

Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

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THE GREAT AGNOSTIC INGERSOLL.

HIS SCATHING ARRAIGNMENT OF A FICTITIOUS GOD.

THE ORTHODOX DEITY.

He is Arraigned by the Eloquent Colonel.

COLUMBIA THEATRE CROWDED TO HEAR HIS LATEST ATTACK UPON REVEALED RELIGION—THE CHARGES ALL THE ILLS AND EVIL OF THE WORLD TO THE CHURCHES—ETHICAL CULTURE AND THE SCHOOLS ARE TO TOPPLE OVER THE THRONES AND THE ALTARS—A PROPHECY OF THE COMING CENTURIES—NEW ARGUMENTS IN AN OLD DEBATE.

I have called the lecture I am going to deliver to you this afternoon "Which Way?" because I want you to think very seriously about the two ways that are always before you. There is one way we travel for the world we are in, and the other in which we travel for the world which we expect. Along one road is a tide of people who live for supernatural phantoms; along the other those who live for what they can know and understand. One set, in a word, lives for God, the other lives for man.

THE WORLD WE KNOW.

Why should we sacrifice the world we have for the one we know not of? Why should we torture ourselves by fasting and deprivation and weary ourselves with prayer when we might enjoy the sunshine and sweetness of life? I say to you, do not follow that path. Be a man. Be something that will be counted "one" when the census of the universe is being taken. Take the course that develops the brain and the body, not the one in which man shrinks and withers and at last dries up.

Since the world began it has loved the supernatural and it has been fond of the impossible. Look at machines and think of the labor that has been spent in the search for perpetual motion. In chemistry all science was long concentrated on finding the universal solvent, and one of the seekers was once asked what he was going to hold his universal solvent in after he had found it? In medicine people delighted to be cured by prayers, and the relics of the saints, bits of paper, and the most idiotic remedies. You will find the supernatural in every art, and in every religion, and in every people in exact proportion to the ignorance of men.

There are two philosophies, illustrating the two ways. One is the philosophy of Diogenes, of Buddha, of Jesus Christ, of the monks and nuns, and of the pulpits. It teaches man to destroy desire, to deprive one's self of everything, to do with little food, and to go clad in rags to live on roots, berries, and a little water, to live in a den, a barrel or a desert. It teaches man to avoid men, to restrain his appetites, to go through the world gloomy, unhappy and miserable, that at last he may become a glorified angel, the heir to an eternity of bliss. That is the ascetic philosophy.

The other is the philosophy of humanity, and it seeks to increase as well as to gratify the wants of man. The only way to civilize a people is to increase their wants. The African savage will not work until he has been taught the use of alcohol and tobacco, and then he will scour the continent for elephant tusks to trade for them. Civilized man wants good food, shelter and clothes, and he should strive to supply himself with everything that can increase the comfort of his body or mind. He should surround himself with art and beauty and ease. I say to you this is the true philosophy. Deny yourself nothing that will not hurt others or yourself. Make your groans as far apart as you can put them, suffer nothing that you can help suffering, live for this world and for the people in it.

Clergymen with their faces like sepulchers tell me that this is "sensationalism," that to want nothing beyond comfort and joy and happiness is low. If it is low, how low is their motive who are striving for an eternity of happiness? Does not the harp here sound as sweet as the harp in the next world? Is not joy and content here joy and content anywhere? Enjoy what you can get. Take what you can.

TWO WAYS IN GOVERNMENT.

And so, too, there are two theories of government, the one deriving its authority from the clouds, the other from the consent of the governed. There is not a king nor a prince who is not hid behind the pillars of a church; not an aristocracy that is not grouped about an altar. Their existence depends upon the credulity of the people, and the rulers and the priests work hand in hand to keep that credulity alive. Human society will fall, they tell you, without religion. Many persons think that if you don't believe you want to steal. It is the believers who commit the crimes. Who crucified Jesus Christ? The believers. Who held the hemlock to the mouth of Socrates? The believers. Why, the Devil is a believer, but I have seen no effect of his faith on his moral character. He is just as bad now as he was at first. Calvin was a believer and a murderer. Torquemada was a believer, and he believed in God and torture. The be-

lievers have persecuted and racked and tortured and burned until they brought the darkness of the Middle Ages on the world. Voltaire was not a believer, but he was a good man. So was Spinoza, Haeckel, Huxley, Helmholtz, Darwin, Draper, Buckle and George Eliot. Charles Sumner believed in a better trinity than your churches—the trinity of reason, justice and liberty.

Religion has cultivated credulity and thrived on it. When the barbarian saw an eclipse of the sun, he said: "That



TALKING WITH FORCE.

means me," and he doubled his gifts to the priests and his sacrifices on the altars to square the offended god. And this feeling is alive in the churches to-day, this sense of our importance in the universe. Ah, my friends, man makes very little difference. If not a human being existed on the earth to-day the sun would rise just as brightly as ever in the east to-morrow morning and set in the sapphire islands of the west. The earth's flight would not vary. The violets and the roses would blow. The beauty of the poem of the seasons would be just as lovely. The rainbow would arch the clouds. Spring would weave again her tapestry of green. Wind, wave and fire, the architects of the globe, would go on, if none of us were here.

In olden times the believers held heretics responsible for every disaster. They do yet. A few earthquakes would fill every church in Chicago to overflowing. It would go hard with me then, for very surely I would not be let address an audience like this and awake the further anger of a punishing God. Let a pestilence come and the priests would thrive again. Famine is always followed by faith. Calamity is the sunshine of superstition. Let disaster occur and God would soon again be placated with unbelievers. There would soon be sacrifices and prayers and a rattling of the beads and a shutting of the eyes again.

THE RIGHT GOD.

All Christians know that all other gods are false and unreliable; they have the only genuine article. In India they had many gods and gave much to many priests to keep them in good humor. In the hour of their need the gods deserted them. Think of what Egypt did for its gods, but they were no good, and the descendants of the temple builders are serfs. In Greece, not having enough gods, they erected altars to the unknown god, and Greece went down. The Roman gods fell pained from their altars when Rome was in extremity. Now, have we the right God? Their gods were all wrong. How about ours? The reverend clergy assure us that theirs is the simple, pure article, and all others are fictitious and fraudulent. How can we tell? Shall we investigate or shall we believe? How can we test the God described in our holy and blessed Bible?

To find out a man there is no better way than to give him power and watch how he uses it. Well, God has power, and how has he used it?

Would a decent god appeal to prejudice and make it the armor of faith? Would a decent god make credulity the first condition in his service? Would he frighten or enlighten? Would he love blood or would he love love? What would a good man do in his place? Take the record. When Adam and Eve were driven out of the garden, did God try to reform them? Did he stoop over to lift them up?—and I tell you no man stands so erect as he who is stooping over a fallen brother. No, this God said, "I will multiply their sorrows," and he told the woman that she should bring forth children in anguish. Now, I will not worship any God who increased the pains of maternity. I won't adore a god who established the torture and slavery of a sex. I tell you we have got the wrong god. The clerical teachers tell us that the

Bible first gave us the truth, and proved its inspiration by giving us one God instead of a multitude. I say this is not true. Thousands of years before, Egypt believed in one supreme God. Not alone that, but they believed in the idiotic doctrine of the trinity, the immortality of the soul, judgment, heaven, and hell. Persia believed in one god, so did the Hindus, and I tell you more, that in the matter of character Jehovah cannot compare with Zeus or Brahm or the God of the Aztecs—nor with decent people.

Our Jehovah established slavery. Cicerio and Zeno protested against it before Christianity came. Jehovah himself says that he is a jealous God, and the ministers urge that he did not mean he was jealous of other gods, but of the images. Think of him—he jealous of a stone god or a wooden god. Compare him with Brahm, who said: "I receive all worship and reward all worshippers. All gods are me, and all are true gods because they are me." Jehovah broke all his promises to the nation; he gave nothing but disaster, wreck and misery. Friends, nothing can be worse for any nation than to have Jehovah for its God.

But they say he improved and reformed, and that when he came again 1800 years ago, his temper was sweeter and his morals better. And yet the teacher who, when half a man, said, "Forgive your enemies," when he became all God again said, "Depart, ye cursed of my fathers, into hell everlasting." Why should the torture be eternal, except, indeed, to give some orthodox angel the pleasure of saying "I told you so" to the damned soul. Think of the futility of the punishment. After the end of infinity that soul will be no better than at the beginning. He will not be reformed; he will be useless except for more torture. Suppose after 6,000,000 years of hell fire a soul should say to God: "Here I have been burning for 6,000,000 years, and I am no better. I never will be any better. Why waste any more brimstone on me? Give me annihilation." What could God reply?

ETERNAL PUNISHMENT.

What did God come for that has helped to make men higher and nobler. He taught the infamous doctrine of eternal punishment, the dogma that has furrowed the brow and chilled the hearts of generations, that tortured man and made man torture, that gave us the inquisition and the fagot. Church people are shocked that the faith of their fathers should be attacked. It is no mistake. They will not see how they have taken centuries of persecution to bring us to liberty, and that persecution is founded on hell belief.



DRIVING IT HOME.

Look at it. In the same year that the Emperor Constantine murdered his wife and son, 325, he summoned the Council of Nice to decide upon the nature of the godhead. The council produced the doctrine of consubstantiality, and from that time on for twelve centuries the dogma of the trinity was changed and altered until it took the present form. Think of the millions of souls that have dropped into hell while waiting for the discussion to end, so that they could find out what sort of a trinity they must believe in to avoid hell.

To my mind the saints of the Middle Ages are responsible for the darkness of the times. They murdered the sunlight. They hated everything that was really good. They brought gloom and sorrow upon the people, and yet they are everlastingly blessed, while the men and women who they burdened with deadly hell fear are in torment eternal. Can you not see which way to choose?

It was the triumph of ignorance, the saturnal of credulity. Learning was lost. If the people who had lived in that night had known aught of the poetry and philosophy of Greece and Rome; if they had anything of the laws, the genius, and the art of antiquity, they could have saved themselves, but they knew nothing and they were lost. Instead of universities they built cathedrals. Where they should have had teachers they had preachers. If they had had the light, the seeds of superstition would never have been planted; but they didn't have it

and the plant grew. The priests governed the world. They were the men who had influence with the God that the ignorant had made for themselves, and who were induced to use that influence by proper offerings and proper petitions and formulae. The clergyman stands in the same position to-day, but his power is lessened, and it is lessening. It is not as strong, to-day as it was when I was a boy. It weakens more and more as men come to consider. The ministers pray for us, and the fact that God permits their pious impertinences is a proof against him. Who has not heard prayers that were simply shocking in the light levity with which they approach infinity? I have heard preachers pray for the absurd and the utterly impossible. Only a short time since I heard the chaplain of Congress address to the Almighty a petition which was so ludicrously beyond the power of the Omnipotent to grant that I must tell it to you. He bowed his



CALMLY SCORING A POINT.

head, closed his eyes and said: "Oh, God, give Congress wisdom!"

THE EVILS OF THEOLOGY.

Theology and the theologians are at the base of most of the wrong and all of the ignorance of the world. They are antiquarians, ever digging out of the cemeteries of the past dead and rotten opinions. Their claims are false, their results evil. They call the great men of the ended centuries theirs, and point to history. The witnesses against them are buried, and because few voices call to the contrary they argue that their case is made. I myself have seen a religion born and come to maturity. Mormonism is younger than I. Joseph Smith's miracles and his followers I have watched. A thousand years hence Mormons will argue that in a country bristling with newspapers, not one journal denied the authenticity of the Smith miracles. Of course they did not. The miracles were too idiotic to deny.

Let me tell you a story from Japan. A pious old monk was guardian of a very holy shrine that had been in it of extraordinary virtue, to which good Buddhists came from all sorts of places to be cured of various zymotic and other diseases. Owing to the pressure of competition or for some other reason business fell off so badly that the monk was compelled to discharge his assistant, a young bonze, to whom he gave a white donkey and a fervid blessing. The young man journeyed along, playing in extremely bad luck, until, for lack of food and overwork, the donkey died on the wayside. The young monk had an inspiration. He buried the donkey on the road, and as soon as some travelers approached he prayed devoutly at the grave and brought the passers-by to give him money to build a temple over the last resting-place of the Sinless One. The money poured upon him, so that soon he had a fine temple up and a reputation for sanctity that drew business from all parts of the empire. He had to employ nearly thirty priests to help handle the crowds, and few monks were doing better or giving more satisfaction. At last he visited his old preceptor, traveling with a big retinue and giving evidences of prosperity that were beautiful to see. The old man was glad to see him, and the young priest, with much vanity, told him how much more successful and enterprising were the ideas of young people over old, and illustrated by showing what returns he had got from the donkey's bones.

"Son," said the old man, "truly young and old are alike. This shrine where you were raised and instructed was built over the bones of the mother of that donkey which has made your fortune."

INGERSOLL'S SOLUTION.

I am asked what I propose to substitute for religion, and what could be done to carry on the work of making men good? The answer is simple. I would put theology out of religion in the first place. Theology has no place in religion; anywhere. Our duties are all here, not in some other place. Knowing all that can be made known about God does not help religion. Our duties are all here, and nothing that we can do or leave undone can alter these duties. We have nothing to do with God. We can do nothing for him. It is better for us to attend to our own business and let God attend to his. Theology, remember, is superstition, organized and correlated and fixed. Religion is the performance of duty and of right action. What can we do with each other? And I would put theology out of government. Government should get its

power from mankind, not from God. There is no crusted relic of barbarism, from the king upon his throne to the priest at his altar, who is not holy, and who is not a theological product. When we erase theology from politics we wipe out the crown and the mitre, we abolish aristocracy, we destroy the right divine, and we replace all these with liberty and manhood.

I would put theology out of education, from the common school to the college. I would hire no teachers to make superstitious sausages out of my children, by telling them of the things they guess at, rather than the things they know. I would not have professors chosen by their faith rather than by their works. We produce no great men, because the faculties of our colleges are afraid to teach. They are afraid, because the president of the college is usually some narrow little parson, much more concerned to preserve the credulity of the pupils than to increase their knowledge. Theology is a shackle and a gag upon American learning.

And I would get theology out of morals. Superstition is not a virtue. Faith is not a virtue. Because God said this was right and that wrong does not make the thing right or wrong. God doesn't know. That which increases the world's happiness is the right thing, and here God has palpably failed. Instead of a creed, we want investigation, in ethics as in other lines. That is good which is good; not that which a priest says is good.

And, finally, I would take theology out of chivalry, and make chivalry as broad as man, and as wide as day.

THE TWO PATHS.

Yes, there are two ways to live. You can live for God, who has drenched this world with blood and scorched it with flame, or you can live for man, who stands for peace and liberty and brotherhood.

