplace? What science has ever fully investigated the mysteries of infinite space? What savant has analyzed the elements of the imperishable agents of nature, as heat, light, electricity, ether, gravity, or the phenomena of attraction and repulsion? It is true that we only see the manifestations of these forces through their effects on matter, just as we see an object by the effect of reflected light upon the retina of the eye; but the force that projects the rays of light in their angles of incidence and reflection is as unknown as the mysteries of life and death.

That "force must have existed from eternity and could not have been



COL. INGERSOLL CONTEMPLATING THE GODS.

created," is also a demonstrated fact, but not more clearly so than that the intelligence that directs force is also coeval with matter and force. Here, then, is a "trinity of eternals"—matter, force and intelligence; always operating within the limits of nature, never above nor outside of her boundless realm, for no such places can exist.

The eloquent lecturer further states as an indisputable fact that: "Thought is a form of force. We walk with the same force with which we think. Man is an organism that changes several forms of force into thought force. Man is a machine into which we put what we call food, and produce what we call thought. Think of the wonderful chemistry by which bread was changed into the divine tragedy of Hamlet!"

Wonderful chemistry indeed! That is, we put bread into the stomach, which, combining with the gastric fluid, evolves the poetry of Shakespeare and the eloquence of Demosthenes as a mug of beer evolves carbonic acid gas. Did the wild vagaries of Orthodoxy ever utter a more absurd dogmatism than this? Do we see nothing but force in the divine tragedy of Hamlet? From whence came the intelligence, the mind, the "God-like intellect" that directed force in penning the thrilling lines of the tragedy after it had been conceived in the realm of thought?

Simply because physical man consumes the food necessary to evolve force in the motor and sensory nerves and thereby produce physical motion and sensation, it is no evidence that thought is the offspring of bread and cheese. As well might we say: "We put coal in a printing press, and a thousand printed sheets, recording facts in science, or glowing with oratory or the poetry of fancy and fiction, are struck off each hour—and think of it! wonderful chemistry, by which bituminous coal is changed into scientific demonstrations or evolved into eloquence or song." Who has ever demonstrated that physical force and thought are evolved by the same combination of chemical elements; or that "we walk with the same force with which we think?" The motor nerves may be paralyzed, the body unable to move at our bidding, yet the realm of thought may not be invaded by disease.

Who has demonstrated that "man is an organism that changes several forms of force into thought force?" What forms of force are so changed; when and where is the transformation made? Simple assertion in a lecture, no matter how eloquently stated, is no nearer the truth than a dogma uttered from a pulpit. Force and intelligence as manifested in nature are obviously as separate and distinct elements of our being as is force and matter. Apparently they are not even co-ordinate, for intelligence rules or directs both force and matter. In all his lecture the distinguished orator seems to ignore the existence of the mind of a designer in nature, whilst he recognizes the force by which all designs are executed. With lynx-eyed scrutiny he searches for the "mistake of Moses," yet all the time he appears to be afraid that he may discover the Infinite Mind that Spiritualists call God. With eloquent pathos he talks of love, and the emotions of the human heart, the grief of bereavement, and the sacred ties of home, wife and children; yet his logic finds the potency of all human feelings in "bread and butter." In his philosophy all love is but the chemical affinity of primordial atoms; while hatred is but the effervescence of a combination, like an acid and an alkali. He ignores the existence of a spirit that thinks and loves and feels mental pleasure and pain; while he is unbounded in his admiration of the physical body, which he says is only a machine that manufactures thought and emotion from the products of the market garden.

Ingersoll asserts that: "A God must not only be material, but he must be an organism. Capable of changing other forms of force into a thought force." This, he says, is called eating. Therefore, if the God thinks, he must

eat. That is to say, he must of necessity have some means of supplying the force with which he thinks. It is impossible to conceive of a being who can eternally impart force to matter and yet have no means of supplying the force thus imparted.

What an incomprehensible statement of bad logic and unwarranted assertion is this. We need but look into the immeasurable fields of stellar space for a moment to see the absurdity of the dogma.

From all eternity past the uncounted millions of suns and worlds seen by telescope's vision have revolved in their orbits with undiminished velocity and undying force, and for all eternity to come they will continue so to move in the awful grandeur of their inconceivable power. Not the weight of an atom of dust is lost in all the eons of the past; not the force of the falling of an autumn leaf will be added in the boundless future. The Infinite Mind that designed the universe, the unflinching source of all power manifested in the movement of atoms as well as in planets, must have existed forever without repletion from digestive organs, chemical combinations or elective affinities. If the eternity of matter and force is admitted, how can we deny the eternal existence of intelligence? Its presence is seen everywhere. All the constructions of men, either in the arts, sciences or mechanics, are but the children of its parentage. All the works of nature demonstrate the mind of a designer. No combination of atoms ever occurred but in accordance with a primordial design; and this intelligence must be as eternal as the elements with which it operates. Given, then, the eternity of mind and what becomes of the dogmas of Ingersoll?

On page 21 of his lecture he says: "But what put all matter in motion? If matter and force have existed from eternity, then matter must have always been in motion. Force is forever active and there is not, and never can be a cessation. If, therefore, matter and force have existed from eternity, so has motion."

All this is true, and I add with equal logic: So has the intelligence that has directed all those motions. The most insignificant leaf, blade of grass or pebble that we tread upon is more wonderful in design and complicated in structure than the most ingenious mechanism of men; and yet the truly great Ingersoll can see nothing but blind force operating alike in the mineral kingdom, in vegetable life and the organism of man.

Intelligent force, or force directed by intelligence, is moving matter all around us. The mist of the morning—the tides of the ocean, the revolution of the earth, and all lesser phenomena included therein, are proof positive of its existence; while every painted feather, shell, fruit and flower are unanswerable witnesses of an artistic designer. "From the work, then, do we know the workman," and the evidence of an Infinite Mind is written on every page of nature's voluminous volume, while the emotions of the human heart proclaim a spirit of love that permeates all the designs of an Infinite God.

Are the human emotions of joy or grief the result of a combination of primordial atoms in chemical embrace? So says the eloquent Ingersoll in an assertion as dogmatic and groundless as those he so much derides, which proclaim an everlasting hell for the millions whom God has not elected to be saved. And while he, himself, is a living embodiment of philanthropy, domestic love, social ties and affections, yet he affects to believe that he is but a piece of chemical apparatus that evolves these heaven-born feelings through an agency as mysterious as the force of the Keeley motor. In this respect he reminds us of an eminently practical sage and scientist, who had so persistently ignored the repeated beseechment of his beloved and beautiful young wife in her demands for some article covered by the feminine mind, that at last she reinforced her pleading with a copious flood of

tears. The agnostic husband looked at her for a moment and then remarked in most affectionate tones:

"Ah! my dear, crying, I see! But, darling, tears are nothing. I have analyzed them; they are composed of eight proportions of oxygen combined with one proportion of hydrogen, by weight, and two parts of hydrogen to one part of oxygen by volume—sometimes accompanied by a slight trace of phosphorus and chloride of sodium—but they are entirely harmless, my dear! entirely so! They are the potentialities of matter evolved by the female organism." When the young wife died when she heard this practical application of Ingersollian philosophy, applied to human emotions, the tradition does not relate; or whether her scientific spouse wore his own hair or a wig ever after is a fact unknown to history; yet it is rumored that his opinion on mind and matter was somewhat modified, and that he was convinced that there was a mental energy in the material form of woman that occasionally exhibited a most striking manifestation; and that while tears were undoubtedly the result of the chemical and anatomical forces which caused their overflow, yet that there was concealed deep in the recesses of the female organism—an intelligent force that directed their physical formation in a way that denied the Ingersollian theory that their primordial origin was latent in tea and bread and butter.

But let us return to the logic of cause and effect as they are manifested in all natural phenomena, and we will find that every effect is the result of an evidently intelligent purpose, and that they are often produced by one law being used to modify the natural results of another.

We look at a well-constructed clock. What is it? A most perfectly devised mechanical construction moved by the force of a weight or mainspring. Its movement is in accordance with nature's immutable laws. Yet the intelligence of man has so designed it that the natural laws of force in the weight or spring are obstructed in their immediate action by the wheels of the mechanism; so that instead of expending their power in a moment's time, as they would if detached from verge or pendulum, their force is prolonged for days or weeks and registers the fleeting seconds with mathematical precision. Now, it is not the force of either weight or spring that counts the passing hours, but the movement of the device of an



INGERSOLL VEHEMENT IN ILLUSTRATING HIS POSITION ON THOUGHT FORCE

intelligent constructor. It is true the hands on the dial are moved by force, yet are their motions controlled by a device that existed in the mind of the inventor long before the clock was constructed. No law of nature has been violated or abrogated, but intelligence has so restrained one law of nature by interposing the effect of another that a most perfect chronometer has been constructed, and this device is the offspring of mind, not matter. Why, then, may not the Infinite Mind or Intelligence of the universe so control the motions of the celestial errand by the intervention of counteracting laws as to produce the harmony seen in the planetary system. If it required the intelligence of man to design and construct a clock, how much more would it demand the intelligence of a God to create a universe.