The blessed Scriptures tell us that there is a straight and narrow path upon which one must walk toward heaven. It is only wide enough for one. No man may have his wife walk by his side, nor his child. It is paved with shards and ashes. There is a flower, but don't you dare to touch it. A beautiful view opens up in the fog on the side, but you dare not look at it. Keep your eyes fixed on the New Jerusalem, if you would save your miserable, worthless soul. Do not even look back to see if your wife is following safely. If she has strayed from the straight and narrow path and gone to hell, why, hell is the best place for her. In God's infinite mercy. If your son has fallen, do not stop to pick him up, for what is your son to your immortal soul? Keep on the path, keep off the grass, keep on the straight and narrow path that leads to the New Jerusalem, and maybe at last your withered, shrunken soul will get there.

Give me the broad way, pleasant, flower-bordered, delightful, sunny. I want to go with the crowd, where all the good things are, the happiness and the love that last from the dawn of life's birth into the dusk of death. I want to eat the fruits and pluck the flowers for you. Let us suck this orange of life so dry that when death comes we have the withered pulp, sure that we have drawn from it every drop of its sweetness.

CULTURE IN ETHICS.

How shall we be moral on the broad path? Theology asks. With more schools, and with culture and investigation in ethics. We want education that is education, not education that is cat-alogue ignorance. We want more schools and less churches. I tell you I am delighted when I come into a village now and find the schoolhouse larger than the church, and that happens often now. We want to put deed over creed; we want to put character over faith. We want, above all, to wake the people from the nightmare of hell fear. We want to reform men and women, and who was ever reformed by fear? God made a man refrain from an act by the fear of eternal torture, perhaps, but God cannot scare him into not wanting to do it. We must substitute for the vicious atomism the law of consequences, the inexorable law of the fact that treads upon the heels of cause, the sure certainty that what a man does he does himself, and must pay for. Nowhere in the abysses of space is there a bankrupt court where ethical insolvents can clear off their indebtedness and get a clearance. Consequences are the inevitable, remorseless policemen of progress. They follow, and they will not be denied. This is the lesson we must teach our children. We must teach that honor is not an alms, but a wage that must be earned. God cannot give it, neither can he take it away. If you want happiness you must earn it. No man can collect a joyful happiness, seal it hermetically, and put it away on a celestial shelf, to be used when he dies.

This lesson learned, poverty will disappear, men will do their own work, and they will not hire theological attorneys-at-law to argue with God about their affairs. What little business they may have with infinity they will attend to themselves, and the lesson will be easily taught. It would be a delightful change if a congregation of sensible people would get some bright man to study up all of those questions which interest healthy-minded persons, and every Sunday tell them what he has learned during the week. Think of Sunday-schools where botany would show the child all about flowers, and entomology would open up to him the fairy land of insect life, and all of this without any of the idiotic theology

which has cramped the world so long.

THE MISTAKES OF MAN.

When I think of the mistakes men have made in the gods they have worshiped, and the sorrows these gods have brought into the world, the pain, the yoo, the blood, the torment, that blister the world's history, by the acts of the world's gods, it is enough to drive one mad for pity. I look back along that awful record of my race, I see the snake god waiting in his cave for the victim, the baby, that must be given him to appease him, while the mother walls without. I see altars red with blood, while the sacrificial knife plunges into the white bosom of the maiden. I see other altars, where goats and bulls are done to death, and still others, upon which the liberties of the nation were sacrificed. I see the palatial cathedral, fringed about with the wretched huts of the people. I see the millions of martyrs crushed out of life to put the world beneath the feet of priests. I see that earth a place where crime is virtue and virtue crime, and bending over it, the black, starless night of religion.

INGERSOLL'S PROPHECY.

I look again, and I see the herald star of the morning, and the east brightens. There is more war, more fighting, but it is now the people fighting for freedom. I see the thrones crumble, and the altars fall. Then come the days when the churches are turned into schools, and the teacher sits where the priest once knelt before his empty sanctuary. I foresee that popes, priests and kings are going and are gone. Aristocracy perishes. God is dead. The new religion of reason and joy is already here. The evangel of health and happiness is preached to willing ears. Soon no gibbet shadow will fall across this earth, no beggar's palm will be held out, no miser's scowl will deny him. Ours will be a folk without crime and without disease. I see life lengthen, love intensify, and fear die. I see a free world, emancipated after all the centuries, and I see the real heaven here in the real earth. Surely this shall be.

BOLAIROISEMENT.

The God I honor is the great First Cause Of Nature, and of nature's changeless laws. Who having first designed a special plan, Works on, regardless of advice from man. Hence creeds, and sacrifice, and prayers, designed To change the course of his eternal mind. Are utter folly, for his laws are sure And without changing ever must endure.

From all antagonizing nations are According to his throne in fervent prayer Petitions for His favor in their cause, To change especially for them his laws. Oh! foolish mortals, pygmies of a clod! Think you that prayer can change the will of God? As well appeal to have Niagara's tide Reverse its flood and mount the mountain side.

Or having marked Orion's grand display Of suns, or traced the mazy milky way,— Or Pleiades, Arcturus or Northern Bear— Expect to change them otherwise with prayer.

Prayer criticises God—would break His plan, To suit the selfish purposes of man, Which means, if anything, that he should make Some changes in His order for their sake.

Prayer criticises God's eternal laws, And seeks to change them for a selfish cause, Would stop revolving worlds to furnish aid To murder nations, that Himself had made.

A Moses, Joshua, and Christ, have died, And those who wrote how God obeyed them, lied. For never mortal, since the world began, Has swerved its maker from His special plan.

Prayer is irreverence in every one Who prays for aught except "Thy will be done," Which, be assured, while heaven and earth shall stand, Will be continued as at first was planned.

Prayer is rebellion of a finite race, Against the Infinite, who fills all space, Who of all worlds and creatures is the cause And governor, with sure, unchanging laws.

Contending nations, struggling for life, Cannot enlist the maker in their strife. Who best conforms to laws which He has made Will least require a God to give him aid.

To reason with our grosser nature may Improve our moral conduct day by day, And lead us to defend God's general plan— The Universal Brotherhood of Man. Omaha. DOC. GEO. SMITH.

The Empress Josephine once paid \$2,000 for a dress, and so angered the Emperor that he ordered the dress-maker to be sent to prison.

SOME REFLECTIONS

On the Spiritual Uses of Life Forces.

SOUL-LIFE—TEST AFTER TEST—ONE'S OWN POWERS—CREATIVE FORCES.

TO THE EDITOR:—In your paper of November 24th were some "Cogent Thoughts Touching the Life Forces," from the pen of A. S. Landon, which seemed to me to touch a keynote, which, dwelt upon and followed out, would prove a ladder to lift humanity far higher, intellectually and spiritually, than anything I have seen in column after column of personal experiences along the lines of spiritual phenomena, with which our Spiritual papers are filled. Yea, verily, the divine command, "With all thy getting, get understanding," has a meaning so deep that the masses seem afraid to delve into the interior of their own being, where alone the key is safely treasured, waiting to be brought forth to unlock the storehouse where are kept the priceless gems of this wonderful "understanding." Never will they come forth unless we reach for them. "Seek and ye shall find."

And then the "future"—what does it mean? A well-improved future simply signifies a more positive condition of soul or life, which may be reached while still in this sphere, just as well as to wait to be unfleshed. If Spiritualism teaches us anything, it is to improve the everlasting and eternal Now.

Instead of wasting hours and weeks and years of precious time, following after mediums, to get test after test as proof of a life beyond the grave; or neglecting the everyday duties of life to "wait" for some particular form of mediumship, because somebody else has it; if that amount of time were spent in getting acquainted with one's own powers, the powers of God that dwell within each human soul—that there would be a greater "development" than most mortals have the least idea of.

We should soon discover that there are spiritual potencies within ourselves, undreamed of in the lethargic sleep we have been indulging in.

Whether these spiritual potencies would constitute the "spiritual body" referred to by Paul, might be a question of doubt, but that they belong to the realm of spirit, to which the real spiritual body does belong, there seems no room for doubt; and belonging thus to the spiritual must be immortal as all spirit is.

The important question to be solved by every human being is: how can I increase my own spiritual powers and potencies? how can I make the most of these forces with which I am just getting acquainted, in myself?

Brother Landon recognizes and sets forth the first, the longest and most necessary step toward the desired development.

When men and women, in their search after spiritual light, go into the secret chambers of their own beings, and listen to the voice of God within, they will understand that the sex forces which are so vital a part of the "creative spirit," have a higher, diviner use than the gratification of physical desire, or the creation of fleshy bodies.

When these forces are thus used, it is always at the expense of the spiritual. I am glad some of the masculine part of humanity are beginning to "get understanding" in regard to this law concerning the use of the creative forces of the universe as manifested in human beings. I think, as a rule, women have sensed, intuitively, this higher, more spiritual aspect of the positive and negative relations of life, and perhaps their thoughts have touched the brain forces of their brothers and caused greater illumination to both.

Brother Landon's article should be read thoroughly and pondered upon—yes, and acted upon, for the good of the race.

MYRA F. PAINE.

During the gold fever in California, beef brought 40c a pound; butter \$1; eggs were \$1.25 a dozen; a hen sold for \$2.50, and milk at 25c a quart.

Augustus paid for a grouse 30c; dove, 24c; for a partridge, 45c; for a duck, 60c; for a fat goose, \$3; for a hare, \$2.20; for a pheasant, \$1.60.

King Alfred once gave eight hides of land for a book. There were about 800 acres in the tract, but the title of the book is not given.

According to the accounts found in the library of Nebuchadnezzar, wheat cost about 100 of our money a bushel, and wine 110 a "cupful," about two quarts.

The hemins, or huge head-dresses, worn by the ladies of Paris during the fourteenth century often cost as much as \$20.

The old sheepskin cloak mentioned by Paul, probably cost him about \$1, as that was the common price at that time.

A hippopotamus, brought from the Nile to Rome, by order of Titus, to celebrate the close of the Jewish war, cost \$4,000.

The first plns brought to England were made in Spain. They weighed about a quarter of a pound and cost a little over \$1.

During the reign of Richard II. wood for burning cost in London 30 cents a load, a load was what could be carried by a horse.

During the reign of the Second Edward an ox brought 13s; a sheep, 1s; a pig, 2s; a rabbit, 3s, and pigeons were 6 cents a dozen.







## A RARE TREAT.

The Great English Author Will Appear in  
a Series of Articles.

## THE FAMOUS CHAPTERS.

Gibbon on the Origin of  
Christendom.

BY PROF. EDWIN JOHNSON,  
Of London, England.

In response to an invitation from the editor, I have pleasure in writing a few notes, which I should wish to be suggestive rather than exhaustive, on the famous chapters in which Edward Gibbon treated of the rise of the Christian religion.

The great difficulty under which I labor is this: So great is the admiration, and I may say affection, in which I hold one of the most truly "illustrious" of our English men of letters, I can hardly prevail upon myself to touch upon the matter at all, without following him exhaustively in every statement he has made. Leisure is wanting at present for this undertaking; moreover, it might prove tedious to my readers, were I to detain them at so great length.

I will try, therefore, within a moderate space, to show that our admirable countryman, notwithstanding that splendid and haughty independence of spirit which so well fitted him to give an account of Christianity that should be free from all prejudice, has been deceived by the writers whom he consulted, the earlier of whom were sheer inventors, and the later of whom were mere compilers and re-editors of the fables of the originators of the system.

My object, then, it will be understood, is not the eulogy of Gibbon, nor most certainly the depreciation of one who never wrote, so far as I recollect, a silly or insipid line. My object is science; for, sooner or later, it will be understood there is a science of letters, as there is of every branch of human art.

Gibbon's work is in the hands of all; and it is needless, therefore, that I should cite passages from his fifteenth and sixteenth chapters. I must confine myself to the sources from which he drew his opinions, and which are indicated in the footnotes. He begins with the story of the Jews; and what is his first reference? It is to the fifth book of the "Histories" ascribed to Tacitus, and published to a limited reading world about 400 years ago. The passage was written by a professional enemy and satirist of the Jewish people; certainly by no old Roman, certainly by no Jew; and if not, then by a holy Roman—in other words, by a monk; and if by a monk, by a Benedictine; and if by a Benedictine, then at some time during the revival of letters, and certainly not before that peculiarly dark period we designate, in the figures of their own chronology, "1480-1620."

Were I writing for the first time on this question, my readers might well demand of me strong proof of these assertions. But since a hospitable welcome has been rendered to the editor and others connected with this journal, I may content myself with pointing to the evidence adduced in my books, "Antiqua Mater" and "The Rise of Christendom," on this question. I have made a tolerably exhaustive list of the passages in the literature alleged to be of the old Roman Empire, referring to Hebrews or Jews; and repeat, without the smallest hesitation, that not one of those passages is other than spurious, and not only spurious, but malignant in intention. In that position I shall be confirmed by any scholarly Jew who cares to go over the ground again, in part trodden by the Jews themselves, and in part by the Christians who have added to the elucidation of this question is the argument that Islam and Judaism are closely connected. The old Roman writers knew, and could know, nothing of the former system; a fortiori, they could know nothing of the latter. Again, the truly critical scholar of the Jewish persuasion who revises the Cabbalistic account of his own literature will find himself compelled to adopt these conclusions.

It is perfectly clear that if Gibbon could not make out the true story of the Jews from the alleged old Roman passages, he did not make it out from their own accepted authorities. After citing some well-known lines from the text of Juvenal—which I bracket as false—on the inhumanity of the Jews, who are said to be forbidden in "Moses' secret volume" to show the way to a stranger, Gibbon says: "The letter of this law is not to be found in the present volume of Moses." But he adds, with his usual irony: "The wise, the humane Maimonides openly teaches that as an idolater fall into the water, a Jew ought not to save him from instant death." Gibbon took this statement out of the work of the French Protestant, Basnage, published early last century. Now, setting aside altogether the question as to whether the Jewish churchmen are more or less bigoted than other ecclesiastical—that is not the point—I would call the attention of my readers to this curious use of the sources of Gibbon. Juvenal is said to have written in the "first century." His slur upon the Jews is only found confirmed by Gibbon in Moses of the "twelfth century," according to the Cabbala of the Jews themselves—i. e., in "Maimonides." Lastly, Gibbon does not ask himself who the "Son of Maimonides," or "Maimoni," really was, or how he came to have his name rendered in Gentile and Greek from the Arabic; as it seems; or when he really "flourished," and what the authority of this great "Doctor of the Doubting" amounted to. No! he quotes Monsieur Basnage, in his "Histoire des Juifs," vi., 23, bearing date early in the eighteenth century, or about 500 years after the alleged date of Moses' death.

Here, then, I find myself stuck fast on the first two pages of Gibbon's history of the primitive Christians. Impossible to know anything about them until we know something about the people they ever recognize to be their spiritual progenitors, the Jews; impossible (I say it most advisedly) to know anything about the sect or the caste designated as Hebrews or Jews, unless we can make out the personality of this their revered doctor, the man of Arabic name, who,

according to their tradition, went out from Spain, and settled in Cairo among the Arabs.

After all, instead of scrambling through Gibbon's finely-written chapters, and either denouncing or approving what we do not understand, it might be well for us to pause and consider anew the literary problems involved in the opening paragraphs.

\*Maimonides, otherwise Moses ben Maimon, died A. D. 1204.

[TO BE CONTINUED.]