If all created things are the result of the potentialities of matter, without a design or a designer, how can we account for the sexes in plants and animals? Observe: There are the same number of chemical elements, apparently, combined in the same proportion in both male and female; but the sexes are necessary to reproduction. Is it not strange—passing the bounds of credulity—that the genus of plants and animals, senseless matter, by its innate potentiality is so combined at the same time as to form two distinct organisms, whose union thereafter would be necessary to the reproduction of the species?

What innate potentiality of matter, unguided by intelligence, could contemplate the future process of generation and the necessity of the sexes in the phenomena of covering the earth with plants and peopling it with men

and animals? Can we conceive of senseless matter forming two differently constructed devices, with a view of accomplishing a future purpose, without intelligence? Has science demonstrated a potentiality in matter that can form a design and carry it out by the complicated physical structure of plants and animals, and yet not be governed by mind? Can we conceive of a form of physical force that must have existed before man was made, that was "changed into thought force" which culminated in an intelligent mind, a personal ego, that we know exists in every personality? So says Ingersoll; and his thoughtless worshippers applaud the absurd dogma with glee, simply because he said it. Verily, in this world there are idolaters of men, as well as of graven images. Does not all natural phenomena prove the existence of mind as well as matter—of a design, and in consequence a designer—of an Infinite Intelligence that governs all? Potentialities of matter could not look into the future with a fixed purpose, to be accomplished thereafter, and with steady, progressive effort accomplish it. Naught but an Infinite Mind, with the Godlike attribute of foreknowledge, could contemplate and provide for the existence of man, while as yet there was no life on our globe.

We do not believe that there ever was or ever can be a miracle, or a supernatural phenomenon, yet logically we can see no reason why a creator cannot use the counteracting influence of nature's laws to produce an infinite design as well as his creature man can use them in the construction of the devices of human ingenuity. That he does so use them is manifested in every phenomenon of motion or rest, of production or decay, of life or death.

Observe the revolutions of the planets around their suns in all the innumerable systems in stellar space. But for the centrifugal forces of the universe, all the revolving worlds would fall into their suns, the centers of their orbits. But for the centripetal forces they would fly off at a tangent and rush through the heavens uncontrolled save by their awful projectile energies, until they encountered other wandering orbs, alike flying through boundless space in a designed pathway, when the impact of their concussion would dissipate their matter into a heated, vaporous cloud of fire-mist, carrying destruction to all other systems in their course; and yet, in the passing eons of time, to be again condensed into suns and worlds, to be again destroyed by the unguided, purposeless laws of nature. And thus instead of the harmony of the universe, all space would be a battleground of contending forces, strewn with the wrecks of flaming suns and burning worlds—the creatures of chance, emissaries of self-destruction in a purposeless creation! There would be no time for the evolution of life in worlds thus accidentally and purposelessly created. All within nature's boundaries would be fire, ashes and vapor. There would be no time for the evolution of mind-force, or for the growth of human organisms, to beget from stomach and digestion the intelligence evolved in the divine tragedy of Hamlet, but all the universe would be a burning wreck so stupendous in its ruins that we pause in awe and with bated breath at its contemplation. Such would be the result of the theory of Ingersoll, of an intelligence only found in the potentialities of matter, with no purpose but accident, no design or designer, a creation without a creator, a universe without a God.

Even the great Ingersoll cannot rail the seal of intelligence from off the bond of creative power. In all the vast domain of nature there is not and never has been the movement of a single atom of matter, but the force that moved it was governed by an intelligence that directed its motion. The difference between purposeless force, and force that moves for a purpose, is evident to the dullest comprehension. I take a pencil in my hand and move it back and forth aimlessly and perhaps unconsciously; force is there manifested, but not intelligence—only the blind impulse of unconscious cerebration. But I drop the point on paper and write an intelligent sentence. Here is a manifestation of mind as distinct from force as force is from matter. Every book in our libraries is evidence of this intellectual energy, separate and distinct from the physical forces of our organisms. All the various engines of power ever used by man are the result of mind directing the hand of the artisans that constructed them. The chiseled columns and sculptured forms amid the ruins of the Orient are conclusive evidence of the degrees of intelligence of the long-gotten people who erected them. The frescoes on the lately-exhumed walls of Pompeii, as well as all the devices of modern times, existed in mind or intelligence before they were developed in matter. In the realm of intelligence, all of man's constructions were first conceived, to be afterward born of force and matter. The evidence of an all-pervading intelligence is as clear and conclusive as the existence of the material worlds.

In all the investigations of science no two atoms of matter ever coalesced or were joined together, but there was a manifest purpose in such union, and it is not more difficult to conceive of the eternity of mind than of matter. Oftentimes we must reason from the known to the unknown; and as everything we see in the material world evinces a purpose or a design, there must have been a designer that governs all. Mind is apparently the universal sovereign; force and matter the servitors. While it is

true, as Ingersoll asserts, that there can be no supernatural or phenomena not caused by fixed laws—yet are nature's immutable laws so under the control of an Infinite Mind that the force of one may be used to obstruct or change the operation of another in the accomplishment of his all-wise purposes. Man does this in human devices, and why may not a Sovereign Creator in the formation and control of a universe.

For centuries a waterfall in the solitude of a primeval forest has poured its flood of unceasing water over a rocky barrier into an abyss beneath. For centuries unfettered by naught save natural barriers it has spread its rainbow painted mist over valley and hillside. The laws of evaporation and condensation have supplied its perpetual fountain, while gravity has moved its current towards the ocean. But anon a human designer witnesses the effect of its falling water. Soon this unceasing flow is obstructed by wheels and devices of human ingenuity. A few weeks pass and the furnace blazes on the banks of the stream, the anvil rings, the forge hammers, guided by human thought, moulds the metal of the hillside into engines of strength and forms of beauty. No supernatural effect has been produced; only the mind of man has curbed the natural law of gravity and made it subservient to his will. If man can do this, why may not the Infinite Mind of the universe so curb and control natural laws as to further the advancement of the mental and physical condition of mankind in accordance with a design that must have existed before man was made? The expansive force of heated vapor existed long before the Geni steam was "bound to the rushing keel, or chained to the iron car." But intelligence by interposing the effect of one natural law to another has, in perfect accord with the order of nature, unweaved the pathless ocean with the tireless steamers of commerce, those great shuttles of human intelligence that today are weaving the fabric of human intercourse in the loom of the destiny of mankind; and not content with this, the same intelligence has laid the iron pathway of travel across continents, and by opposing the force of some of the immutable laws of nature to others has almost annihilated time and space, until in man's intercourse with man all the nations of the earth are one commercial brotherhood.

Surely, if man can do so much by an intelligent manipulation of the forces of nature, a Creator can do more. If man by intelligently controlling nature's immutable laws can construct a clock or a



INGERSOLL DWELLING ON THE HOLY TRINITY OF SCIENCE—REASON, OBSERVATION AND EXPERIENCE.

furnace and forge—can build a steamship or a railroad, might not Infinite Intelligence do more in furtherance of an infinite design through which man was evolved from primordial life? Surely, all nature's laws are as much under the control of the intelligence of the source of life and power as those discovered by science and mechanics are subservient to the intelligence of man; and why they cannot be moulded or controlled by a Creator for the advancement of his creatures, is a question that even the logic of an Ingersoll has failed to answer. Why they are not exercised wholly for the apparent good of mankind, may be a mystery to us, yet the unanswered question, "Why a fact is so," never yet disproved the existence of a phenomenon. Disease and death come from natural law. The why and wherefore may be as yet an unsolved problem to us, but it does not prove the absence of general design, some of whose intricacies are yet hidden in the obscurity of our ignorance. With our limited knowledge of cause and effect,

"Who dare arraign the whole stupendous plan, Because some little parts incongruous seem."

Ingersoll recognizes what he calls the "Holy Trinity of Science"—Reason, Observation and Experience. This would be a godhead as versatile in attributes as the myth worshipped by the votaries of the creeds of orthodoxy, depending entirely on the capabilities of the reasoning faculties, capacity and means of observation, while experience is as varied as the mutations of time, place and events. The seasons of the different zones of the earth, the moving tides of the ocean, the viewless and ever-changing winds, are all more stable than would be this visionary idol of agnosticism. But make the "trinity of our reference," Matter, Force and Intelli-

gence," and the evidence thereof is within the reach of all. The humblest human being of earth has seen, weighed and handled matter. Every human being has alike felt the presence and effect of force, while the dullest intellects are alike familiar with the evidence of intelligence. Here, then, is a holy trinity, "Matter, Force and Intelligence," the personality, power and mind of an Infinite God, or as Pope has well expressed it, where

"All are but parts of one stupendous whole Whose body nature is and God the soul."

On page 39 Ingersoll says: "Reason, observation and experience, the holy trinity of science, have taught us that happiness is the only good; that the time to be happy is now, and the way to be happy is to make others so. This is enough for us. In this belief we are content to live and die."