## LIBERTY OF SPEECH.

Ingersoll's Lips Should Be Closed,  
and His Pen Stopped.

REV. DR. WILLIAMS—THE INQUISITION  
—THE CONSTITUTION—HANDS OFF.

Rev. Dr. Williams, in his letter published in the Baltimore American, December 29, says in regard to Ingersoll: "Now, considering the appalling wickedness that a gifted writer and an attractive orator may bring to many, we think, no matter how much we believe in free speech and an untrammelled press, that his lips should be closed and his pen stopped in such terrible work."

Against such un-American, despotic sentiments, worthy only of a member of the Inquisition of the Dark Ages, I wish as a liberty-loving citizen of this republic, to enter my emphatic protest. The gentleman strikes a blow at what is dearest to man—the right, after doing his own thinking, to express his honest thoughts. As I know of no means of stopping a writer's pen or closing an orator's mouth except those resorted to by the Inquisition, which were imprisonment or death, this must be the disposition that Rev. Dr. Williams would make of the "gifted writer and attractive orator" who is laboring to emancipate the mind from the bondage of superstition and priestcraft. American citizens, if we can catch a glimpse from the utterance of so distinguished a preacher as Dr. Williams, of the spirit which animates the church, how far has the church advanced in tolerance since it imprisoned Galileo for disputing the astronomy of the Bible; burnt at the stake Bruno, Joan of Arc, Latimer and Cranmer; butchered thousands of noble men, women and even children for the awful crime of thinking for themselves and rejecting the dogmas of the church? I wish we might conclude from the utterances of the gentleman that the church had advanced since the founder of Presbyterianism, in 1553, had brave Michael Servetus burned alive, because he had too exalted opinion of God to believe that from the beginning He had condemned the greater part of His children to the torments of hell.

The framers of our glorious Constitution, gifted by the history of the intolerance and persecutions of the church, most wisely inserted a clause guaranteeing to every American citizen the right to follow the dictates of his own conscience in matters of religion. It is this right that Colonel Ingersoll is defending, and it is for this, I presume, that the friends of the church would silence his voice and pen forever.

No one, not even Ingersoll, would dispute the right of man to urge their belief in the Bible on others whom they may be able to persuade. And if that right were asserted, these men would find no more zealous supporters in me than in any other citizen of this country. I find it as a measure of justice that Colonel Ingersoll and his liberty-loving followers. But the moment that you set one religion above every other, whether it be Christianity, Mormonism, Buddhism or Mohammedism, you pervert the spirit of our institutions and deny to others the right that you demand for yourself. Our Government would remain no longer a non-sectarian government for the whole people, but a sectarian government for the members of one particular sect. May American patriotism ever preserve our liberty, so dearly bought, from the fetters of ecclesiastical rule, which the history of the world has in every case shown to be inimical to liberty, progress and happiness. I maintain that Colonel Ingersoll has the same right to attempt to convert men by his mind as Mr. Talmage and the Rev. Dr. Williams have to convert them by theirs. It is a very fair system of philosophy that must be labeled: "Hands Off." To prevent its falling into pieces. What would we have for the scientist who would claim to have discovered a truth, and then object to having it questioned and tested? But science, though it has had to fight its way in the teeth of the church, has never had and never sought laws to protect it from attack. It is a confession for the church to make that it is unable to stand upon its merits.

J. C. WALKER.

To accept good advice is but to increase one's own ability.—Goethe.  
Eloquence is in the assembly, not merely in the speaker.—William Pitt.  
The devil never tempted a man whom he found judiciously employed.—Spurgeon.  
Prosperity is no just scale; adversity is the only balance to weigh friends.—Plutarch.  
Waste of time is the most extravagant and costly of all expenses.—Theophrastus.  
The man that dares traduce because he can with safety to himself is not a man.—Cower.  
In the time of Augustus a female dancer was worth \$2,000; a flute-player who could also dance, \$3,000; a doctor, \$700; a copyist, \$900.  
It is reported that Elizabeth bought a "cottage of Malta" for \$5.25 from a sailor, and at the same time a "monkey" for \$4.50.  
Childhood itself is scarcely more lively than a cheerful, kindly, sunny old age.—L. M. Child.  
If the power to do hard work is not talent, it is the best possible substitute for it.—Garfield.  
Make life a ministry of love, and it will always be worth living.—Browning.

## AROUND PENNSYLVANIA.

Items from W. H. BACH.

TO THE EDITOR:—Since writing my last letter we have been filling engagements at Titusville and Wilkes Barre, Pennsylvania, and are now at Pittsburgh. Titusville is a bright, active town of about ten thousand inhabitants right in the center of the oil region, and from the city can be seen in every direction the large oil tanks where the crude oil is stored, while even the waters of Oil Creek that flows through the city has a coating of oil from leakage of the pipes and refuse from the refineries. Few people know that the kerosene oil that we use comes from the ground a dirty red color, and it is only after the refining process that it is fit to burn.

We found quite a nice society and a great interest in Spiritualism there, and would advise any of the friends passing in that direction to give Titusville a call.

December 1st found us on the way to Wilkes Barre, Pennsylvania, where we found a small society struggling in the midst of orthodoxy to maintain itself. They have been holding circles and not having any public meetings, but when the anniversary day arrived we held a public meeting at which we had quite a good attendance and added our mite to the grand total gathered that day for the treasury of the National Spiritualists' Association.

I do not believe the Spiritualists of the country realize that the National Spiritualists' Association means a great deal to Spiritualism, or there would be a more generous response from every direction. I wish especially to call the attention of the people of the Northwest to it, and hope that they will join in a universal effort to assist it in its work. It has done a great deal in the one year with the limited means at its command, to build up and put Spiritualism on a better basis. The one fact that it has given us a standing in the courts is worth more than the entire amount that the association received last year.

I was engaged at Wilkes Barre for the purpose of developing mediums, but we held several public meetings that were well attended and aroused the ire of the preachers and a slight-of-hand performer, but that is all in the business.

Wilkes Barre is right in the center of the hard coal country. The valley is about three to five miles wide and from fifty to sixty miles long. We went down into a coal mine, and the wonders of nature cannot be realized until you go down into her sanctum sanctorum and see her divine revelations. Great trunks of trees and stumps are found that are changed into the best fuel ever found by man. Think of a solid mass of coal eleven feet thick and extending miles in every direction, and this under two hundred and fifty to three hundred feet of ground. The coal is enclosed between two layers of slate, and very fine fossils are found in this slate where it joins the coal, while the slate itself is said to contain some very fine crystals.

In some places there are three veins of coal and in others a less number. The better quality of coal comes from the lower vein, and as they come nearer the surface there is a decided decrease in the size of the vein, until it is too small to work profitably. The waste of the coal mines is thrown out in great piles and catches fire by spontaneous combustion and burns for years. It is a grand sight at night to see the piles from fifty to one hundred feet high all covered with streaks of fire, like unto molten lava running down the side of a volcano.

January 2nd found us on the way to Pittsburgh through the mountains, where it is necessary to have two engines to take a passenger train and three for a freight train. This must be an elegant trip in the summer.

Arriving at Pittsburgh we found our work waiting for us. Sunday we attended the meetings of the various Spiritualist societies in this city and Allegheny.

At the Pittsburgh society we found Mrs. Whitlock, who addressed the meeting in her usual pleasing manner, and T. Grimshaw, the pastor of the society, presided in a very acceptable way. They have a lyceum, which we attended, but as the weather was very cold the attendance was small.

At Carnegie Hall in Allegheny we found E. W. Sprague, who spoke to a large and attentive audience, while the Allegheny Society is well provided for by Frank T. Ripley. Brother Ripley has improved considerably since I last saw him on the platform, and has few equals as a platform test medium.

As for myself, I am here to develop mediumship. We have held several circles, with good results. At our first circle, one who never had any evidence of trance control, and who was a new investigator of the subject, showed signs of trance control, and at the third circle was unconsciously controlled by her father, who spoke through her.

Our second circle started Wednesday evening, and at the first one a gentleman who had been seeking mediumship for five years without success, was controlled and spoke a few words, while at the second he was controlled and gave us quite a talk. Others are progressing finely, and the result of the two circles will be at least half a dozen mediums developed.

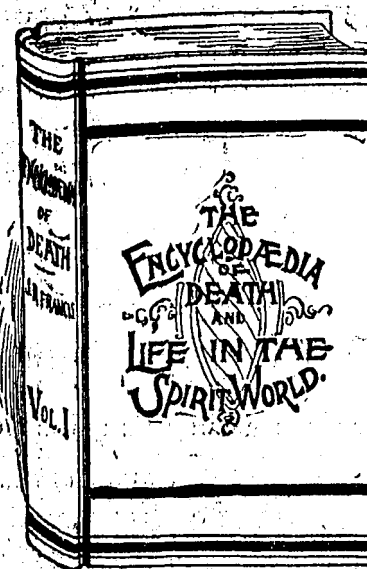
I have some open dates for the season of 1895 and would like to hear from societies or circles who wish my services as trance and inspirational speaker and developing test medium.

Address during January, Pittsburgh, Pennsylvania. W. H. BACH.

"Voltaire's Romances," translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

"There Is No Death," by Florence Marryat. An intensely interesting volume, giving an account of her wonderful experiences in her investigation of Spiritualism. She describes the scenes she witnessed with her own eyes, and repeats the words heard with her own ears; making an account more entertaining than any novel, and far more instructive to one who seeks light in Spiritualism. Paper 50 cents. For sale at this office.

During the time of Christ two sparrows were sold for a farthing, or, according to another evangelist, five were sold for 2 farthings.



Any one who sends us four trial subscribers can have the Encyclopedia of Death, and Life in the Spirit-World, sent to him for 50 cents. Every Spiritualist will want the various volumes of this Encyclopedia. Your library will not be complete without it.

G. W. Brown, M. D., prominent as editor, publisher and author, says: "One of the incomprehensible questions with me is: How do you find time in the midst of your multitudinous duties as editor, publisher, business manager and general factotum of THE PROGRESSIVE THINKER, to compile, print and publish your one and only Encyclopedia of Death, and Life in the Spirit-world. The book is splendidly gotten up."

## THE LAWS OF CREATION

From the Multiple of Units Is the  
Magnitude—The Action of  
Invisible Forces.

In regard to the foregoing the whole material universe is involved. Of large bodies we have some conception, but no concept of the atom attained except by the imagination of bodies so minute as to be incomprehensible. Yet we have to entertain the atom theory to avoid the theory that all that is termed matter is but a force. By the constant forward movement of the earth with the sun, nebula in space comes in contact with the atmosphere so near the earth as to reach hydrogen gas; and then, by the laws of creation, a small burning body is formed and sent to the earth, because it is within its force of gravity. And thus we have one mode of creation by electric force.

In far-distant regions vast bodies of nebula are found slowly changing their positions, and in time, by two bodies coming in contact, a planet possibly may be formed as a portion of some new world in stellar space. These portions of nebula are maintained in a very expanded condition, and in this regard the action of invisible force is first between the atoms and then between the molecules; and not unlike the action of force in steam. When a body of consolidated nebula is brought to an examination it is found to contain all the same elements as those of earth, but differently compounded, showing quite clearly the general unity of matter, and that the body being united with the earth's force becomes subject to the laws of the oblate spheroid.

That any substance from any planet ever came to the earth or ever left the earth is visionary and not true. The statement that a piece of gold fell from a star and was found on the Pacific Coast, meant only the cost of publication. When bodies of nebula consolidate in space, it becomes a planet large or small as the case may be, and the blazing portion not at first uniting with the central portion, becomes in the end a crust air or gas which never leaves the planet, as examples abundantly prove in this system. Then instead of the slow-moving nebula there is an increased motion in proportion largely to its increased density. Its center of motion now becomes eccentric, and it has become an opaque body around some central body; as an instance, the asteroid, etc. So surely as nebula become a planet, so certainly in this system all of its nebular forces which were acting and reacting within themselves—now are acted on by the sun to exert themselves to keep up with the sun and go around him.

The serious error of all time and by all scholars heretofore consists in treating the planet as an entire sole, acting independently of its atoms and molecules. The earth has the three nerve centers—the eccentric center of motion, the negative and positive magnetic centers, and an electric force applied transversely to the magnetic forces. Especially how invisible forces operate the molecules of the earth to perform the function of deflection and the sun is the mover, but it is known beyond any question that the center of motion of all planets in the system is eccentric, and it is demonstrated that the earth cannot turn on its axis and produce only one more sidereal day than solar days. Nature never formed a true circle or a straight line; neither does the sun pull on any planet any computable amount. Neither does the planet pull on the sun to any extent whatever.

In the "System of Astronomy" by the writer it is shown beyond any doubt that there is no acceleration, as per Kepler, of any planet. And therefore those conditions which are attributed to gravity are the result of lever force. We only know by the motion of the planet where and how the invisible forces are applied. The center of motion of the moon is about two miles from the center of the planet; but if gravity was a potent force the center of motion must be in the center of the planet. But such is not the fact; the planet is like all other planets at equilibrium; it is guided round by any force, except as a result of its own molecular particles put in motion by the sun's vibrations. Sir John Herschel, page 217, in his "Outlines of Astronomy," 1835, states that "the moon's orbit has a continual tilting motion of the plane itself." This fact is true and the cause is the screw-path, and the "tilt" amounts to about 164 degrees in one sidereal year. Herschel, however, did not venture to state the cause. The entire solar system is one of perfect equilibrium in all its members. Neither planet has affected the forward advance of the center of motion in any other planet, any distance, in all the life of the system; and this is the stability by

which it is maintained. And by these uniform motions the action on the opaque planet is one of constant culmination and recession; and of this is the evolution we have before us.

The sun is said by eminent scholars to be hot, but it is not shown that we could see any of the sun's nebula if it were 20,000 miles distant, nor is it shown how any heat can be sent through a perfect vacuum, nor why the sun does not heat the moon as well as the earth. It is evident that we have many things to learn of the sun before the many are satisfied. If we consider the sun to heat the earth as fire heats a room, it must be found that the sun in space, if as hot as stated, would not heat the earth the least perceptibly, for the want of some tangible radiating surface. We, of course, would not be heated without the sun, but the correct theory in no text, book is pointed out. The sun appears to heat the earth as a fire heats, but the sun appears to go round the earth. Neither is true. G. L. CHAPIN.

## BRITISH COLUMBIA.

Prof. Seymour Gives Some Excellent Tests.

TO THE EDITOR:—After closing our six weeks in Victoria, British Columbia, we came here to Nanaimo, and have occupied the Good Templars' Hall, for the Spiritualists of this place, for three Sundays, Dr. Mary Seymour and myself both occupying the rostrum, while I gave, in closing, character readings and clairvoyant tests, nearly every one being readily recognizing and acknowledged. To one old gentleman, whom I had never seen before, I said:

"I see you living in a foreign country, beyond the big ocean. When a boy, you were living in a small cottage, in a small valley, surrounded by high hills or mountains, and the houses were very thick, but small in size, yet comfortable. Then I see you in a city, but later in life you came to this country. While on the sea you encountered a great storm, and thought you were all to go to the bottom. A death occurred on the ship, and you witnessed a burial at sea, which to you was a great novelty. Later in life, I see you working on or around a building, and receiving a fall of many feet, from which you have never entirely recovered, and you often now suffer rheumatic or other pains in the shoulder, back and hips, as the result of the fall."