This is a most pernicious doctrine, and it is a pity that the progress of civilization should be enlightened. The true philanthropist, his aims and acts for the good of mankind lives and acts for the future as well as now. He erects noble institutions of learning and benevolence, that future generations may reap where he has sown, and may gather where he has strewn. So the provident husbandman plows and scatters the seed that he may reap a future harvest; so the scientist investigates that future generations may be enlightened by his researches to commerce constructs ingenious devices for international communication, and the humblest citizen prepares for the future wants of those depending upon him for support. The time for happiness is not now alone, but in the future also. With the unreflecting beast of the field and pen, the doctrine of Ingersoll might be true, but not with mankind. The noblest men of earth—the martyrs of liberty of thought and action—those who broke the fetters of millions of slaves, and helped to emancipate the world from the cruelty of creeds, have suffered and died on the battlefield and at the stake—not because now was the only time to be happy, but in the future. They lived and suffered in the now, that the coming world and their fellowmen might be happy through their lives and martyrdom. And besides, what can more enhance the present happiness of thinking minds than proof of a future existence? What more increase the misery of our race than a belief in the annihilation of the human soul.

The truly great Ingersoll is a modern iconoclast. Like Leo III, of the eighth century, who destroyed the sacred images of the people, he leaves naught remaining but ruined hopes, shattered faith and wrecks of the noblest aspirations of the human soul. With the iron mace of his logic he has broken the idols of church and creeds, and on their vacant pedestals set up one of his own more horrible than any ever formed or painted by the creeds of the past, the superstition of mythology. For, however darkened by ignorance of nature's laws has been the belief of mankind in a future world and its conditions, yet it was better, far better, than a belief in dread, unconscious annihilation.

The logic of Ingersoll has disproved the existence of a hell of endless torment, but he has replaced it with a tarte-tartareous darkness equally as cruel and unjust to human aspirations and affections. He has destroyed all the revered images of the past and erected a monster of his own imagination for men to worship in their place. Behold it delineated by an unskilful hand. There on the banks of the Stygian river it stands, surrounded by the gloom of death and the silence of the grave. Its shadowy form is draped in the darkness of midnight. No star of hope shines above it; no ray of light penetrates the dark canopy that envelops it! There is no consciousness of life represented in its viewless forms; no memory of the past; no loves and friendships, which alone make life a beautiful thing; no ties of parent and children; no anticipations of the future; no recollections of our earthly homes or of those who once lived and loved us and were by us beloved; no whispered words of life and its endearments come from its voiceless, formless lips. There it stands, a shapeless image, representing nothing of an earth that is past or of a heaven that is to come; a monstrous vagary of the imagination, more horrible in its men and loathsome in its conception than was ever wrought by the pury superstition from the facts or fables of the past. This monstrous annihilation does Ingersoll place on the pedestal of his creed and smilingly invites all mankind to fall down and worship it. And in its contemplation he tells them now is the only time to be happy, "for there is no future." But I cannot believe that Ingersoll really credits this hopeless view of life and death, but rather that it is the bravado of a brave warrior who in the heat of battle defiantly presents his shield and spear against the puny adversaries that surround him, and I turn with pleasure from the defiant champion in credal conflict, to the loving, kind-hearted brother as he stood by the coffin of his deceased brother. Then and there amid his grief the silent eloquence of the lips of the dead appealed to the inner man, to his mental convictions and instinctive consciousness, and he no longer played the bravado with death, by asserting the potentialities of matter and the annihilation of mind. And as he looked upon the marble-like form that once held the soul of his dead brother, amid the sombre clouds of his



seen over the building, which I had come to write up for our paper; then I passed on, preceded by my copper-hued guide, Sam. Everything was well arranged and comfortable,

the place), I saw my ideal for the first time. She was petite and dainty, and her fine, dark eyes and rippling, golden-brown hair made her beauty quite irresistible, at least, so it proved.

They're cut too wide, and outward toss,
They'd look better narrow, cut straight across.
Well, we must be going our crowns to win,
So open, St Peter, and we'll pass in!"

This belief is certainly in accordance with

whatever you do without a thought or fear. If fame comes at all it will come because it is deserved, not because it is sought after.

Longfellow.

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—

THOMAS PAINE.
Was He Junius?
By Wm. Henry Burr. Price 15 cents.

REPUBLISHED BY REQUEST.

And say, I feel, my sight is dimmed,
But I don't like the way your whiskers is
trimmed.
They're cut too wide, and outward toss,
They'd look better narrow, cut straight across.
Well, we must be going our crowns to win;
So open, St Peter, and we'll pass in!"



The Roman Octopus and Offices.

very improbable, if not impossible, that the people at large are trying specially to aid this movement; therefore, the burden of evidence goes to prove that the Catholic Church wants the United States.

Remorse is a man's dread prerogative. Remorse, if we exclude the notion of responsibility, is an enigma in human nature never to be explained.—Isaac Taylor.

The talent of success is nothing more than doing what you can do well, and doing it.

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THOMAS PAINET

Was He Junior?

By Wm. Henry Burr. Price 15 cents.

Mrs. P. J. Barrington, of Clinton, Ia., writes: "The spiritualistic meetings started by Mrs. Annie Wagner of Chicago, in this city four weeks ago, continue to increase in interest and in numbers. The seating capacity of the hall has already been doubled, and the present indications are that more seats will have to be added to accommodate the fine class of people who are coming to investigate this new gospel. Dr. Barrington and wife are lecturing for them, and Mrs. Wagner's tests continue to grow in excellence. The PROGRESSIVE THINKER is eagerly accepted among them, and subscriptions are coming in, as accompanying list will show."

James P. Walker writes: "I never sold my work as a healer for money. I treated disease of various kinds, and medicine would be drawn from the air and left in my hands, and it would cure carbuncles, etc."

E. N. Pickering, president of the M. S. A., writes: "It is with great pleasure that we have to report spiritual matters and the cause gaining in this city, Marshalltown, Ia. We have been listening to the able and eloquent discourse of Brother Will C. Hodge, of Chicago, during the months of December and January, which have been the means of awakening considerable interest in the truths his control has unfolded. The many friends of Brother Hodge will be greatly pleased to learn that he has come out as a full-fledged inspirational speaker, entirely without notes or preparation, and often from subjects given spontaneously by his audience. He also most instructively answers questions propounded by the audience upon any spiritual subject of general interest. We had several evidences of his improving unfoldment in public clairvoyance, with the best results. Our people were very reluctant to part with our brother, and only a previous engagement at Rochester, Ind., prevented our extending his stay among us."

Our people wishing to most tangibly express their esteem for the spiritualistic brother Hodge, presented him with a written testimonial and a silver certificate, wishing him every success wherever he may travel in the path of duty. Some of our people would very much like to have him stay with us at least a year, and we think they are right. Come again, Brother Hodge, any time. The latch-string always hangs out for you. An era of peace and increasing harmony permeates the atmosphere of our city, and all we want now to complete our happiness is spiritualistic enlightenment, good, capable, reliable state-writer and test medium, and anyone wishing to make an engagement may write for particulars or come at once. Fakirs and impostors will meet with a very warm reception."

A. B. Dawson writes from Jacksonville, Fla.: "We have a small organization and society for psychical research. There is a great demand for good mediums of all phases, particularly materialization. Mr. Moore, a fine medium for etherization and independent voices, is with us, and too much cannot be said of his abilities and talent. His controls are of the highest order. He sits outside of the cabinet and any test is given to satisfy the skeptic. We are sorry he will not remain. O. L. Concannon does well in his phase of materialization, which is very satisfactory to his patrons as well as wonderful to the eye and thought of the skeptic. Mr. Concannon astonished the audience last Sunday with his remarkable tests, giving names, circumstances, etc., which were perfectly astounding. Dr. Juliet St. Lawrence has been lecturing for us for five Sundays. The hall has been well attended. This lady has an individuality that few possess. Her lectures were all so beautifully delivered it would be difficult to compare one with the other. It would be like gathering pearls upon the seashore."

W. H. Breeze writes from Oregon: "The cause of Spiritualism in this far-away land of the setting sun has received a fresh impetus through the convincing tests of Mr. and Mrs. H. Pettibone. All their seances are conducted under strict test conditions. A committee of skeptics appointed by the audience will examine cabinet, slate and paper and report findings to the audience. The mediums take their seat in front of the cabinet, the lights shining brightly. In a few minutes hands materialize at the aperture. They will bring flowers from the cabinet, draw pictures, write messages in full light on slate and paper, containing love and comfort to those present. As a medium for independent slate-writing Mr. Pettibone is a grand success. I have two slates which came under strict test conditions. Each contains five to seven or eight different colors. One of the slates contains a picture in green bronze of a friend lost in the mountains a few years ago and a message that he is happy in Spirit-life. The picture is readily recognized by all who knew him in earth-life."

Sunday evening, February 18, the First Society of Spiritualists' Religious Congress will hold its third meeting. Rev. Joseph Adams, ex-Christian Scientist, will read a paper, followed by Dr. J. C. DeWolf. The Harmony Club, under the auspices of the society, will give their first ball of the season. Wednesday evening, February 25, it is designed to make this an occasion of merrymaking for the members of the Temple of the Nagi. Turn out, Mystics, in full force. Last Sunday Dr. Thomas, the great divine, entertained the Congress.

Will C. Hodge writes as follows from Anderson, Ind.: "I commenced labors here yesterday and had fine audiences both morning and evening. There is manifestly an increasing interest in the subject of Spiritualism, and many new faces were noticeable that were not seen one year ago. The work of Moses Hill is spoken of in the highest commendation, and the same is true of Miss Carrie M. Smith, Frankfort, Ind., the speaker who preceded me. It is a pleasure to speak in a neatly-furnished hall that is not permeated with conflicting magnetisms, and we wish especially to note the fact that Mayor Bitters knows how to conduct a meeting."

J. Edward Bartlett, of Brooklyn, N. Y., recently attended a seance by Mrs. Cadwell, at which the control requested him to sing a piece such as is sung in Catholic churches. Voices could be heard in the cabinet, singing with him. There appeared a beautiful spirit of a young lady who some years ago passed away in a convent in Boston. She gave him her name, and wanted to be remembered by him to her brother, whose name she gave. No one present but himself knew of her or her brother.

F. H. Barnard, of Jacksonville, Fla., writes that they are having a spiritual wave at that place. More people come out than can be seated. Hugh R. Moore, Mr. and Mrs. Concannon and Dr. J. H. Severance are stirring up the people, and good results must follow.

"The PROGRESSIVE THINKER will be sent to foreign countries at the rate of \$1.50 per year."

The Massachusetts center, Morse, who wants to make religion a playing for blasphemy by proposing an amendment to the constitution of the United States recognizing God and the Savior, must think Deity in need of recognition. Morse will probably move next a vindication of Moses in the scriptures.

Hon. L. V. Moulton, of Grand Rapids, Mich., has the following engagements, at present, to lecture for spiritual societies: Bay City, Mich., Feb. 18; Flint, 25th; Lansing, the 4th and 11th; Breedsville, the 18th; Ionia, the 25th. He also lectures for the Farmers' Alliance at Moreland, Muskegon Co., Feb. 15; Hasett Park, Ang. 10; Vicksburg, Ang. 25 and 26. Mr. Moulton writes: "I am hoping to get our forces organized in this State, so that we may be able to do more good work in the near future."

Mrs. S. L. Russell writes that Waverly, N. Y., has had quite an interest in Spiritualism awakened this winter, through the ministrations of Mrs. Lyman and Mrs. Walter. She says: "We are holding semi-monthly societies, which are largely attended, and seem to be productive of great good. We need a good test or state-writing medium, and hope this will meet the eye of some one who is willing to take the work and stop off with us for a time. We will guarantee a warm welcome and good home while here, and a share of the 'needful.' Inquire for some of the Spiritualists when getting off the trains, as we are well known."

B. F. Schmid writes: "The Indianapolis Association of Spiritualists, while making no great display, are doing good, earnest and efficient work in lecturing before the public in an interesting and attractive manner the philosophy of Spiritualism. January and February we have had with us Helen Stuart-Richings, one of nature's noblemen, of which there are none more efficient nor talented. She has taught us many valuable lessons, and the subjects selected, such as 'Mesmerism and its Relation to Spiritualism,' 'How Science Tries to Explain the Phenomena of Spiritualism,' 'The Attitude of Theosophy Toward Spiritualism,' 'Haunted Houses,' 'Psychometry,' etc., etc., have all been highly interesting and instructive. On Thursday evening, Feb. 1, an entertainment arranged for the benefit of the association was most positively a complete success. The recitations and imitations of Mrs. Richings on that evening were in the nature of a series of pleasing surprises, highly appreciated by the audience. Her bearing, her heartiness and her ability in her recitations, her interest in the entertainment. During March and April we shall have with us Mrs. Adah Sheehan and Mrs. G. W. Kates respectively, both of whom are well liked by the Indianapolis Spiritualists."

Mrs. M. writes: "The First Society of the South Side Spiritualists still continues to hold meetings at the same place, 77 31st street, Auditorium Hall, where good speakers and test mediums instruct and convince the many investigators in this new science. The well-known Mrs. Colby-Luther has been and is now giving a series of lectures on the questions of the day to large and appreciative audiences. Her delivery telling how at old seances, under the control of Thomas Paine and other friends of freedom and liberty. It is the intention of this society to be progressive and to have a succession of good speakers; in fact, to be up to the demands of the times."

Frank T. Ripley will be at Grand Rapids, Mich., for March, and for April at Chicago, Ill. He would like to lecture on week nights within 100 miles of Grand Rapids or Chicago, during those months.

G. W. Eichelberger writes: "The Spiritualist Society of the South Side, this city, located at No. 77 31st street, Auditorium hall, has under a six week's engagement that grand and intensely loyal exponent of the spiritual philosophy, Mrs. A. H. Luther, who has held her audiences spellbound by the knowledge at old seances which her guides have given expression to the grand truths of Spiritualism and immortality. Words can but feebly give expression to the enthusiasm she has created. Crowded audiences have from the first to the last filled the hall to repletion, during her entire engagement. We have under engagement and to follow for a season of a month each, the following noted and well-known speakers and platform test mediums: Mrs. Adah Sheehan will occupy the rostrum for the last two Sundays in this month, commencing Tuesday next; for month of March Prof. Lockwood will be our speaker; following him, for month of April, Frank T. Ripley, the noted platform test medium; and during the four Sundays of May, that gifted platform test medium, Mrs. Ada Poye, who is without a peer in her phases of mediumship. Other able speakers and mediums will follow in their turn. Speakers and mediums desiring answers to which will please address G. W. Eichelberger, 312 82d street, Chicago, Ill."

Anna L. Robinson writes that all is prosperous with the society at Port Huron, Mich.; there is large attendance and great interest taken in the good work. In spite of a great revival being held, their hall is crowded to the doors.

Anna L. Robinson's camp engagements are: Hasett Park, Mich., from July 30 to August 5; Maple Dell, Mantua, O., from August 6 to 14th inclusive. The rest of camp season open for engagements. Address Port Huron, Mich.

Dr. W. T. Parker, clairvoyant, has taken an office at Hotel Peerless, 324 W. Madison street.

The Progressive Spiritual Society has in operation a Progressive Lyceum, which meets at the new Masonic Temple, No. 20 Forest avenue, this city, at 10:30 P. M. every Sunday, followed by discussions on religious and scientific themes at 3 P. M., and speaking by the pastor, Mrs. Nickerson at 7:30. The officers: the Lyceum are: Dr. Wm. Yates, conductor; Mrs. Laura Page, guardian; I. D. Guest, secretary; Miss Gertrude Page, musical director. At Mrs. Nickerson's meeting, Sunday evening, the new hall was full in every nook and corner, some even standing.

PUBLIC HEALTH.

An Important Movement.

To Be Made All Along the Line.

Skirmishers Are Out and the Battle Begun for Human Rights.

Keep Your Nerves Steady for the Fray.

And in the meantime, subscribe for THE PROGRESSIVE THINKER.

TO THE EDITOR:—In behalf of the Joint Committee presenting the Brooklyn Public Health Society, the New York Public Health and Constitutional Liberty League, and the National Constitutional Liberty League, of Boston, I enclose self-explanatory proofs prepared for such papers as are known to be in sympathy with the spirit and purpose of these three organizations. The Joint Committee has drafted and will see that bills are introduced in the New York Legislature at once, covering the three points enumerated in the appended call. Among the most active members of the three societies are subscribers and staunch supporters of THE PROGRESSIVE THINKER. Knowing the extensive circulation and influence of THE PROGRESSIVE THINKER throughout New York State, and believing the publication of the article in THE PROGRESSIVE THINKER will very materially aid the cause espoused by these three societies, the Joint Committee hope you will give it space at an early date.

THE JOINT COMMITTEE.

EXTRACTS FROM AN ADDRESS DELIVERED BEFORE THE BROOKLYN PUBLIC HEALTH SOCIETY BY J. WINFIELD SCOTT, SECRETARY OF THE NATIONAL CONSTITUTIONAL LIBERTY LEAGUE OF BOSTON.

Private and public health are one and inseparable. A lively interest in the common health is a duty even more sacred and imperative than an active interest in the commonwealth, for all that a man has to give for health. The duties of a public health society seem naturally divided into two departments: First, protective; second, promotive. We will first touch upon two plans for protection. Cures of either conditions or diseases can only be effected by removing causes.