The old gentleman arose and stated to the audience that all I said was true; that the fall I had described was into a mining shaft, where he fell about thirty feet, etc. I stepped up to another lady and gentleman, and exclaimed:

"Twenty-six years ago I see you back near the Atlantic coast, in one of the Northern States, out in a terrible snow storm, after night, and afoot, and you came near losing your way and your life from exhaustion, cold and weariness."

They both said, just twenty-six years ago they had had the experiences and suffering I had so well described. Turning to another gentleman, I said: "When you were a little toddler, I see you playing around in a room with other children, when you received a severe fall and cut your lips and tongue, and the blood flowed very freely. A little later, you and the other children came near being burned up by a fire that got started some way in the bedding. Afterwards, when you were quite a lad, you were severely blamed, or scolded, for being the cause of some valuable papers being lost, and for which you were not to blame. You felt the unjust punishment keenly, but your reward came when the missing papers were afterwards found in the bottom of an old trunk."

The gentleman's sister, who is a good church member, was present, and came to me, and told me every word I had told her brother was correct, and she remembered the instances very well, as she was older than the brother who had received the tests.

Turning suddenly around, I said to a middle-aged lady: "I see you back in girlhood, very much alarmed by some one coming covered with blood from a recent severe wound from an accident; also when you came to America and landed from the ship, and was going out on the wharf, you struck your knee against some sharp obstruction, which caused you much pain and lameness."

She responded by telling the audience the fright from the bloody wound was true, and that she did hurt her knee in the manner described, and had to lay her injured limb upon the car seat in front of her, on account of the pain.

I have found the Spiritualists of Nanaimo, British Columbia, a very intelligent and earnest folk, and some good mediumship is being developed.

Mr. George Campbell, the leader and president of the little society, is one of nature's noblemen, and a seer in a new way. He is inspector for looking for gas in the coal mines, and by spirit help he can see collections of gas, so as to give warnings of coming danger, and thus have the workmen warned on time, and the gas expelled before it has time to collect in sufficient quantities to explode. He says the gas looks like a whitish cloud (yet it is not seen but himself) and when he sees and tests it, he invariably finds it present. Thus is the Spirit-world reaching down into the very depths of the earth, to benefit humanity, and prove our religion to be true.

Home address, Port Angeles, Washington. PROF. D. C. SEYMOUR.

## Says It Was His Own Production.

TO THE EDITOR:—Have the goodness to pardon me for not answering your letter ere this. The inequalities of time and many other contingencies were the cause. "Life to a Skeleton" in the issue of December 30, W. T. Mott and others wish to know if it was my own production, etc. It was an inspirational effusion inspired by a skeleton in the window at 73 Randolph street. Have seen and admired it every day for months. I can assure you I never saw the original in the British Museum pinned upon a skeleton. I have not seen or ever read "Crown Jewels"—or any other collection of gems where I could have read or copied it. J. W. DUNDALE.

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SATURDAY, JAN. 26, 1895

## A Grand Enterprise.

There has lately arrived in San Francisco Bishop Gimyo Adache, a Buddhist missionary from Japan. His object is to teach the faith of Gautama, the Wise, to the people of benighted America. He desires to redeem us from our vices, and induce us to practice goodness for its own reward, not for the promise of a future heaven. The reports say he is very intelligent, the descendant of a long line of priests. Asked if he was not presumptuous in undertaking so great a task, he replied:

"No, I do not think I am at all presumptuous in endeavoring to convert America to Buddhism. My faith has existed for thousands of years, and it has benefited all those who have adhered to it. My faith is that of Imperial Japan, and is the true Buddhism, which has been preserved in our temples, and by our holy men, as the faith of the most elevated men of the empire. I think I could convince you of its truth, if you would listen without prejudice. It is not a revolting religion, and it asks nothing more than that men shall be pure, and do right to others. I shall give especial attention to seeing that the Japanese in America do not take up any of the strange faiths that are common here. Some of them are drifting into Christianity, which is not an honor. A temple will be made ready, and as many priests as necessary will attend. I am 25 years old, and have built one temple, the Ichi Renshien Komono, at Kioto. When Americans see the beauty and goodness of my faith, they will want to leave it, and many will become Buddhists of my order. When I receive proper recognition from Washington, I shall begin my work."

As Buddhism has no God who repented because he made man, and swept all away by a universal flood, save a favored few; as they know nothing of him who determined to damn the entire race because their first parents ate a forbidden apple; as they have no God who allowed his appetite to be satisfied with roasted doves, tender lambs, and eight-day-old babies, and finally, the blood of his own son; and as they practice what they preach, our sympathies are with the movement.

Two hundred and fifty years before our era, Asoka, who reigned over all India, became a convert to Buddhism. At his instance, the third general council of the followers of that faith was held, and 80,000 missionaries were sent into all the world, to teach the glories of their faith. They visited Persia, Assyria, Babylonia, Syria, Phoenicia, Egypt, and it is probable, went as far west as Greece and Rome. In the revolution of empires the Western nations lost all knowledge of these Eastern nations; though it seems probable they wore portions of the old faith into the new.

We are sure, if Buddhism was to overrun our country, and establish its mild and pacific methods on our barbaric ways, civilization would not be retarded in consequence. Instead of a single representative, let them come by hundreds and thousands, if they will. If they do no more than to hold the natives of Japan, now located in America, from falling into our habits of intemperance, vice and crime, they will deserve well from all.

## A Solemn Question.

After all, we are not quite sure but this Sunday religion has served a beneficent purpose in the divine economy. One day in seven set apart to the service of God, six days in seven to practical life, is a great deal better than if all time was wasted on an abstraction. Had the custom been reversed, six days given to God and only one to productive labor, where would the money come from to pay the preacher? They who are so very zealous in the service of the heavenly powers on Sunday, seem to have little regard for them on week days; indeed, they are noted for lack of piety during the secular days. By giving six days to the material prosperity of the world, and to the advancement of knowledge, humanity has gradually risen from its savage condition to its present enlightenment. To improve upon nature, we might have been still farther advanced. Reverse the order, and give six days to God, and how far have capitalism would the race be to-day?

## Twenty-Seven Liars.

Any mean thing ever said or thought of Rev. Sam Jones, the great Southern revivalist, is now and forever withdrawn. He is a brick. He deserves immortality. The Hartwell, Ga., Sun tells the reason of our changed opinion this way:

An unusual incident occurred at the close of Sam Jones' sermon at Pulaski, Tenn., the other day. Stepping down from the pulpit, folding his hands across his breast and looking solemnly over the audience, the great revivalist said:

"I want all the women in this crowd who have not spoken a harsh word or harbored an unkind thought toward their husbands for a month to stand up."

One old woman, apparently on the shady side of 80, stood up.

"Come forward and give me your hand," said the preacher.

The woman did so, whereupon Jones said: "Now turn around and let this audience see the best-looking woman in the country."

After talking her seat the revivalist addressed the men:

"Now I want all the men in this crowd who have not spoken a harsh word or harbored an unkind thought toward their wives for a month past to stand up."

Twenty-seven great, big, strapping fellows hopped out of the audience with all the alacrity of champagne corks.

"Come forward and give me your hands, my dear boys."

Jones gave each one a vigorous shake, after which he ranged all of them side by side in front of the pulpit and facing the audience. He looked them over carefully and solemnly, and then, turning around to the audience, he said:

"I want you all to take a good look at the twenty-seven biggest liars in the State of Tennessee."

## Fact and Speculation.

Mr. Bent returned from his explorations in Hadramaut, and has been giving a series of lectures in regard to his discoveries, before the British Association. He detailed what is known of the past history of the country, described its people, showed their hostility to strangers and their religious fanatisms, reserving an account of the archaeological remains of the country for future use. When last heard from by us he contemplated returning there this winter, accompanied by his wife.

Geology teaches that the Indian Ocean, in all probability, marks the site of an ancient continent, which was slowly submerged. Hadramaut is the northern coast line of that ocean for 1,200 miles. As we find Semites possessing all the leading characteristics of the Jews, the parents of whom were never in Palestine, nor in any of the countries west of them, now located on the north and east of the Persian Gulf, and a similar people inhabiting the region lying on the Gulf of Oman, and westerly through Hadramaut and Aden to the Red Sea, and can trace their remains in Nubia and Abyssinia, and, interblended with other peoples, in modern Egypt; and as we know the Phoenicians, who colonized the eastern and southern shores of the Mediterranean, were of this race, all the relics which are found of them become thrillingly interesting.

Since recent discoveries have shown that the people who inhabited this vast country in southern Arabia gave to the Phoenicians their alphabet, does not reason suggest that possibly the inhabitants of the submerged continent may have been the originators of letters, and that the early civilization in the valley of the Nile is a survival of the lost continent? And may not the tradition of a general flood come from the survivors of that catastrophe?

## Ought to Become a Law.

A bill has been introduced into the Legislature of Michigan providing for the taxing of church property. This is a move in the right direction. All property protected by the State, without regard to ownership, should share equally in the expense of protection. For purpose of taxation no question should ever arise as to the use to which property is put. If exempted on religious account, then the resources of the State are employed in the maintenance of religion quite as effectually as if an appropriation of public money was made from the State treasury for that purpose, a thing prohibited by most State constitutions.

## Not a New Word.

The term "Agnostic" was supposed to be a new word, compounded from the Greek *gnostikos*, to know, to which was prefixed the negative "a," making it not to know; but in reading the Greek Testament the other day, as all pious editors should, we found in Acts 17:23, the compound word, and rendered in the English translation "unknown." So, instead of being a new combination, it is the revival of a word as old as the Acts.

## Robbed the Churches.

Paul wrote very frankly about his doings, notwithstanding he was crafty with the Corinthians, and caught them with his guile. He told that same people, see 2 Chron., 11:28:

"I robbed other churches, taking wages of them to do you service."

It does seem the great teacher ought to have been silent on that subject. Even the recipients of the robbery must have been humiliated, to have him tell all the world, and the succeeding generations, that he, Paul, had played the part of a robber to advance their prosperity.

## Young Russia.

The young Czar, in revising the list of officers for promotion, which calls for the age, religion, etc., of the applicant, ran his pen across the column headed religion, remarking as he did so, "That is a question which does not concern me." Such, in substance, is the report in the London Chronicle. Let us hope the time will speedily come everywhere when good morals and worthy actions will serve as passports to public favors, instead of opinions on a subject even the wisest know but little about.

## VARIOUS OPINIONS

FROM MANY LEADING AND ACCOMPLISHED MINDS ON THE PROGRESSIVE THINKER.

## AN OHIOAN.

He Has a Comprehensive View of the Progressive Thinker

And Expresses Himself Freely.

TO THE EDITOR:—Now, Mr. Francis, I desire you to publish this article. It comes from an outsider, a disinterested party, but from one who has watched the purpose, plans and progress of your paper with a great deal of pride. Do not let your modesty step in here and prevent the appearance of these sentiments, as they do not emanate from yourself, but we know they are quite general among the Spiritualists of our country.

THE PROGRESSIVE THINKER is sul-

ligner, unique. There is something in it for every Spiritualist, and for almost everybody else. The freedom of discussion allowed upon all questions constitutes it a democratic paper in the broadest signification of that term. The reports of the spiritual phenomena that are occurring in our land are unequalled by any other paper, and the fairness with which THE PROGRESSIVE THINKER deals with all mediums is remarkable; not that it is afraid to condemn a fraud, but the slow and thorough investigation that is given to all reports, conveys the idea to do justice. Many profound articles weekly appear, and some not so profound, but suited to the tastes and capabilities of its numerous readers. This great array of names—Wetherbee, Dawbarn, Richmond (Cora L. V. and A. B.), Buchanan, Howe, Hull (Mattie and Moses), Gotsinger, Bach, Harper, Hodge, Moulton, Lockwood, Hon. A. B. French, Cadwallader, Beals, Underhill, Neely, Swearingen, Van Horn, Schufeldt, Babbitt, Olney H. Richmond, Mathews, Lane, Griffen, and hundreds of others, indicating a variety of intellectual talent and acumen, have become quite familiar to thousands upon thousands of readers throughout our country, and although we have met but two or three of them, we feel so well acquainted with them, we imagine we could select them from a great crowd.

Outside of all these correspondents, the different departments of the classified subject-matters that you weekly place before your readers would make a splendid monthly or a fine periodical.

Your Transatlantic Eclectic Magazine is just what it purports to be: a choice selection of the spiritual, religious and scientific matters of Europe. From this department we get pretty much all there is worth reading in the spiritual literature of the old world. And what comparisons we can form from this classification; we feel quite sure that Spiritualism is not confined to Chicago!

Your General Survey of the Spiritualist field is not only comprehensive, but chatty and gossipy to such a degree as to include the varied spiritual phenomena of both worlds. I have a friend who dives for this department the first thing, and the great satisfaction he obtains is manifest in his conversation.

The New Departure, the Publishing House, the issuing of the first volume of "The Encyclopedia of Death, and Life in the Spirit-World," go to confirm the fact that THE PROGRESSIVE THINKER is alive to all the demands of the hour, and is ready to meet the great issues that are breaking the shell of ignorance and inactivity. The department of

QUESTIONS AND ANSWERS!

What shall I say in regard to this weekly work? Is it enough to say that Hudson Tuttle answers the questions? That the author of The Arcana of Nature answers the questions? The name and the author of the above book would give assurance of great work in this department. I heard a lady say the other day, and she is a lady of some culture, that there is no man in the world so well calculated to be placed at the head of this department as Hudson Tuttle. I agree with her. No nonsense—everything of a profound, philosophical and inspirational character. In reading the questions and answers in this department, I always feel as though the intelligence who inspired the Arcana of Nature were by my side. I take great pride in having the learned, the cultured, and the critical of our land, or any other land read anything Hudson Tuttle has written or may write. The wisdom, the information, the accurate knowledge conveyed weekly through this department by Hudson Tuttle, if it could be measured in dollars and cents, would be worth ten times the price of your paper.

I think I but echo the sentiments of the people when I give expression to these thoughts: not that I would disparage any other paper, but simply give credit to whom credit is due. A schooling of twenty-five years upon the Religio-Philosophical Journal must have taught you many lessons, and given you an experience wherein you have greatly profited. My wish is that your paper may continue to progress, and that your Publishing House may grow until the doctrines you teach may not only become as popular as any other doctrine, but may be read and received by all. The truth will be on top a greater portion of the time.

Kent, Ohio. CAPTAIN BRADY.

## A PROPOSITION.

To Advance The Progressive Thinker.

IT IS ADMIRABLE BECAUSE IT HAS BEAT NO STOCKHOLDERS, AND HAS NO DEAD-BEAT SCHEMES TO GET INTO THE POCKETS OF OTHERS.

One who has been a subscriber from the first number of THE PROGRESSIVE THINKER, writes:

"I admire the vim and pluck with which you conduct THE PROGRESSIVE THINKER, and often think what would Spiritualism do without it, and how did it get along before it came on the battlefield. Still more do I feel like praising your self-reliance and independence. No stock scheme to keep up the pretense of helping the cause; no dead-beat scheme to help yourself at the expense of others; and no seeking of gifts, but a straightforward, business way. Now, I feel when I take up the paper that you are really giving your readers more than they pay for. The dollar is not enough for fifty-two numbers, though it is all you ask. I want to put forward some measure to help you and the cause. We as Spiritualists have a duty to perform. You send out the paper and we ought to help its circulation to the extent of our abilities."

"The times are hard, and press heavily upon us, and that should be cause for us to exert ourselves the more. You do not accept my aid only in one way, and that is as a subscriber. Now, there is not a subscriber who cannot by a single hour's effort obtain another. That would double your circulation, and many times increase the influence of THE PROGRESSIVE THINKER. I believe in concert of action, and if we all, as one, make the effort, we shall succeed. I take the liberty to designate the remainder of this month as the time in which we make the effort, and address this personally to every subscriber. If a subscription cannot be obtained for a year, then for six months, or even three—let me send a copy for trial for three months to some friend, or one as missionary where it may give forth its light."

Remember the time, and roll in the largest list ever received at one time by any journal."

## CONNECTICUT.

Good Words from an Eminent Physician.

TO THE EDITOR:—Have we ever thought that the editors and publishers of our liberal papers may be cramped by the present hard times for the necessary means to continue their publications? Have we ever thought that to renew our subscriptions promptly, though a small matter to us, is often of immense importance to the editor and proprietor of the paper we delight to read, or that its withholding points to aggravating and often dangerous financial troubles? Have we ever thought how much more real value we are getting from the columns of THE PROGRESSIVE THINKER than we pay for?

Let us see. The editorials, short, sharp, full of original thought upon a great variety of topics, of a character to render them highly educational; worth the price of subscription in and of themselves.

Look again at the contributors: Prof. J. R. Buchanan, Hudson Tuttle, A. S. Hudson, M. D., G. W. Brown, M. D., J. Tice, Hon. A. B. Richmond, and many others, all first-class writers upon Spiritualism, historical, scientific, educational, and topics of every-day interest, all for one dollar, weekly, for a whole year. These are some of the thoughts, and this is the deed. Herein find inclosed one dollar, subscription renewal, though the old has not yet expired. J. P. COWLES, M. D.

Hartford, Conn.

## A PHILADELPHIAN.

Eminent as an Author and as a Lawyer.

He Expresses His Views of The Progressive Thinker.

TO THE EDITOR:—I am amazed that you are able to publish a paper like THE PROGRESSIVE THINKER at such a price! I look with perfect admiration upon the great ability that you show, both as publisher and editor, and I wish you enlarged success! Of course I do not like some of your advertisements, but that is a small matter, compared with the solid scientific matter you crowd into your columns. Your number of September 15, containing the views of the Countess Wachtmeister, is a marvel. There is a difference between hypnosis and magnetism, which ought to be studied closely. Philadelphia, Pa.

An Excellent Pamphlet.

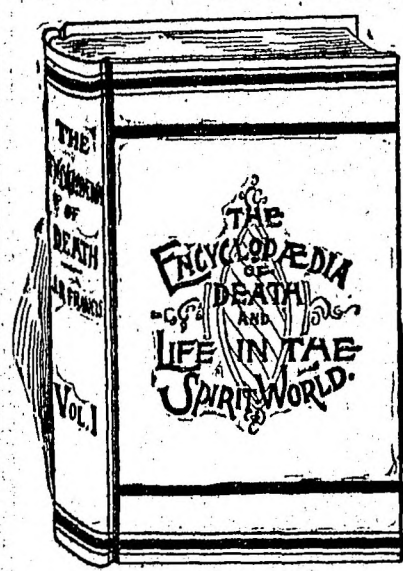
The Occult Science Society, of Fort Wayne, Ind., have issued a pamphlet of 87 pages, bristling all over with pointed arguments in favor of Spiritualism. It is a defense of our cause by L. O. Hull and Dr. H. V. Swearingen against the attacks of Rev. D. W. Moffat, D.D.

Mrs. M. E. Cadwallader.

This well-known lady of Philadelphia, will be in this city some time during the month, and will be glad to visit the different societies. She will also probably attend the meeting of the Michigan Association. Societies desiring her to visit them, can address her until February 5th in care of this office. She is working in the interest of the National Association.

## Now Ready.

Mansell's Almanac and Planetary Meteorology is now ready. Every farmer, every mystic, and every advanced thinker should have it. Price 25 cents. For sale at this office.



Bear in mind that the Encyclopedia of Death, and Life in the Spirit-World is furnished to any one for fifty cents when accompanied by a yearly subscription.

A subscriber can extend his subscription one year at any time, and get the Encyclopedia for 50 cents.

Any one whose name is now on our list of subscribers can get the Encyclopedia of Death, and Life in the Spirit-World for 50 cents, by sending four trial New Departure subscribers, any time during January or February.

## FROM THE HUB.

The Encyclopedia of Death.

TO THE EDITOR:—Your handsome book, "The Encyclopedia of Death, and Life in the Spirit-World," is before me and much of it read, and all will be before I lay it down. What I have read assures that, for the important subject in which all mankind is interested is ably treated, and in a most interesting, readable and convincing manner.

I am one who considers the question, "Whether death is the end," the one man wants to know to-day more than any other, and this book answers it. The liberal bookstore is full of Spiritual books, large and small, but good as they are I don't believe there is one that is better worth reading than this handsome one now before me. It has 400 pages, and divided into thirty odd chapters or essays, and is about a \$2 book, and every chapter I have read, and I have read a majority of them, is worth \$2. These thirty odd interesting chapters are each only a few pages long, and have no special connection with each other, as a continuous treatise, but can be read with interest wherever one happens to open the book; it is a book that a person can take up when he wants to read something and be interested, no matter where he opens it. I have not read a chapter that I did not read over again and read many times.

The last chapter I read was on the 144th page, and headed "The Experience of a Profound Scholar," from a discourse by Mrs. Cora L. V. Richmond, by the spirit of Epes Sargent. I was particularly struck with it as not only being eloquent, but touching and scholarly. He was my neighbor and friend, and I knew him very intimately. This was so much like Mr. Sargent that I felt as if he was talking with me, and I value it very highly. So are all the other chapters very interesting, and every thoughtful reader will think so. I am not writing a review of this attractive book, but feel like doing so some time; but now I am only saying a few words, giving my opinion of it, and hope every one who knows "Shadows" will take the opportunity of getting one while he can. It is a book any one can take up and open anywhere and find an essay of a few pages that will certainly interest him; and every time he does so, if he is like me, he will not be sorry he has that handsome book on his library table to take up when he wants something good to read; and besides its artistic literary value, one gets the book for almost nothing by subscribing for THE PROGRESSIVE THINKER, the best Spiritual paper published, which every Spiritualist ought to do, and it rejoices my heart that so many do so. Respectfully,

JOHN WETHERBEE.

Fredericksburg, Iowa.

## THE ENCYCLOPEDIA.

The Views of a Prominent Psychometrist.

TO THE EDITOR:—The Encyclopedia of Death, and Life in the Spirit-World, received. It's a gem! The angel world, I am positive, is backing you and you cannot fail. Let every Spiritualist awaken to the importance of the occasion and improve the present opportunity to put the grandest Spiritual paper of the age in the hands of all that will read and profit by its teachings. Next week we are to have the grand and honest medium, C. E. Winans, with us. Dr. J. C. PHILLIPS.

Fredericksburg, Iowa.

## THE ENCYCLOPEDIA.

Friends Owe a Debt of Gratitude.

TO THE EDITOR:—Your elegant "Encyclopedia of Death, and Life in the Spirit-World," was duly received. It is an excellent manual for the investigator and the confirmed Spiritualist, as it furnishes a mass of facts in demonstration of spirit return which I think have never before been made so accessible or produced in any form for easy reference. Friends of the cause owe you a debt of gratitude for the beautiful and timely publication. L. BARNEY.

## THE ENCYCLOPEDIA.

They Have It Act as a Missionary.

TO THE EDITOR:—I must add that I am delighted with your new work, The Encyclopedia of Death, and Life in the Spirit-World, and with great interest I have read it with great interest out on a missionary work among orthodox people. I want everybody to read it, and as soon as one person finishes it I will put it in the hands of some one else that I think it will do good, and so on, as long as there is a leaf of it left. Such books I think ought not to be stored away in a library, they can do so much good by keeping them in circulation; they will cause good seed to spring up everywhere. MRS. W. H. HARRY.

## "THE LIFE WORK"

Of Mrs. Cora L. V. Richmond

Compiled and Edited by Harrison D. Barrett.

The life and work of one so well known and appreciated as the subject of this volume cannot fail to be of especial interest to Spiritualists everywhere. Her work is graphically depicted, giving accounts of her lectures and labors from childhood to the present time, extending throughout our own country and Europe. It is the history of a very remarkable career as medium, lecturer and author; and it will be treasured by thousands of her friends and admirers, who will be glad to learn all they can of her life and experiences. The synopsis of many important lectures and addresses, though necessarily brief, are valuable. Quotations are made from many noted personages, without and within the ranks of Spiritualism, expressing their views of her on the rostrum, on different occasions.

Three illustrations enrich the volume, representing Mrs. Richmond as she appeared in 1857, in 1876, and in 1894. The volume comprises 750 pages, neatly bound in cloth. Price \$2, postpaid. For sale at this office.

## PROF. JOHNSON.

Important Announcement.

THE PROGRESSIVE THINKER has had on file for several months, awaiting this favorable period of the year, an important series of papers from the prolific pen of Prof. Johnson, of London, wherein he criticizes Gibbon's Review of Christianity, in his Decline and Fall of the Roman Empire. Probably no more instructive and interesting series of papers pertaining to the origin of the dominant religion have ever appeared in the American press. They will attract universal attention among scholars, and should be read by every thoughtful preacher the whole world over. As these papers will be nowhere else attainable, we would recommend all parties to order two or more copies NOW for scrap-book use, and other copies for friends.

They increase in interest as the reader advances. For learned and deep research among the literature of the past, they have no equals.

Prof. Johnson is an educated clergyman, late a teacher of the higher classes in the New College of London, and especially educated in Bible literature. He experienced the same difficulties all have done who have tried to discover the rise of Christianity. He reversed the order of search, commenced at the mouth of the river as he found it, then, unlike any other investigator, made its ascent. By this means he was able to discover all the affluents which helped to swell the mighty stream. These papers now given are only side issues, but they throw great light on subjects more fully discussed in his books, and which all scholars will obtain and study with care.

There will be a total of thirteen papers, one article appearing each week until their completion. Parties will do well to file the entire series, for they will be invaluable for reference, and of lasting utility.

A large number of Prof. Johnson's books are already in the hands of our readers. They have been calling impatiently for these papers for a long time. Now we gratify them. Instead of a few hundred new subscribers on their account we ought to have thousands, and will if the studios knew their value.

## THE NEW DEPARTURE.

Fifteen Cents for Three Months.

NOTE FROM THE INSPIRATIONAL LECTURER, WILL O. HODGE.

TO THE EDITOR:—Never was there such an opportunity to do missionary work as is offered by THE PROGRESSIVE THINKER, in its latest New Departure. In no possible way can so much reading matter be furnished for so small a price as a subscription to the best Spiritual paper published three months for fifteen cents. Here is an opportunity that should claim the attention of every Spiritualist, and if you do not get double the number of new subscriptions called for, Spiritualists in general will be sadly remiss in their duty to their fellow-men. WILL C. HODGE.

Rochester, Ind.

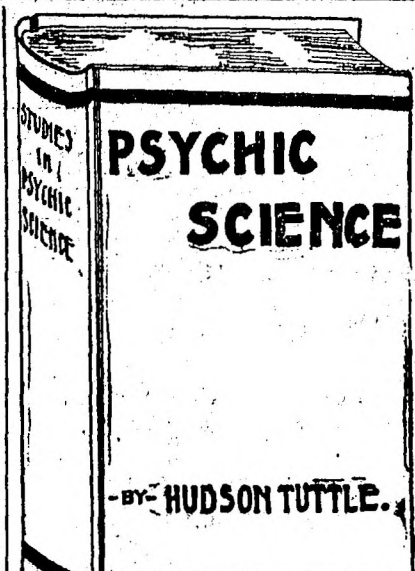
## A Saint in Prospect.

For near 400 years Christopher Columbus has remained as he died, an ordinary sinner. It is now reported the Pope will soon announce the beatification of the great explorer. This beatification is the first step towards canonization, when his name is enrolled in the list of saints. The custom is only a survival of the old Roman habit of apotheosis, otherwise deification of their illustrious dead. Julius Caesar was enrolled among the gods. It was in imitation of this habit the name Jesus was converted into a god. Protestants make no saints; but most churches talk as glibly of Saint Matthew, Saint Mark, Saint Luke, Saint Paul, etc., as though they were thus honored by God himself instead of by the Pope, who sets up as God's earthly representative.

Ayer's Hair Vigor is certainly a remarkable preparation and nothing like it has ever been produced. No matter how wiry and unmanageable the hair may be, under the influence of this incomparable dressing, it becomes soft, silky, and pliable to the comb and brush.

Encyclopedia of Biblical Spiritualism.

Send in your dollar at once to Moses Hull to pay for his new work. Everybody will want it, for there is data therein that will prove invaluable. Direct to him at 29 Chicago Terrace, Chicago, Ill.



IMPORTANT WORK.

Studies in the Outlying Fields of Psychic Science.

A WORK BY HUDSON TUTTLE.

WITH FULL DIRECTIONS HOW TO INVESTIGATE SPIRITUALISM, DEVELOP MEDIUMSHIP, AND FOR THE FORMATION OF HOME CIRCLES.

This second edition, with important additions, is the second effort in the New Departure of THE PROGRESSIVE THINKER. It is a book which marked an era in the methods of thought on psychic subjects. It was first to take this hitherto unexplored realm, and its treatment is entirely original. It outlined a plan of study and investigation, which, new as the subject was, appears to be the only one the student can pursue, to arrive at satisfactory results.

A great many psychic clubs and reading circles have adopted it as a guide, and one college has taken it as a textbook. In its field it stands alone, and is the student's only helpful manual.

Since the author wrote the "Arcana of Nature," by almost purely automatic controls, his inspiration has made no higher flight than in "Psychic Science."

The following press notices show how the book has been received—even the religious press having words of praise.

The generalization by which the work unites all psychic phenomena is only paralleled by that of gravitation in the physical world. With this key, all manifestations of mind or spirit—in the physical life, or in the spiritual, fall into line, and are as readily explainable as the relations of worlds when referred to the law of gravitation.

Boston Evening Traveler: "The book is one particularly interesting, and presents an admirable collection of evidence of psychic influences."