Poisons are a prolific source of avoidable disease and death. The most distinguished doctors of all schools and countries have expressed themselves emphatically and unanimously in favor of the opinion that even when conscientiously prescribed with the utmost care, and by the most learned and discreet physicians, poisons are dangerous in administration and disastrous in results. Unfortunately, physicians are not always learned or discreet, which lamentable fact partially accounts for the unnatural, excessive death-rate. Perhaps we cannot and ought not to prohibit poisonously, but as prescriptions are not always conscientiously, carefully, or wisely written, this, at best, hazardous practice could and should be surrounded by greater safeguards than now obtain.

Even when sober and in full control of their faculties, physicians frequently hastily scribble illegible Latin, liable to misinterpretations and consequent fatal results. As all ordinary prescriptions may be intelligibly written in English, there is no legitimate reason for resorting to Latin, except in very rare instances. In short, secret medication is void of principle, and demoralizing in practice. It enables and encourages physicians to sell worthless secrets at fabulous prices, and druggists to retail sugar and salt at five dollars a pound. Even common Croton water, when colored and Latinized, costs five dollars per gallon. The use of the placebo (humbug) is another common method of deceiving and defrauding patients subject to hysteria, hypochondria, or imaginary ills. The word doctor means teacher, and the duty of a genuine doctor is to teach the truth, and the truth will make them free. They should tell such patients they need no medicine, instead of imposing bread pills and colored water upon them at regulation prices.

Another source of great danger, and frequent cause of untimely deaths, is the want of proper labels and definite directions for poisons. The fatal mistakes of physicians, druggists and laymen, directly or indirectly, to the lack of labels, to indefinite or misconstrued instructions, are of daily occurrence. This unnecessary loss of life would surely be lessened if medicines dispensed by doctors, druggists and others, containing poisonous ingredients were legally required to be legibly labeled by them: "Caution; take only as directed."

But how to promote public health is even more important. If orthodox religion and medicine were all-sufficient, there would be no other remedy. If healthily demand for the lucky, when allopathy was the "original and only" school, its practitioners could have cured their patients with their heroic doses, potions and ponderous pills of materiality, everybody would have been healthy and happy, without a desire for any other system. But they did not, and do not, to this day. Their failures made Homoeopathy, with its petite pills of potential immateriality, not only possible, but necessary. Both of these extremes—similar, both, but like neither—is the legitimate child, Eclecticism, a rational system, selecting remedies from both. Even this trine has been weighed and found wanting, and water, pure water, gave birth to Hydro-pathy. Yet all these are unsatisfactory, insufficient.

There is, then, unquestionable demand for something else, and, as according to eternal law, supply is always equal to demand, that something is at hand. Scattered here and there, throughout the cities of your State, are numerous noble-minded men and women of exalted character, and more than average intelligence, who, knowing little about the so-called science of medicine, are nevertheless busily engaged in treating and healing those who have been the rounds of the doctors. But these pioneers in progressive practice are persecuted, ostracized and outlawed, as were the Homeopaths and Eclectics, when they first began to bless humanity with their innovations.

Their methods are all new—some novel and many radical—hence no one will employ them except as the very last resort, as a drowning man frantically grasps a straw.

Naturally they get only the abandoned

cases; those who have employed and exhausted scientific skill, and who, like the woman in the Scriptures, "suffered many things of many physicians, spent all she had, and was nothing bettered, but rather grew worse."

Despite their beneficent labor and exemplary life, the medical laws of New York proscribes their practice and prescribes severe penalties—fine or imprisonment, or both, for every such person—and authorizes their rivals, the county medical societies, to prosecute them for the fine, and to collect costs besides.

We submit that this is a stupendous mistake, involving most sacred rights, and entailing the most serious consequences. Such laws violate the rights of the individual, prevent private judgment and volition, prohibit individual choice, abrogate the inherent right of private contract, and jeopardize private and public health by checking the chief source of scientific progress in the healing art, to-wit: empirical invention, improvement and innovation.

Prof. Charles W. Emerson, M. D., the well-known president of the Emerson College of Medecine, Boston, says: "The progress in therapeutics has and still continues to come from the unlearned. Common people give us our improvements; and the school men spend their time in giving us Greek and Latin names to these improvements."

In every other department of human endeavor, inventions, improvements and discoveries are patented, protected and promoted by the State. Why not pursue the same wise policy respecting improving methods of healing? Surely nothing more vitally concerns every human being than improvements in the healing art; nor can the State better promote public health than by extending to these innovators a cordial hand of welcome and the strong arm of its protecting and fostering care.

Thirty-five years ago that grand old liberty-loving and liberty-leading Commonwealth of Massachusetts wisely began the promotion of the common health, by repealing medical laws, and opening wide her welcome doors to every one who could discover or devise a method of relieving human suffering, with the happiest results in the prolongation of life and the reduction of the death-rate one-half.

To secure to the citizens of this State the blessings of medical liberty enjoyed by Massachusetts, it is only necessary to enact a law restoring to every citizen the right to freely consider, compare, select, and use the medical system of his own choice, without rendering the person thus employed liable to prosecution, except for malpractice.

The actually marvelous achievements of these innovators impose strong claims upon our conscience and gratitude. These unpopular and heroic reformers, who, despite ostracism and persecution, have bravely faced unfair and severe criticism, and successfully demonstrated the practical therapeutic value of their inestimable discoveries, have placed the public under obligations that can be only fairly and fittingly discharged by public acknowledgment and endorsement. Their fidelity to convictions, persevering persistence and phenomenal success against great odds, alike challenge our respect and admiration. Who, then, will withhold from them recognition and rights which the higher instincts of humanity declare are inalienably theirs?

Following the reading of the above paper the appended public appeal was authorized:

A call to action in behalf of public health and Constitutional Liberty, Office of the Joint Committee, Room 18, 331 Madison Avenue, New York City.

Whereas, It is self-evident that constitutional liberty and scientific progress in the healing art will be promoted and public health conserved by immediate legislation requiring:

First: Physicians to write prescriptions legibly and, when possible, in English (and Latin if they choose).

Second: The medicines dispensed by the physicians and others containing poisonous ingredients shall be by them legibly labeled: "Caution; take only as directed."

Third: Restoring to every citizen the right to freely contract for the services of whomever he considers competent to heal his or her family, without rendering the person thus employed liable to prosecution, except for malpractice.

Therefore: We urge all periodicals and persons in sympathy with the spirit and purpose of the legislation above outlined to exert their influence in creating and moulding favorable public sentiment.

We also respectfully invite all who believe that the higher instincts, nobler impulses and deeper intelligence of humanity will thus be served to send us the addresses of persons willing to receive and distribute literature or circulate petitions.

We also likewise solicit verifiable facts, experiences and other data touching upon these topics and tending to strengthen the cause of public health and constitutional liberty before the legislature and general public.

To Retire.

The sensational Rev. Talmage has announced his determination to close his connection with the Tabernacle Church, Brooklyn, early in the spring. Whatever the motive, if the press reports are closed with his Tabernacle preaching, a large class of country readers will be greatly rejoiced. Every discourse has gone the rounds of the Associated Press dispatches, and has been of such a sensational character as to be a general object of mirth. The thoughtful need facts, not balderdash and rant.

Expiring Subscriptions.

Subscribers can easily tell when their subscriptions will expire, by noting the number printed just over the right-hand column on the first page of the paper, and comparing it with the number on the address-tag of their paper. The number on the paper is changed every week consecutively. The number this week is 221; next week it will be 222; next week 223, and so on. Your subscription will expire with the number indicated on your paper. Thus, John S. Jones, if he notices that his number on the paper corresponds to the number on his tag. Thus, if the tag on your paper is 230, and the present number of the paper being 221, then your subscription expires. Keep watch of the tag.

COL. R. G. INGERSOLL.

Continued from First Page.

agnosticism, the bright star of hope beamed forth and illumined the dark pall before him with its radiant beams, and in undying words of pathos, love and memory, "he spoke as never man spoke before." Then and there the truly noble soul of the man, unfettered by the ardor of battle or the heat of a conflict, forced upon him by the knight errantry of orthodoxy, uttered the silent convictions of his heart, and he said:

"Life is a narrow veil between two eternities. We strive to look beyond the two heights. We cry aloud, and the only answer is our wailing cry. From the voiceless lips of the unrepenting 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 the return of health, whispered with his lowliest whisper, 'I am better now.' Let us believe, in spite of doubts and dogmas, and tears and fears, that these dear words are true."

Yes, yes, let us so believe, and in that belief ignore the false logic that would prove, if it could, that there is no life beyond the grave.

As again we quote with pleasure from the concluding paragraphs of his lecture on "The Gods," the following cheering and hopeful words:

"While utterly discarding all creeds and denying the truth of all religions, there is neither in my heart nor upon my lips a sneer for the hopeful, loving and tender souls who believe that from all this discord will result a perfect harmony; that every evil will in some mysterious way become a good, and that above and over all there is a being who in some way will reclaim and glorify every one of the children of men; but for those who heartlessly try to prove that salvation is almost impossible; that damnation is almost certain; that the highway of the universe leads to hell; who fill life with fear and death with horror; who curse the cradle and mock the tomb, it is impossible to entertain other than feelings of pity, contempt and scorn."