Dr. Dean Clark, in Banner of Light: "I have had the pleasure of reading this work of Hudson Tuttle, and as a compendium of spiritual science, it deserves to be in the library of every Spiritualist and investigator. Brother Tuttle is assuredly one of our profoundest philosophers and clearest thinkers, and he states his positions in a succinct and logical manner, easy to understand, and so well supported by facts of observation and experience as to compel conviction of their truth. A thorough knowledge of Brittan's 'Man and His Relations,' and Tuttle's 'Psychic Science' will furnish any student an armory of facts and occult truths sufficient to enable him or her to cope with all the skepticism and materialism of the thinking world."

J. J. Morse: "The announcement of his forthcoming volume, 'Studies in the Outlying Fields of Psychic Science,' is a welcome promise of good things to come. Hudson Tuttle never writes unless he has something to say. And when he writes, all who read him are the better for having done so."

Carrier Dove: "We bespeak for 'Psychic Science' the careful reading its merits demand."

The Congregationalist: "Mr. Tuttle appears to be a believer in Spiritualism, but not one of the irreverent and offensive sort."

Phrenological Journal: "Mr. Tuttle is no obscure peddler of old notions, in a dress more or less fantastic, but a careful, earnest thinker. He entertains certain convictions with regard to spiritual existence, and reasons of them with little of the dogmatism of a bigot—rather with the liberality of wide observers."

Price Reduced About One-Half.

In our New Departure, determined to give Spiritualists—instead of the dear old, as hitherto—the cheapest literature of any denomination, sect or organization, we have not only enlarged the book by twenty pages, but reduced the price from \$1.25 to 75 cents.



## IMPORTANT QUESTION.

## What Becomes of Our Bodies?

So much has been written of the future of our spiritual body, that the question of what becomes of our material body is almost neglected. The poor framework that has to bear so many of our earthly burdens, is, at the best, only considered a mere receptacle for the spirit, to be thrown aside and consigned to oblivion as soon as the change called death has taken place and the spirit, freed from the cage it has occupied for a brief space, soars into the great unknown. True, the Christian religion teaches that on the day of judgment all bodies shall be re-inhabited by their former spirits, thus forming a new body from the dust of the old.

This idea has been ridiculed, not only by materialists, but also by many Spiritualists, who fail to give the matter any thought, coming nothing in it but one of the many fallacies of an exploded religion. Let us look at it from a thinking standpoint.

The human body, like all other bodies, is composed of a number of elementary substances, of which the three gases—oxygen, hydrogen and nitrogen—taken together with carbon form ninety-seven one hundredths of it. A number of other elements are represented, but their names are not essential to our purpose, as we do not wish to make this a scientific dissertation.

Now, when a man dies and his body has gone through the process of disintegration, either by decomposition or cremation (which are the same, decomposition being a process of slow burning), its elements have been resolved into their respective natural conditions, most of them mingling with the air. Their quantity is not inconsiderable. For instance, the oxygen contained in the body of an average-sized man will, when liberated, take up a space equal to twenty-eight cubic meters. So with the other elements in proportion. And as almost a thousand human beings are thus resolved into their elements every day, not to speak of the still greater number of animals, it will readily be seen what an enormous supply of elementary substances are thus thrown upon the air "open to engagements" as it were.

What becomes of these, can, of course, only be conjectured. It would be impossible to trace the elements of a certain body and watch their subsequent combinations and transformations. If, indeed, they remained together, which they probably do not, although it is possible. We will take it for granted that they separate, going into different combinations in the course of time, being released from these in turn and going into others, and so on. They may help to form another body; the elements of Caesar may have combined with others to form the body of an animal. Who knows? On the other hand, these elements may remain in their gaseous state forever. There is no way of deciding.

When you die, the carbon in your body may, many years from now, form a diamond, or be fashioned into a lead pencil. The air we breathe is full of the elements of former bodies—thus their death is our life. It is a wonderful subject to contemplate, but this much is true—matter is eternal. The elements that once formed the bodies of Adam and Eve, or their furthest ancestors, still exist in some form or other, organic or inorganic, solid or gaseous, visible or invisible.

This being conceded, we would ask: Is it impossible for all the elements of one body to become reunited by chance or otherwise, thus forming a new body which is yet composed of the same parts that made up the old? And this being done, what is to prevent the spirit from re-inhabiting this body? May it not be a part of the great plan of life that such a consummation be reached? We know absolutely nothing, our senses grope in darkness when we enter the subject. Perhaps in years to come the mystery of life will be solved. Until then we can but conjecture.

THEO. ABEL, JR.

## The Michigan State Spiritual Association.

The regular midwinter meeting of the Michigan State Spiritual Association will be held at Paw Paw, February 1st, 2d and 3d, 1895. This is designed to be a grand mass-convention of the Michigan Spiritualists, and a cordial invitation is extended to all, with the assurance of free entertainment by the Paw Paw people, of all the visitors that they can accommodate. An interesting program, consisting of lectures, discussions, conferences, platform tests, psychometric readings, and other phases of mediumship, interspersed with music and recitations, in which the regular or-fained ministers of the gospel of Spiritualism, under the auspices of the Michigan State Spiritual Association, assisted by other competent mediums, will participate.

The first regular session will be held Friday evening, February 1st, followed by three sessions Saturday and Sunday. Visitors should take the train on the Michigan Central Railroad that is due at Lawton about 1:30 P. M., where they will find conveyances to take them to Paw Paw, a distance of three or four miles (fare 25 cents round trip), or they can connect with trains on the narrow-gauge road if they so prefer.

Let every progressive Spiritualist in Michigan (we will gladly welcome visitors from adjoining States) feel that duty bids them be present at this meeting, and we will make it a grand Spiritual love-feast.

DR. F. SCHERMEHORN, Sec'y.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid.

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"Health and Power. A Handbook of Cure and Human Uplifting." By E. D. Babbitt, M. D. Full of useful information and wise suggestions. Price 25c.

## THE FIRE TEST.

## An Account of Mrs. Kaynor's Visit to Milwaukee, Wisconsin.

TO THE EDITOR:—Your report concerning Mrs. Isa Wilson Kaynor's work in Milwaukee, during the present month, does not do the medium entire justice. The tests given were so new and convincing to the audience, that they deserved to be described more fully for the benefit of your readers, and the writer desires to have you publish this supplemental report.

Mrs. Kaynor had entire charge of both afternoon and evening services December 9th, giving the faithful and hard-working medium, Mrs. Nick, a well-deserved rest from her usual Sunday test work. The feature of the evening's work was the "fire test," during which Mrs. Kaynor handled with impunity a very hot cylinder, direct from over the flame of a kerosene lamp; also passing paper, bank bills, silk and lace handkerchiefs through the flame without burning them, although one of the gentlemen of the committee chosen for the purpose, was well blistered for daring to handle the same glass cylinder which Mrs. Kaynor had held to her face for over one and one-half minutes by the watch, while it was on the burning lamp. A boy of eleven placed his hand confidently in Mrs. Kaynor's, and thus protected, she pressed his hand tightly against the hot cylinder for over half a minute, the boy experiencing but a pleasant sensation of warmth. After experiments with the cylinder she took it off and proceeded to pass her fingers slowly through the flame, then the hand, and finally the whole arm up to the elbow. Before beginning operations Mrs. Kaynor had insisted on being washed in the presence of the audience by some of the committee, who thoroughly soaped hands and arms, and demonstrated that chemicals were not used to protect her. Paper, and also silk which Mrs. Kaynor had slowly held in the flame and passed through it without injury, were burned upon being tried similarly by others, when Mrs. Kaynor motioned them to do so.

The Sunday following Mrs. Kaynor served the First German Spiritualists Society on the North Side at Bauch's Hall, giving fire tests. This society, although organized less than a year ago, is in a flourishing condition. One test in particular deserves being mentioned. A person was requested to walk back and forth in the hall and then sit down again. Thereupon Mrs. Kaynor, from the footstools, without having seen the person, gave tests therefrom. The writer, a day or two later, witnessed a treatment given a sick person by Mrs. Kaynor, by the aid of heat from a glass cylinder—"fire treatment." There are very few mediums extant so versatile in their work as Mrs. Kaynor, who seems to have inherited much from her celebrated father, E. V. Wilson.

MAX L. LANE.

## SPIRITUALISM.

## What It Teaches to the World.

I send you the following, which I have never seen in any spiritual paper.

WHAT SPIRITUALISM TEACHES.

First of all, it demonstrates by present facts the reality of a future state of consciousness, intelligent, immortal existence for the human family, instead of asking you to believe in it on the strength of certain ancient records.

2. It proves its nearness to the present world and the practicability of intercourse between this state of being and that.

3. It teaches that it is perfectly natural, the homes and scenery being as real and tangible to spirits as the objects around us are to us.

4. That man's happiness or misery on entering that world depends entirely upon his principles and conduct while here, and not upon his religious creed or profession.

5. That punishment, where there is any, is in all cases corrective and reformatory in its object, and therefore of limited duration.

6. That spirits are grouped and associated together by certain inherent principles and acquired tastes and habits, rather than by external circumstances, such as frequently bind people together here.

7. That true happiness consists of the proper exercise of all the powers of the soul and the wise and useful employment of time rather than in rest and idle inactivity.

8. That those who have the desire and capacity to do good to their fellow beings, whether in the Spirit-world or on earth, have ample opportunity for so doing, and in trying to benefit others they promote their own spiritual upliftment and happiness.

9. That abundant scope will be found for the unending cultivation of man's intellectual faculties and the perpetual accumulation of truth and knowledge.

BENJAMIN DART.

East Hartford, Ct.

## Sunday Meetings in Chicago.

First Society of Spiritualists of Chicago, Hooley's Theatre. 11 A. M.

Illinois State Association, Bricklayers Hall, 93 Peoria street. 2:30 and 7:30 P. M.

North Side Society, Schlottbauer's Hall, Sigel and Sedgwick streets. 2:30 and 7:45 P. M.

The Progressive Society, 3120 Forest avenue. Children's Lyceum, 1:30 P. M. Services at 3:00 and 7:30 P. M.

First Society of Spiritual Union, Custer Post Hall, 85 South Sangamon street. Services at 10:30 A. M., 2:30 and 7:30 P. M. Children's Lyceum at 1:30 P. M.

The First Spiritual Society of the South Side, Auditorium Hall, 77 Thirty-first street. 2:30 and 7:30 P. M.

Spiritual Union, Nathan Hall, 1565 Milwaukee avenue. 7:30 P. M.

National Society of Spiritualists, 681 W. Lake street. Wednesday evenings 7:45 o'clock.

The Spiritual Research Society, Orpheus Hall, in Schiller Theatre Building, Randolph street, between Clark and Dearborn. Every Sunday at 3 P. M. and 7:30 P. M.

Chicago Fraternal Endeavor Society, Lodge hall, No. 11 North Ada street. Meeting 2:30 and 7:30 P. M.

Society of Students of Nature, Brettman's Hall, 771 Armitage avenue (near California avenue); Sunday at 7:30 P. M.; Lyceum at 2:30 P. M.

## STILL "DESIGNING."

## Some Very Important Suggestions.

## DID "IT" COME BY DESIGN?

I sometimes wonder if it is true that we really see nothing as it is. When I read the arguments of those whose ability appears to be sound—whose arguments seem to me extremely fallacious—I begin to doubt my own faculties; to pinch myself to see if I am really a living, sentient being. In response to the very vigorous and unreasonable arguments of the existence of design, that everything exhibits marks thereof, we read the astonishing and captivating theory of evolution! Why the most astonishing and manifestly correct theory has been rebuffed over, often in a careless, rather loose style, and we are waiting with the "well, what of it?" on our expectant countenance—the articles close without making the slightest approach to a point.

Let me ask some of our anti-design advocates what they gain by showing how a thing came into existence, when the question is, "Did it come of design?" For instance, if there was a design in the construction of an eye, so that all things, through it, may be received into the cerebrum, do we weaken this theory by showing that certain fish in the Mammoth Cave, while retaining optic elements, are without sight; and that when again placed where sight becomes needful, that in time it may be developed? Or, does this not rather add force to the design theory?

If we find that a horse is the result of millions of evolutions and changes from environment, does this nice adjustment to growing needs, keeping time and step with the other relative evolutions, throttle the design argument? Brothers, what are you thinking of? Suppose you grant that all things in nature do manifest marks of design, and then show us how we must go to work and build up a horse. Do you fancy that we should (from our standpoint) see a pair of wings flash in the air, a flaming hand cleave the blue ether, and then behold a horse's tail suddenly drop—a few more wiggles and twists—then a head, etc.—until, finally, we see the freshly-made occupant of the manger shake himself and commence to feed upon the juicy grass?

Certainly your arguments squint that way, if I may be allowed the use of a refined metaphysical term. Take the old pulp-worm conundrum about the watch; are you quite sure, after all, it is bad? Now, does not that watch indicate design? Suppose you had never known a watchmaker, and never had heard of one; still, if you used your judgment and comparison, would you not know it to be the result of design?

Don't tell me you would know by experience—I admit that; but take away your experience. Come now, honest "Injun John," would you think it came by accident? Or, to be more lucid, would you not reason out a designer? If so, where then is the founder of the sacred disk out of joint?

One trouble which I have always experienced in contention with the opponents of design is, that the moment the subject is mentioned they fasten the old Jewish man-god of the ancient barbarian advocate in the Bible about our necks, and then demand we shall prove our beauty thus beladen.

My claim is this: Through all the works of nature there are indications of intelligence; a substratum of intention, if you choose, grand, beautiful and harmonious. This design is wholly unemotional, unchangeable, eternal. Matter changes continually as to its varied forms; this intelligence, never. This intelligence is the unchanging, evolving principle of all things.

I have ever been a devotee of the study of natural science. Botany, from youth, has been my especial favorite. In the charm and variety of the floral envelope I have sat and mused for hours. The unending variation of the forms of flowers, the complexity of unsymmetrical types, and the very deficiencies and redundancies, strike me with an ever-increasing sense of awe and grandeur. Phylotaxy, or leaf arrangement! Who can engage in this wonderful, over-varying, never monotonous part of the study without thought of design? Alphonso Wood, somewhere in his elaborate treatise, well says: "Unity in diversity is characteristic of nature in all her departments, and eminently so in the flowers; and the first step in the study of them is to discover that unity, that simple idea in the floral structure in which all its diversities harmonize."

He further adds, that before flowers were created that type was conceived. I do not mention this as authority, but partially as an intonation of the bent and trend of the thoughts of a fine naturalist. It may be worth while to mention that our no-design brothers always quote our scientists as endorsing their particular phase of thought. This is not a true representation. Agassiz and Darwin, who are far from harmonious on the evolution theory, lead us to believe they are not only believers in design, but the latter at least goes far beyond the present humble service in his Godly theory. Spencer and Tyndall were not anti-designers.

Rosier W. Raymond, in his lectures before the Brooklyn Ethical Association, gives forth the following, which is in exact accord with the view presented in this manuscript: "Evolution does not exclude the divine agency, but simply presents a process in which that power may act as truly as in the process of birth." Again he says, speaking of the atheist: "There is nothing in evolution to force him to that conclusion." He even goes so far as to say that one may believe in the Bible and also in evolution.