We are not endeavoring to chain the future, but to free the present. We are not forging fetters for our children, but we are breaking those our fathers made for us. We are the advocates of inquiry, of investigation and thought. This of itself is an admission that we are not perfectly satisfied with all our conclusions. Philosophy has not the egotism of faith. While superstition builds walls and creates obstructions, science opens all the highways of thought. We do not pretend to have chummed up everything and to have solved all difficulties, but we do believe that it is better to love men than to fear gods; that it is grander and nobler to think and investigate for ourselves than to repeat a creed."

VERITAS VINCI.

I have frequently heard it remarked by our friends that "Ingersoll was a Spiritualist at heart and they wished he would openly avow it, for he would be a power for good in the land." I do not so desire. If he was an avowed Spiritualist, "Sampson would be shorn of his locks," and pen and pulpit would ignore him, as they now do our facts and evidences, while cowards in gown and surplice would hide themselves behind the walls of public opinion and disdain the gage of battle he has so fearlessly thrown down to them. But as he is now the champion of free thought and investigation, he is inevitable to any and all opponents that may dare to appear against him. And I believe that the forces of the Spirit-world have ordained him to perform the work he is doing so well—not an instance of special providence, but that the Infinite Mind has directed the opposing force of his great intellect against the current of superstition and creedal error for the emancipation of mankind; just as human design has interposed the water-wheel to the current of a river, and made nature's immutable laws—whose force was being wasted in the wilderness—drive the printing press and the engines of modern civilization. This would not be an instance of special providence, but only laws operating upon other laws, in pursuance of an Infinite design, at the command of the Infinite Spirit of the universe.

Robert G. Ingersoll is truly a great man. His is one of the names that will never die. Future generations will erect monuments to his memory, not alone of perishable bronze or marble. These by the abrasions of time and seasons would waste away to elementary dust. No potentialities of matter can preserve them; but the thoughts he has uttered, that they commemorate, will live forever. Embalmed by the magic power of the printing press, in the caravans of the future they will become the household words of an emancipated people.

History is the only enduring monument of the lives and opinions of the great and good, and on its pages Ingersoll will live forever. He needs no imposing work of the sculptor's art to commemorate his life and acts. A simple memorial stone inscribed with the lines written by Robert Burns to his father's memory, and with his most fitting and truthful epitaph:

"Here lie the loving husband's dear remains, The tender father, and the generous friend, The pitying heart that felt for human woe; The dauntless heart that fear'd no human pride: The friend of man, to vice alone a foe: For e'en his fallings led to virtue's side."

CONCLUSION.

And now, in conclusion, with what pleasure do we turn from the gloom of agnosticism and horror of annihilation to the cheering faith of Spiritualism and its beautiful philosophy. With what confidence do we witness its varied and convincing phenomena. Its demonstrations of Spiritualism prove that we are born for a higher destiny than that of earth, that there is a world in the unseen future where the soul shall live forever; where the affections and aspirations planted in this life, by the very laws of our being, shall have an eternity for their fruition; where, unfettered by the pains and passions of earth, countless ages will be but the morning of our existence, and where the evening shall never come.

Spiritualism teaches that all nature proclaims the overwhelming presence of an Infinite Mind, the control of an infinite power, and the existence of an Infinite God. It asserts the truth sung in the old familiar hymn of Joseph Addison as demonstrated fact.

As true and familiar as it may be to

all; yet there is a volume of logic in its rhythmic cadence, as unanswerable as the dogmatic assertions of Ingersoll.

THE HEAVENS DECLARE THE GLORY OF GOD.

The spacious firmament on high With all the blue ethereal sky, And spangled heavens, a shining frame, Their great Original proclaim. The unwarped sun, from day to day, Does his Creator's power display, And publishes in every land The work of an almighty hand.

Soon as the evening shades prevail, The moon takes up the wondrous tale, And nightly to the listening air, Repeats the story of her birth; While all the stars that round her burn, And all the planets in their turn, Confirm the tidings as they roll And spread the truth from pole to pole.

What though in solemn silence all Move round this dark terrestrial ball? What though no real voice be heard Amid their radiant orbits' blaze—In reason's ear their music falls, And a far-off glorious voice, Forever singing, as they shine, "The hand that made us is divine."

POINTED THOUGHTS.

Potent Thoughts, Impressive Thoughts!

Thoughts that Will Force Their Way to Your Understanding.

Rev. H. H. Pensing, for two years pastor of the M. E. Church at Belle Vernon, a place of 3,000 inhabitants, twenty-eight miles from McKeesport, Pa., has created a sensation. He is charged with taking improper liberties with the girls. The presiding elder demanded that the preacher vacate the parsonage, which he did and fled to pastures new. One of his offenses was so bad that the father of the girl threatened to shoot him.

A friend at my elbow suggests that when a Spiritualist falls, the good, good church people are very swift to censure; and they criticise our conduct on all occasions. The close relationship between the two worlds, however, is giving the orthodox churches a peck of trouble. This is seen in the attempts of legislative bodies to impose fines and penalties on those who insist that there is another and better world, and give the evidence of it.

Rev. T. S. Tyng, president of St. Paul's University, at Tokio, Japan, the capital of Dai Nippon, and the most Eastern university in the world, has been visiting in Cleveland, O. He has been fifteen years among the Japanese. He has been trying to get them to embrace the Christian religion. Mr. Tyng says: "It is a mistake to imagine that the Japanese of the lower classes are any more ignorant than people in the sporting station in this country. The Japanese have a very good system of common schools, and for higher education the students spend many years of study." The Japs have ignored the "Christian religion for many centuries and their 'ignorance' in that regard has been beneficial rather than otherwise. Perhaps Dr. Tyng has discovered this.

The Ohio penitentiary has always been a very religious institution. In fact, so much so, that a score of years ago the Catholic demand for the privilege of erecting an altar in the chapel, so that the ordinances of the Roman Catholic Church might be administered in all their purity. It was about that time that the warden refused to allow one of the inmates to receive a Spiritualist newspaper that had been sent to him from Chicago. The indorsement in writing said: "We do not allow such papers to be read in the prison." So they hired a chaplain to preach to the convicts, and all was well. A little over a year ago the chaplain (for they still must have one of those useless articles in the penitentiary) was Rev. J. A. Triffitt, of Medina, O. He was said to be a handsome, fascinating man, and it was not long before he fell, like Adam, before the smiles and wiles of a woman, and was discovered in a liaison with a convict's wife. It seems they forgot to "pull down the blinds." He was removed. Of course they could not get along without one of those indispensable articles, a chaplain. So Rev. W. A. Dudley, of Greencourt, Ohio, was the lucky man to pray for the convicts and send them from the gallows straight to heaven. It was not long until the warden, C. C. James, sent the chaplain a document which read: "You have been charged with gross irregularities and dishonest practices; you will therefore consider yourself suspended from further duty." It is said that here, also, there was a woman in the case, and of course all other things give place. At any rate, the young lady's parents requested the "fascinating chaplain" to cease paying attention to their daughter, the reason being assigned that "she is of a religious belief differing widely from that professed by the chaplain." His home is in Batavia, Clermont county, Ohio, where it is said he is well and favorably known. But, as a rule, church people, so-called, are not any too particular about the moral character of those who they pay to do their religious thinking for them. I gather these items from the Cincinnati Enquirer, so far as relates to the Ohio penitentiary.

Senator Kirchner, one of the solons of the Ohio legislature, has introduced a bill providing for the punishment of Spiritualist mediums. The Cleveland Plain Dealer, an influential Democratic newspaper, says: "Seriously, is not such legislation a waste of time, and a reproach to public intelligence? Its demonstration needs no statutory precept or protection." We are reminded, however, that it is only the fraudulent seances that are to be disturbed, and only the fraudulent mediums that are to be punished.

"They offer us their protection—yes, such protection as vultures give to lambs—covering and devouring them. They call on us to barter all the good we have inherited and proved for the desperate chance of something better which they promise. Be our plain answer this: The laws we reverence are our brave forefathers' legacy. The faith we follow teaches us to live in bonds of charity with all mankind, and die with assurance of a blessed immortality beyond the grave." C. H. MATTHEWS, New Philadelphia, Ohio.



HYPNOTISM;

Its Facts, Theories and Related Phenomena, with Explanatory Anecdotes, Descriptions and Reminiscences.

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In Modern Spiritualism.

SWEDENBORG.

Was He a Medium?

Swedenborg was the son of a preacher in Sweden; his character was that of honesty and sincerity, and he possessed great talents for learning, by which he profited, and devoted himself to the study of philosophy and natural history, but particularly to mineralogy, metallurgy, chemistry and geology. In order to perfect himself still more in the latter of these sciences, he undertook long journeys through Europe, and then returned to his native country, where he was admitted as a member of the Geological Board. To the surprise of everyone, this able, learned, and pious man fell into intercourse with spirits. He made so little a mystery of this, that frequently at the table, before a numerous company, and when engaged in the most rational and scientific conversation, he would say, that he had just before spoken on this or that point with the Apostle Paul, or with Luther, or with some one who had long been dead. It is easy to conceive that those present gaped, and stared at him with every mark of astonishment, and doubted whether he was in his right senses. However, he occasionally furnished proofs which were conclusive. It is true that these statements have been controverted, and the good man accused of deception, just as the best of mediums are accused at the present day, Swedenborg was no deceiver, but a pious and religious man. The three following proofs of his having intercourse with spirits are recorded.