I am not in harmony with this last proposition, however. A year ago the writer advocated the design theory in a materialistic paper. The editor continued his articles in reply for three or four weeks, during which he pretty nearly exhausted Darwin.

Now, Mr. Editor, hoping that these anti-design men will not feel entirely squelched just because one great mind and able pen opposes them, I will cautiously slide away. —B. R. ANDERSON.

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## POETRY.

## WITH AN EXPRESSIVE SIGNIFICANCE.

## THE DREAM-WIFE.

Rev. John F. Van Herrich, of Wichita, Kansas, says emphatically that the following poem is founded on what he knows to be facts:

In a low-ceilinged hut, on the shores of Brazil,  
Where the noonday is scorching and the midnight is chill,  
And the dank growths of nature seem to bear on their breath  
The poison of fever—the shadows of death,  
Lay a fever-tossed patient, from whose dreamy eye  
Life's fire was flickering—its flame passing by;  
For the priest had just said, "My son, have no fear,  
I commend thee to God, for the end is now near,"  
And had left with a blessing for the dying and dead.  
The last rites were over—the last prayer said!

The nurse, worn with watching and shrinking with fear,  
Seemed to feel that the angel of death hovered near,  
But exhausted and weary, had fallen asleep,  
And felled for a moment her vigil to keep;  
When into the hut there glided a form  
Whose every slight movement of culture seemed born—  
A woman whose face was of sweet, classic mold,  
And her hair seemed to shimmer like tresses of gold—

In her hand was a goblet as blue as the skies;  
When she touched the dull sleeper he opened his eyes  
With a wild, eager look—with a gasp of surprise—  
"Drink all of this quickly, for I must not delay."  
He soon drained the vessel—he glided away.

Next morning he 'woke feeling stronger and well,  
And asked for the woman—the vision—the spell—  
Or whatever it was, that strange, beautiful sight,  
That had brought back his life in the dead of the night.  
His hearers they smiled, for to them it came  
But the play of delirium—the freak of a dream!

It was six long years after, when passing a place  
In the suburbs of Natchez, he saw that same face,  
That same slender figure and same golden hair;  
She stood in the pathway—so sweet and so fair.  
"My God, it is she of that far-away land!"  
There she stood in the flesh, with a rose in her hand.

He spoke to his friend, who thought him quite wild,  
Or possessed of a fancy unworthy a child.  
But he soon sought a way—they stood face to face,  
And their spirits went back to the first meeting-place.  
To that low ceilinged room, where their souls had once met,  
For the light seemed to flash—in a flame—in a jet—

From the past. They stood for a moment bewildered—amazed;  
They looked scarcely conscious, they both seemed so dazed;  
Yet never a word of that past did they speak,  
Though the strange recognition seemed to flush on each cheek.

Then he wooed and he won all the love of her heart;  
The love of a life, which seemed a strange part  
Of his own past existence, his very own life.  
He wooed and he won this ideal for his wife.

It was after the marriage—when at last by themselves,  
She went to a cabinet, and from one of the shelves  
She took down a goblet, as blue as the skies,  
Of queer, antique pattern, and with sweet, eager eyes  
She said: "On this place is a well of marvelous power,  
Which works wonders in fevers. Well, one midnight hour,  
Some six years ago—in a vision or dream,  
I can scarcely tell which, so real did it seem—

I went to a hut with this cup in my hand,  
To some distant country, some strange foreign land;  
I saw you there dying or near unto death,  
With your eyes wild and staring, with quick, gasping breath;  
I touched your pale forehead, you looked in my eyes  
As you drank from this goblet with searching surprise.

Next morning I woke—the dream lingered yet—  
And there stood this cup with the water still wet!  
Oh, how vivid that picture; even now I recall  
Every object about you, each rude cut on the wall!  
Amazed and astonished, he suddenly cried:  
"You said to me, my dream-wife, but for you I had died!"

Oh, marvel of mysteries—what can it mean?  
The scene of wave-thought—was it vision or dream?  
Did her soul go to him in that far-away land?  
Did her soul go to him with that cup in its hand?

And though years have now passed, they are wondering still  
How her soul went from Natchez 'way down to Brazil—  
Can the mind leave this body and wander afar?  
Does it travel through space like the light from a star?

But whatever the mystery, she had once saved his life;  
He had met years before with his precious dream-wife;

And though holy their love they are pondering still  
How her soul left her body and went to Brazil!

## UNCLE JOSH'S DREAM.

One night I set er thinkin' o' my chances over thar,  
Whar the Christian God is rulin' like an old tyrannic czar;  
An' I fell asleep an' dreamin', an' the dream it hants me still,  
Like the shadder o' er mountain in the evenin' hants the rill.

I dreamt I stood er lookin' at er mighty golden gate  
That was swung betwixt er garden an' er awful burnin' grate;  
The gate was shut an' bolted when I walked up fer ter rap,  
An' ask ter see the garden, an' inquire about the crap.

I was told ter tech the button, by er noble lookin' man,  
An' the gate would fly wide open on the latest modern plan.  
I knew then this was heaven, an' I trembled for a spell,  
At the thought o' seein' Peter an' my chance o' gittin' hell.

But Peter come er laughin', an' he took me by the hand  
As an agent 'at is lookin' fer a purchaser o' land,  
An' he says ter me: "Old hay-seed, whar's the matter with yer now?  
Have yer come ter look fer heaven since yer got too old ter plow?"

"We can allers git attention from the old an' storky soul,  
But the hustlers never question 'bout a heaven er a skoll!"  
An' he went on thar a talkin', 'bout the victims 'at 'ad fell  
From the churches—preachers—deacons—'at was rostin' thar in hell.

He said the place was peopled 'most entirely, jist now,  
With the folks who made their livin' 'bout the sweatin' o' their brow;  
The ones 'at sung an' shouted, an' prayed fer sinners' peace,  
While a lookin' through their fingers fer a victim fer ter fleece.

He stood an' talked an' eyed me till I thought he'd look me through,  
But he smiled an' kindly asked me: "Is there somethin' I kin do?"  
An' I said: "I come a lookin' fer the place whar Adam fell."  
An' I'd like ter see the Savior, but I don't care much fer hell."

Then he asked me fer my record, an' I giv' in true an' straight,  
An' St. Peter fung wide open under me the golden gate.  
When I hit upon religion, an' I told him 'bout the spirit,  
He jist motioned me ter enter, 'cause he didn't care ter hear it.

'Twas then I seed clear through it: I'd heerd 'at song afore:  
He was orthodox—I knew it—an' was bitter ter the core;  
An' when the gate swung open I jist seemed ter swing therewith;  
But er spirit softly whispered 'at the whole thing was a myth.

"An' 'at when I went in spirit on a journey in my dream,  
A Christian guidin' spirit had made St. Peter seem  
A livin', talkin' bein', fer ter carry out the plan.  
Then I 'woke an' found a lesson that I give ter brother man."

DR. T. WILKINS.

## THE CALF PATH.

One day through the primeval wood  
A calf walked home, as good calves should,  
But made a trail all bent askew,  
A crooked trail, as all calves do.

Since then two hundred years have fled,  
And, I infer, the calf is dead.  
But still he left behind his trail,  
And thereby hangs my moral tale.

The trail was taken up next day  
By a lone dog that passed that way;  
And then a wild-belted sheep  
Pursued the trail o'er vale and steep,  
And drew the flock behind him, too,  
As good bell-wethers always do.

And from that day o'er hill and glade  
Through those old woods a path was made.  
And many men wound in and out,  
And dodged and turned and bent about,  
And uttered words of righteous wrath  
Because 'twas such a crooked path;

But still they followed—do not laugh—  
The first migrations of that calf;  
And thro' this winding woodway stalked,  
Because he wobbled when he walked.  
This forest path became a lane  
That bent and turned and turned again;

This crooked lane became a road  
Where many a poor horse with his load  
Toiled on beneath the burning sun,  
And traveled some three miles in one.  
And thus a century and a half  
They trod the footsteps of that calf.

The years passed on in swiftened feet,  
The road became a village street,  
And this, before men were aware,  
A city's crowded thoroughfare.  
And soon the central street was this  
Of a renowned metropolis.

And men two centuries and a half  
Trod in the footsteps of that calf.  
Each day a hundred thousand rout  
Followed this zigzag calf about;  
And o'er his crooked journey went  
The traffic of a continent.

A hundred thousand men were led  
By one calf near three centuries dead.  
They followed still his crooked way  
And lost one hundred years a day.  
For thus each reverence is lent  
To well-established precedent.  
A moral lesson this might teach  
Were I ordained and called to preach.  
For men are prone to go to blind  
Along the calf-paths of the mind;  
And work away from sun to sun  
To do what other men have done.

They follow in the beaten track,  
And out and in, and forth and back,  
And still their devious course pursue  
To keep the path that others do.  
But how the wise old wood-gods laugh:  
Who saw the first primeval calf.  
Ah, many things this tale might teach—  
But I am not ordained to preach.

SAM W. FOSS.

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INGERSOLL'S ADDRESS







## QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium,

**Hudson Tuttle.**

Address him at Berlin Heights, Ohio.

J. W., Baltic, Conn.: Q. (1) Did we ever live in worlds before this?

(2) Are we living our lives over again, in a more advanced state?

(3) Are we living in this life the fourth degree of unfoldment?

(4) Do we live one-third of our physical life in the spirit-world?

A. In THE PROGRESSIVE THINKER for Aug. 11, the subject embodied in the above questions, reincarnation, was discussed at length. We are living in this life only, and it is not true that during the third of our lives spent in sleep, we are anywhere else than in our physical bodies. Nor have we ever lived in any world before, or once again. Our spiritual individuality makes a clean start at our birth into life, and every step after is a step onward.

We advocate a spiritual philosophy based on the strict lines of science, and not only consistent in itself, but an outgrowth of the physical world, its direct and perfect evolution. Every explanation must adjust itself to all others, and there must be no special pleading or exceptions. The physical and spiritual cosmos must be one perfect whole.

Into this new spiritual science the old fancies and speculations of priest and prophet have no place. Transmigration, reincarnation, as the miraculous method of explanation, have no place.

A. C. R., South Ripley, gives an account of an insane girl, who, having run away, said her father was coming and attempted to conceal herself, although it was impossible for her to have known. In a short time her father came. He asks for an explanation.

A. This girl is an example of apparent insanity, brought on by psychological influences over a very sensitive organization. The insane are sometimes highly sensitive, and too often this first essential of mediumship is mistaken for madness. To such, an asylum, with its concentrated crazy aura, is a place of torture. This class of patients could be cured effectively by magnetism, or in many cases by allowing the spirit to become perfect. In such cases the imperfect striving to control is mistaken for loss of reason.

Frank Brown, Chagrin Falls: Q. (1) Is not belief from evidence, real or imaginary?

(2) Is man a free agent?

A. Will and free agency was discussed in THE PROGRESSIVE THINKER for July 28.

(3) Belief mainly is a matter of education, and the great religious beliefs were entertained for ages before a thought was given as to whether they were supported by evidence or not.

The most uneducated men of the present, reason in a way and strive after causes, but their beliefs are received in childhood before they reflect on causes, and are then held because it is easier to believe than disbelieve.

Major Carpenter, Delhi: Q. (1) Can departed spirits read our thoughts against our will?

(2) Is not worship a superstition, and is it necessary?

(3) How can mercy and justice be reconciled?

(4) As man's character dates back to his birth and early surroundings, for which he is not responsible, how reconcile with justice the great differences in the capabilities and enjoyments referable to these?

A. (1) Departed spirits can read our thoughts only by coming *en rapport* with us, and the possibility of their doing this does not depend on our will, but similarity to them.

(2) All forms of worship began in the fear of ignorant men of the unknown forces of nature. They all began in a mistaken view of the world and human life.

(3) If justice be confounded with vengeance, as it usually is, then it would be impossible to reconcile it with mercy; but justice, which is the absolute right, is synonymous with mercy. There can not be antagonism between truths, however remotely drawn. There can be no conflict in principles, however the subject may appear to our understanding.

H. R. M., Easton: Q. From miscellaneous reading, etc., I have gathered that there is such a thing possible to everyone as to developing their hidden powers as to "control by the will," influence others to one's own benefit financially, socially, etc., make friends easily and permanently, have "personal magnetism" and use it so as to make it a great factor and power in the advancement of an ambitious young man; do good, retain and retain one's own health, cure others, develop one's clairvoyant powers, etc. Will you please tell me whether there is such a thing as above described, possible—whether such a power can be developed, and, if it can be developed, how can it be best and most quickly developed to obtain best results by best methods?

A. If it were possible for "an ambitious young man" to secure such a power, it would become the most dangerous possession; not only dangerous to the community, but equally so to the possessor.

"Personal magnetism" is an organic quality which, though cultivable, is possessed by few in an eminent degree, and the direction of its use depends on the will of its possessor, even though he may be unconscious of his endowment.

But it must be constantly remembered that to acquire this faculty at its highest, the individual must make himself worthy. If he would be a force, he must gather to himself force and the knowledge to use it. This magnetic wand, were it possible to place it in the hands of a knave or fool, would be a menace to everyone with whom he came in contact. The possession of such a power as this correspondent desires, can never be acquired, because he is looking in the wrong direction for it. Is it something

to seek outside of himself, to find or purchase? No, if he would become strong; if he would influence others, make friends, and become a social power, then first must he look to himself, and become worthy of these blessings. If he would advance himself, he must advance others; if he would make friends, he must be the best and truest, most devoted friend; if he would reach the height of his ambition, he must place ambition under his feet.

After this, when his character has been tested and found faultless, then he will find that out of it will come, as the fragrance from the rose, this power he so craves, which then he will not crave, but use, not for his own advancement but for the welfare of others.

In reforming the world, the reformer has one individual and one only as a beginning, and that is himself. As the perfume of the rose depends on the deep growing roots, the power for good, the influence exerted over others, depends on the concealed roots of motives and culture. It cannot be bought in the marketplace. If it is sought, it will elude the swiftest pursuit.

Silas Boardman: This correspondent is perplexed over the conflicting statements made in "Antiquity Unveiled," and the messages through Geo. Cole, especially in regard to Jesus Christ, and asks: Q. I believe you concede the fact that there is no system of religion known to which is based on absolute knowledge, unless an exception may be made in favor of Spiritualism. Do you make such exception? Did such a person as Jesus Christ exist?

A. Some of the communications in Antiquity Unveiled say there is no God except our highest conceptions of wisdom. Prof. Lockwood builds everything on "principles." Mr. Richmond imputes everything to "law." Now, I can conceive of these three things as palpable facts, viz.: Law, principles, and our highest conception of wisdom; but does it not sound rather utopian and assuming to say that these three things cover the entire ground of metaphysical philosophy? Must we accept nothing but what we can absolutely demonstrate? Nay, that would be an infinite assumption, and inconsistent with our idea of progression. If there is such a thing as infinity, we have not reached it, and therefore, we cannot determine its attributes. Does not this leave room for a reasonable exercise of faith, as one of the inherent principles of human nature? We can prove the existence of a planet billions of miles distant, but we cannot make a structural analysis of its constituent parts. And we can at least approximate a proof of an infinite government without presuming to an intimate knowledge of its entire character. It was incidentally that within the present year I first witnessed some of the phenomena of Spiritualism, and I am anxious for additional and more conclusive proof.