1. The Queen of Sweden put him to the test by commissioning him to tell her what she had spoken on a certain remarkable occasion with her deceased brother, the Prince of Prussia, in Charlottenburg, if I mistake not. After some time Swedenborg announced himself, and stated to her what had passed. The queen was deeply struck with it, as may be easily supposed. This fact has been denied in the public papers; but a Swedish nobleman, who was, in other respects, no admirer of Swedenborg, assures us that the matter was most unquestionably true.

2. Swedenborg arrived at Gottenburg, from England, with a company of travelers. He there said he had learned from the angels that there was at that moment a fire in Stockholm, in such a street. Among those present were some who resided at Stockholm, and who felt uneasy at this intelligence; but he came to them soon afterward, and said that they need not be alarmed, for the fire was extinguished. The next day they learned that such had been the exact case. This is most certainly true.

3. A respectable widow was called upon to pay a considerable sum of money, which she was confident her deceased husband had already paid, but she could not find the receipt. In her distress she went to Swedenborg, and entreated him to ask her husband where the receipt was laid. Some days after, Swedenborg told her that the receipt was in a certain press, at the bottom, in a concealed drawer, where it was immediately found.

4. About the year 1770, there was a merchant in Elberfeld, whose business required him to take a journey to Amsterdam, where Swedenborg at that time resided. Having heard and read much of this strange individual, he formed the intention of visiting him, and becoming better acquainted with him. He therefore called upon him, and found a very venerable-looking, friendly old man, who received him politely, and requested him to be seated; on which the following conversation began:

MERCHANT. Having been called hither by business, I could not deny myself the honor, sir, of paying my respects to you. Your writings have caused me to regard you as a very remarkable man.

SWEDENBORG. May I ask where you are from?

M. I am from Elberfeld, in the grand-duchy of Berg. Your writings contain so much of what is beautiful and edifying, that they have made a deep impression upon me; but the source whence you derive them is so extraordinary, so strange and uncommon, that you will perhaps, not take it amiss of a sincere friend of truth, if he desires incontestable proofs that you really have intercourse with the invisible world.

S. It would be very unreasonable if I took it amiss; but I think I have given sufficient proofs, which cannot be contradicted.

M. Are they those that are so well known respecting the queen, the fire at Stockholm, and the receipt?

S. Yes, those are they, and they are true. M. And yet many objections are brought against them. Might I venture to propose that you give me a similar proof?

S. Why not? Most willingly.

M. I had formerly a friend who studied divinity at Dulsberg, where he fell into consumption, of which he died. I visited this friend a short time before his decease; we conversed together on an important topic. Could you learn from him the subject of our discourse?

S. We will see. What was the name of your friend?

The merchant told him his name.

S. How long do you remain here?

M. About eight or ten days.

S. Call upon me again in a few days. I will see if I can find your friend.

The merchant took his leave, and dispatched his business. Some days after he went again to Swedenborg, in anxious expectation. The old gentleman met him with a smile, and said: "I have spoken with your friend; the subject of your discourse was, 'the restitution of all things.'"

He then related to the merchant with the greatest precision, what he and what his deceased friend had maintained.

The merchant turned pale, for this proof was powerful and invincible. He inquired farther: "How fares it with my friend? Is he in a state of blessedness?" Swedenborg an-

swered, "No, he is not yet in heaven; he is still in hades, and torments himself continually with the idea of the restitution of all things." This answer caused the merchant the greatest astonishment. He ejaculated, "My God! what, in the other world?" Swedenborg replied: "Certainly; a man takes with him his favorite inclinations and opinions, and it is very difficult to be divested of them. We ought, therefore, to lay them aside here." The merchant took his leave of Swedenborg, perfectly convinced, and returned back to Elberfeld.

The foregoing is a somewhat condensed report of Swedenborg's remarkable mediumistic powers, as taken from the same book which contains Wesley's remarkable story of Elizabeth Hobson.

That Swedenborg was a genuine medium, no one who has witnessed the marvelous exhibitions of Edgar W. Emerson, Maggie Gauley Ada Poye, Jules Wallace, J. Frank Baxter, Frank G. Ripley, Mrs. Gillett, John Slater and scores of other mediums of the present day, can entertain the least shadow of doubt. H. V. SWERZENEN.

From the Land of Roses.

TO THE EDITOR:—While your Borean atmosphere is incident to the frosts and snows of winter, we are enjoying a beautiful and fascinating June climate.

This land of roses, is grand and beautiful to the sensitive psychic man! There is something about this old historical city that awakens many an entrancing strain of soul-music! Would you see the gay French capital, Paris, you find it here! The gay and festive, the dull and the brilliant soul, all are here!

Sunday, God's sacred Sabbath, is just as gay as any other day of the week. The stores, saloons, and places of business, except the larger wholesale and retail houses, are all open, on this Christian day (?) of observation and worship.

The courts have some five thousand and five hundred cases of Sabbath-breaking, but they cannot succeed in convicting any, and so the "Sunday-law" is, as it should be everywhere—a "dead letter."

The cause of Spiritualism is receiving larger recognition, here and the "hard shells" of the orthodox are being cracked; for we observe that no shell, however hard and obdurate, can forever withstand the power of the sledge-hammer blows dealt by our phenomena and philosophy. When the spirit world opens its battery of science and logic, and hurls the well-filled bombs of reason and intuition, the walls of religious bigotry begin to tumble, and when the spirit spheres bring their "Gatling guns" of philosophy to bear upon the priest-ridden ranks of dogmatic theology, it melts away before this power, as snow-flakes in the noonday sun. The facts are, and they stand out in bold relief upon the pages of today, that dogmatic theology is on the run. It is going, going! Spiritualism is driving it into the sea—the great sea of human brotherhood!

Our labors here are beginning to show. We came into a strange land and among strangers. We have been received as friends. Most grandly and beautifully have we been met by those who never before saw any good in our sublime cause, and our watchword all along the line is forward. Through myself as the humble instrument, my noble guides have placed before the hearers food for thought and have left ideas with the people that have taken deep root! We have endeavored to probe, as much as possible, to the "Soul of Things," and upon this basis have built our Temple of Truth. Besides our lectures and mid-week evenings of answering questions, and giving psychometric readings, we have contributed several letters to the *Pioneer*, the South's representative newspaper. Thus, in the above, as well as in developing mediums and giving sittings, have we endeavored to hold the mirror up to nature.

We have recently been greeted by Brother F. Corden White and his most estimable lady, of the "City by the Lake," and Brother Donovan, the celebrated independent slate-writer, trumpet and physical medium, and Dr. Fiqueras, of Nashville, Tenn.

Brother White is a first-class test medium, and has come South, like ourselves, for his health. As most people are drawn by tests, it follows that a No. 1 test medium, other things being equal, will draw good houses.

We have two more Sundays with the Association. Sunday evening, the 21st, by request our theme was "Reincarnation." Our closing lecture, the 28th, was "Homes, Occupations, Professions, and Callings in Spirit-Life." We are followed in February by Brother Cording, who has before ministered to the Association. We hope his labors may be even more successful than ours. The phenomena and philosophy being again both well represented, we bespeak for the citizens of this city a rare spiritual feast. We shall remain here at least two months longer, laboring for the cause in diverse ways; and in the meantime the readers of this matchless paper, so much perused here, will hear of us as rattling among the dry bones of defunct religious fanaticism, and endeavoring to resurrect the lost spirit of human brotherhood, so long buried beneath the debris of priesthood. PROF. SILAS W. EDMUNDS, New Orleans, La.

The Contrast: Evangelicalism and Spiritualism Compared. By Moses Hull. A trenchant presentation of the subject. Paper, 50 cents; cloth, \$1.

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FORMAL OPENING.

Of Temple No. 1, at Lansing, Michigan.

Its Teachings Do Not Conflict with Spiritualism.

Under the authority of a personal charter granted to Andrew J. Champion as Grand Mage, by the Grand Council of the Order of the Magi, at Chicago, Illinois, a branch Temple has been opened in compliance with the requirements of the above-named charter. The following officers were duly selected: Horace J. Walker, G. W.; Harriet N. Reed, G. H. P.; Elizabeth J. Champion, G. V.; May Ayres, G. S.; Charles W. Ayres, G. G.; Charles M. Schooley, G. C.; Daisy E. Champion, G. Sor.; Charlotte Camp, Society Financial Secretary, and Gertrude Merrill, Society Treasurer.

The opening of our Temple meets with general favor from all who have any knowledge of the objects and aims of our order. All of the members having been associated with the Court for nearly three years, and being members of the Temple from first to twelfth degree, qualifies them for the positions they may be called upon to fill.

To Mystics we will say: Should you at any time visit or stop off at our city, at the time of our regular sessions, a fraternal hand will greet you at our Temple. To Spiritualists and seekers for the light, in adjoining towns and cities, we respectfully solicit your co-operation. To Spiritualists everywhere who may be called to our capital city, if you are interested in our work, we are here to give aid to true and deserving seekers after truth. Ours is a work for the uplifting and benefitting of humanity, and it will not be found to conflict with the highest truth in science, philosophy and religion.

The impression has obtained with many that the Order of the Magi is inimical to Spiritualism. To all such I will frankly say: First, its membership is made up of fully ninety per cent from Spiritualistic ranks. Its members are to be found associated with the more intelligent and best regulated societies of Spiritualists wherever they may reside. In the society over which Mrs. Cora L. V. Richmond presides in Chicago, Mystics take active part and hold offices of trust, and at regular services, when their duties do not call them away, a large percent of her appreciative audiences are Mystics. In the Lansing Spiritual society is found every member of our Order, and at the coming State Convention can be seen what part the Mystics play.

Such speakers as A. B. French, L. V. Moulton, Cora L. V. Richmond, Olney H. Richmond, A. B. Richmond, R. S. Lillie, J. H. Colville, J. R. Buchanan, Hudson and Emma Tuttle, and other able speakers will always receive a kindly reception and a thoughtful hearing by the Mystics everywhere.

We seek the highest inspiration and revelation, and demand integrity, fidelity and purity from gods, angels and men. I have been identified with Spiritualism since early manhood. I have seen it pass through its many trials and persecutions, and I am thankful for the protecting hand that has borne me through, lo, the morning of the resurrection! Its triumph is fast approaching, and see to it, ye mortals, that "ye hide not your light under a bushel." In identifying myself with the Order of the Magi I have not lost any of my Spiritualism, but I have corrected many misconceptions, and added many truths to my former store of knowledge, and I shall continue to labor in that field which promises the greatest good.

MICHIGAN STATE TEMPLE No. 1 works the Diamond Quarter and confers the Master Degree of that Quarter. The above degrees confer all the rights and privileges conferred by the Grand Temple, and entitles the initiate to all the benefits of the same. Regular convocations will be held the first and third Sundays in each month for first degree work; second and fourth Sunday for second and third degrees.

Applications for degrees must be endorsed by two responsible persons of integrity and good moral character. Present location of the Temple, 127 River St.

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Spirit Message to the Churches.

THIS SELF-EVIDENT APPEAL IS AS IMPORTANT FOR THIS AGE AS THE SERMON ON THE MOUNT WAS FOR THE APOSTOLIC AGE.

TO THE EDITOR:—What the world sadly needs is one harmonious religion to blend in unity all the inharmonious denominations. It is generally believed that the conflict arising from the contending sects is responsible in many ways for most of the ills we endure, and is now the great obstacle to prevent the long-desired millennial era that is now earnestly looked for. All who have labored for this good time coming should now be inspired to co-operate in the general circulation of millions of copies of Bishop Haven's common sense appeal to the churches for unity. Judging from the great demand for this message among the various creeds, this greatly desired end can be enjoyed in this generation by the aid of THE PROGRESSIVE THINKER. The Golden Age Publishing Co. has been over-worked of late in supplying orders from various churches and reading-rooms, for this sensible sermon. A little aid from those who know of the great gain that comes from helping a worthy object would keep this good work going, until all of the people would become so educated that they would insist that the clergy preach according to the standard for true religion as accorded in the Acts of the Apostles. Send stamp for free sample copy. Address S. M. BALDWIN, 1262 Penn. Ave, Washington, D. C.

Bequests by Will to the National Spiritualists' Association.

A reverend gentleman, and, we assume, an earnest brother in the cause of Spiritualism, writes from Maine requesting information if bequests can be made to this Association legally and safely, and if so, whether it is more advantageous to be given in trust by which the Association would have a right to the income only, the principal to remain a permanent fund. To this communication we have replied as follows:

Your favor of 19th inst. is received, and we take pleasure in replying thereto in recognition of the spirit manifested towards this organization, and which we trust will, by its beneficent work in the promotion of our cause and its widespread dissemination, assist the benighted to a broader light and a higher life.

This Association is fully competent and legally qualified to receive the bequests of our well-disposed and generous friends, and we trust that those who have an abundance and to spare will by such action manifest their recognition of the importance of aiding us while engaged in the effort to build up from the basic support. Being incorporated under the statutes of Congress, the legality can not be questioned.

To your inquiry as to the best method of bestowing the bequest, our reply would be that the grantor should, to a great extent, be governed by his impressions; but, at this stage of our existence as an organized legitimate body, it should be borne in mind that for a few years, at least, it would be of more material advantage to enable the trustees, who may be chosen by the General Conventions, to make application or investment of the amount bequeathed; for in the incipency there are naturally more extraordinary requirements, to carry out the purposes of the Association and place it on a proper basis, than subsequently, and, therefore, the means bestowed in this manner will have more beneficial effect if placed at the discretion of the trustees. A great deal of care will naturally be exercised by such trustees as are chosen in the application of the funds, and we are confident that when enabled to realize results from the spirit world, those who contribute to the focalizing of the power which has been lying dormant within us, for the enlightenment of our fellow-men, will not only approve their own action in this respect, but they will also receive the plaudits of "well-done, good and faithful servant," from all good spirits, embodied and disembodied, while realizing that exalted feeling which always follows a kindly and beneficent act.

We hope all who are able will remember this Association, which has for its sole purpose the elevation of the cause of Spiritualism, in this country not only, but throughout the world. ROBT. A. DIMMICK, Secy. Washington, D. C.

Notes from C. H. Brooks.

TO THE EDITOR:—I remained in Bay City during December and January, and my engagement was pleasant in every sense of the word. The meetings were very largely attended. The society has a project on foot, of securing a vacant church, and having full charge of the same, which I trust can be accomplished. The society is gradually growing in numbers and influence. The ladies formed themselves into an Aid Society, and the last week of our stay held a fair and social, clearing from it twenty-five dollars.

The "Aid" is preparing for another entertainment on the 20th of this month. I started a Lyceum when I first went there, which will in time be one of the largest in the State. Mrs. Augusta Ferris has been one of the faithful, being elected president of the Aid and Conductor of the Lyceum, and in every department of the society rendering much valuable aid, as she does at Haslett Park, as all the campers can testify. Mr. Hovey, Mr. Rossmann, Mr. L. Sovereign, Mr. and Mrs. Root, Mrs. Gould and her sister Mrs. Stewart, Mrs. Shannon, Mr. and Mrs. Broughton, Mrs. S. J. Pennoyer, and others that I should like to mention, have made the work a success.

Brother Moulton, as well as others who are to follow, will find a harmonious society and one that is imbued with the spirit.

While in Bay City, my wife and I went to Cheesaning to lecture during the week. We held five meetings, and several during the day. The day meetings were held in the interest of the Lyceum, teaching the order of exercises and the movements. After we bade the friends good-bye in Bay City, we went to Owosso, by invitation, to work and to lecture. I met the ladies on Tuesday afternoon in their hall, and a Ladies Aid was organized. Owosso will be heard from more than once. The next day I met all interested in the Lyceum work, children and all, in the hall, and we were all surprised and pleased at the results, there was a large attendance of children and adults, and a Lyceum was organized. I lectured two evenings in Owosso and had splendid audiences; the forces were gathered together and put to work, and all societies will find the key of success lies in work, work in the upbuilding of societies, in teaching the young, and in strengthening the social element of the societies. When I go to a society, I go to work, and no work is too hard for me to do; and I am never happier than when aiding societies to put in practical use the truths of our philosophy. We are for February located in Muskegon. I have called a gathering of the children to form a Lyceum next Sunday morning, and trust it will prove a success.

G. H. Brooks 144 W. Liberty Street, Elgin, Ill.

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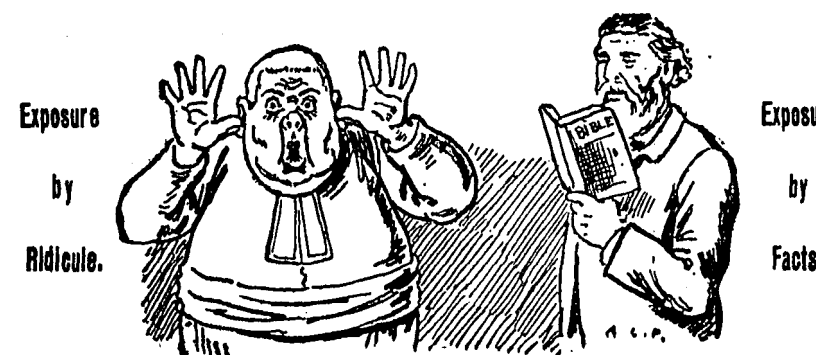
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