Q. I have been told by communications that I am inspirational in writing. How can I establish the fact?

A. In regard to all spirit messages, one rule should be undeviatingly applied, and as vigorously as to those coming from the mortal side. They should be received on their merit, and carefully compared and criticized, they are not infallible. They may come from sources to which, if we knew, we would not give a moment's attention. For instance, John Smith is a farm laborer, and good in his way. If you wanted to know how to grow potatoes, you would profit by consulting him, but you would not place reliance on his ideas and speculations in astronomy, geology, and as a spirit returns, and finding excellent conditions to communicate, is asked to explain questions in astronomy, geology, history, and theology, and pours forth a stream of senseless words. He is no better authority than when a laborer here. It would be an endless task to reconcile the conflicting statements made, but the application of this principle accounts for them all.

The Christ-idea is older by far than history, and countless Messiahs, Saviors and Redeemers have in succession embodied it. It is now seeking expression in its incarnation in the lives of all men, which should be divine. That there was a man Jesus, around whom the Christ myths gathered, and who was put forward by him as the leader of Christianity, there can be no doubt. The Christ, changing from age to age, the highest thought and aspiration, is only an ideal, a projection of all that is noble and magnanimous in humanity.

If we call Spiritualism a religion—it is a great deal more—then it can be boldly affirmed that it is the only one capable of demonstration and based on absolute knowledge. We may accept many things not demonstrated, but we should do so with reservation, and the admission that they are open for examination; for proof or rejection. Thus the question which is ever uppermost, and considered of most vital importance: What is God? is so far removed beyond finite understanding as to be most unprofitable. We talk of "principles," which is a vague term, and "law," as applied to the cosmos, means only a line of action, a rule along which forces move. Why do they so move? What impels? What is the energy which lies beneath, around, above, permeating all? Let us not cheat ourselves by using specious sounding words, that we are explaining anything by their use with definitions of our own. The cultivation of mediumship has already been repeatedly explained in the preceding numbers of this journal.

"Man in the Past, Present and Future," by Dr. Ludwig Buchner. In this work the learned German scientist gives a popular account of the results of recent scientific research regarding the origin, position and prospects of mankind. He accepts, and bases his line of thought upon, the doctrine of evolution as ordinarily understood. While writing as a materialist, not a Spiritualist, intelligent believers in Spiritualism will find the work very instructive; and students in sociology, political economy, moral science and religion will find the author's views of more than common interest, and worthy of close study. Cloth \$1. For sale at this office.

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## SCINTILLATIONS

From the Pen of Mr. O. H. Mathews.

PAINTING BLINDFOLDED—DANCES—COFFEE AND DOUGHNUTS—THE INDIAN SCHOOLS—CANNOT BECOME CATHOLICS—OTHER ITEMS OF MUCH INTEREST.

TO THE EDITOR:—A long-time Ohio friend, now residing in Abilene, Kansas, in a private letter dated December 2, 1894, says:

"I thank you for THE PROGRESSIVE THINKER you sent me. It is an excellent paper. . . . Though not a fully confirmed Spiritualist, I rejoice to know that the bigoted intolerance of other years against Spiritualism and Spiritualists, has almost passed away. The display of ignorance and bigotry by S. and R. in the columns of the Tuscarawas Chronicle, amounts to but a drop in the bucket compared with the enlightened sentiment and tolerance which now prevails in the world."

Years ago a warm friend of mine, Prof. H. A. Straight (now of Mountain View, Santa Clara county, Colorado), sent me a painting on glass, of a landscape. He had his paintings on exhibition at the M. E. bookstore of Q. & H., Denver. It leaked out that he could produce wonderful paintings, blindfolded, in the dark. He was induced to exercise his gift on one occasion. A hall was obtained, committee appointed—not Spiritualists—white canvas placed on the wall; committee held canvas so that no other cloth could be substituted. Prof. Straight went upon the platform in front of the canvas; was blindfolded; lights were turned down; in a very few minutes he announced the work accomplished. Lights were turned on, and on that canvas was a painting that no human hand and brush could excel. Q. & H. ordered him to take his paintings from their store at once, alleging that he was a Spiritualist. He was persecuted—his business fell away. He owed over \$300 on his little home, and would have lost it had not J. C. . . . then cashier of a Denver bank, and since Governor of the State, loaned him the money to lift the mortgage and save his home. This benevolent gentleman destroyed the note and made the grateful artist a present of the money. The foregoing transaction occurred twenty years ago or more, and is but one instance of the persecution of Spiritualists twenty and thirty years ago.

I have written a story, of a mountain scene, and he writes me that he is painting an ocean view for me. I wish I could see you and tell more about Prof. S. He is a genial, companionable gentleman. His painting, "Mount of the Holy Cross," was sold for \$3,000 in Chicago. Your old friend, V. P. W.

DANCES FIFTEEN MINUTES A WEEK.

A committee of Methodist ministers of Cleveland, Ohio, have presented a resolution against dancing in the public schools on the ground of injurious effects on the health of students. The directors doubted the injurious effects. Query: Isn't it probable that there is more injury to the health of scholars in compelling them to climb up three or four flights of stairs to reach the school-room, than there is from dancing?

Anent this matter, the Cleveland Plaindealer has this to say:

"The Methodist ministers of Cleveland will find a wider field for reform and far less formidable opponents by concentrating their efforts against municipal wrong and moral evils and leaving the school girls to dance without molestation. The ministers' attitude when arrayed against the healthful enjoyment of children does not commend itself for dignity. It is not necessary to argue the question as to whether dancing is a sin. The main point is that the high school pupil dances only fifteen minutes a week, while the town is full of men and women tramping steadily down the broad road to hell every day in the year. What the world needs is more practical reform and less spiritual nonsense."

HOT COFFEE AND DOUGHNUTS.

At the "Central Friendly Inn," in Cleveland, Ohio, on New Year's Day, the visitors were regaled with hot coffee and doughnuts; and the religious services, of the purest orthodox character, were, of course, largely patronized, and were continued from 10 o'clock A. M. until 9 P. M. Addresses were made by E. F. Goff, "the reformed lawyer," and John P. Quinn, "the reformed gambler." If such a unique entertainment as that was not sufficient to bring sinners to the "mercy seat," they must be a hardened lot of sinners indeed.

VILE TENEMENT HOUSES.

Trinity church corporation, New York, is likely to suffer a bitter arraignment at the bar of public opinion as the owner of some of the vilest tenement houses in the city. It will file with the board of health a list of the houses it owns in the city. The public will then know how Trinity church has abused the vast trust which public and private beneficence and piety have given to it for the furthering of the cause of religion and for the bettering of the condition of the people. "Woe unto you," scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in. For ye devour widows' houses, and for a pretense make long prayer; therefore ye shall receive the greater damnation." Matt. 23: 13 and 14 v.

THE INDIAN SCHOOLS.

President Cleveland, in his late message to Congress, refers to "the intelligent Indian school management of the past year." The appropriation for the current year, ending June 30, 1895, for the Indian service amounts to \$6,733,003.18, being less by \$663,240.64 than for last year. He says that "efforts are being made in the direction of a gradual reduction of the number of Indian contract schools." Perhaps the attacks made by Congressman Linton, of Michigan, and others on this nefarious system of squandering the people's money on the Catholic propaganda, has had a good effect. The manner in which the Indian contract schools have been conducted is a plain violation of the letter and spirit of the Federal Constitution. It was time to call a halt.

HE-TURNS-ACTOR.

Father "P." Conway, pastor of the Roman Catholic church in Dickinson City, Pa., has become an actor, and is a mem-

ber of a company that is soon to appear in Dickinson City. Shakespeare says: "All the world's a stage, and the men and women merely players. They have their exits and their entrances, and one man in his time plays many parts, his acts being seven ages."

A LADY TO THE FRONT.

Mrs. S. G. Shea has been appointed assistant pastor of the South Congregational church of Bridgeport, Conn. This is a sign of progress; and yet St. Paul says: "Let the women keep silence in the churches."

THEY CANNOT BECOME CATHOLICS.

Odd Fellows, Sons of Temperance and Knights of Pythias are ineligible to become Catholics, and "all the ordinaries" throughout the United States must in every way strive to keep the faithful from becoming members of any of the said societies." So says R. Cardinal Monaco, at Rome, August 20, 1894. John Barnes, supreme representative of the K. P.'s, says: "The Catholic church will go on forever, while the supreme chancellor and I at a table to become back numbers."

WHY NOT ALL CHRISTIANS?

A religious canvass is being made at Abilene, Kansas, I am told, with the result that up to date "261 families have been found that are Christians and 171 that are not." I should like to ask my friend, Rev. V. P. Wilson, why is this; or why are they not all Christians?

THE PRESENT CONDITION OF THINGS.

I learn through the Buffalo Municipal Journal that "the churches are as much to blame for the present condition of things as any other portion of the community; nay, more so, as it is their adopted profession to keep down sin." The fact is, the clergy have so much to do to keep down heresy in the churches that their time is completely occupied.

TOUGHT TO BE A GODLY CITY.

Cleveland, O., ought to be a very godly city, because I learn through the Plaindealer that "during the past two years several magnificent churches have been dedicated. Pilgrim Congregational church on Jennings avenue; the new Jewish temple on Wilson avenue. Two cathedrals are also in contemplation: one is the Episcopal cathedral, on Euclid avenue; and the other is the Catholic cathedral on the site of St. Agnes' church. Millions have already been spent in church edifices and millions more are about to be expended." "Gigantic strides" in the erection of costly church edifices, is what the newspaper says. Then in the next column we find the following:

"If you cannot do the preaching, you cannot win the people; if you cannot do the teaching, there's no need of feeling blue; if you cannot rise, prodigious, what's the use of feeling flat? There's a chance to be religious—Hustle up, and pass the hat!"

EVERLASTING PUNISHMENT.

Some people, especially liberals, wonder at the numerical strength of the churches, and why they have such a following. Dr. Oliver Wendell Holmes, in one of his "Breakfast Table" books, says:

"The churches know very well that the fear of everlasting punishment, more than any or all other motives, is the source of their power and the support of their organizations. Not only are the fears of mankind the whip to scourge and the bribe to restrain them, but they are the basis of an almost incalculable material interest. Talk about giving up the doctrine of endless punishment by fire, there is more capital embarked in the subterranean fire-chambers than in all the iron furnaces on the face of the earth. To think what an army of clerical beggars would be turned loose on the world if once those racial flames were allowed to go out or calmed down! It would be a fearful outlook, indeed."

Walter Blackburn Harte, in the January number of the Arena, speaks of "the theologians and all that scurrilous crew of respectable, who dare not contemplate either sublimity or happiness or celestial bliss that does not involve the damnation and misery of others, waxed wrathfully and noisy, and reason was solemnly damned with billingsgate arguments, and honesty of reverent opinion was excommunicated as impious, and silenced with all the force of anathemas of the orthodox hell." But the vast majority of men who are concerned in the subtleties of theology is a humble acquiescence in the uncompromising damnation of such of their neighbors as do not share their vices, here and hereafter, are slowly becoming reconciled to schisms in religious opinion."

OPEN SUNDAY SALOONS.

Dean Hole, of Rochester cathedral, England, believes in open Sunday saloons, at least a part of the day. "The workingmen in England must have his beer with his Sunday dinner, and I cannot see any wrong in that. The rich man can have his soda, his brandy, his whisky, his wine at the club. Why shall he have privileges the workingman has not?" The Dean is a level-headed man.

A CHILD'S QUESTION.

Here is an item that is having its run among the Oklahoma papers: "A little girl whose father was building a house in the Osage Nation was saying her prayers at her mother's knee a few nights ago. Her parents have moved seven or eight times since they came to the territory, and the child usually emphasized that part of the prayer which requested a home in heaven. On this occasion, however, she repeated it in rather a mechanical manner, as though it were really a matter of indifference, and looking up at her mother she asked: 'What do we want with a home in heaven when we're going to have one in the reservation?'"

But then the levity among the secular newspapers and also among many of the so-called religious newspapers, in regard to sacred matters, is something astonishing. C. H. MATTHEWS.

New Philadelphia, Ohio.

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## AMERICA.

Whence First Peopled.

Remarkable Information, as Given Through a New Medium.

TO THE EDITOR:—The most promising medium (everything considered) I have ever met is John King, now of Paris, Texas. He and his father came here about three months ago from Missouri, via Arkansas. John King is about twenty years old, thoroughly honest and truthful, and is controlled by a band of unquestioned integrity and intelligence—no evil or ignorant spirit is permitted to come about him. His controls are Sunrise, an Indian chief, who lived on the Mississippi River some two hundred years ago; Elder Gill, an able Universalist preacher, who died in Missouri some fifteen years ago; Florence Melvin, an English poet, and a Greek philosopher who lived about a century before Christ.

The phases of Mr. King's mediumship are to me intensely interesting, being at once trance and inspiration. For the past three months a little band of four or five of us have met at the residence of Mr. and Mrs. O. H. Pollard, on every Tuesday and Friday night, and have had most delightful and instructive seances. The seance is always opened by Elder Gill in a beautiful and earnest invocation, which is followed by instructive addresses by the other controls, as well as himself.

Gill generally discusses religious and moral questions, and is like Samuel Watson, of Memphis, a Christian Spiritualist. Love is the great theme of the latter's poet. The Indian chief is a metaphysician, and the Greek discusses philosophical questions—natural, physical and spiritual—which are intensely interesting.

Among other items of interest I have obtained, both from the Indian and the Greek, is the statement that the first inhabitants of North America were white people; that they crossed over from Asia before the strip of land connecting the two continents sank, at Behring's Strait; that later the red man also crossed over from Asia. And anybody who ever saw a Chinaman and a Choctaw Indian, can see the likeness; and no intelligent observer can doubt that our Indians are a branch of the Mongolian type of man. That is the position I take in my work on Man.

But it is of these primitive white people of America that I wish to speak. And first I wish to say that, while at the World's Fair, in August, 1893, in a seance with Mrs. Slosson, of Chicago, the spirit of Prof. Denton, the great geologist and psychometrist, came and voluntarily gave me the same information that I have obtained from Mr. King's controls in reference to the primitive inhabitants of North America. The statements of Prof. Denton and of Sunrise are substantially, almost literally, the same, briefly as follows: The first inhabitants of North America were a white race of small stature, very intellectual, and of studious and sedentary habits. They were close students of nature and science, and in occult knowledge and wisdom far in advance of any people now living on this continent. But their studious habits and sedentary lives so lessened their physical vitality that they propagated slowly; the death rate became greater than the birth rate, and finally by some great calamity they were swept from existence.

As a race they were students and possessors of occult lore, and not builders. Neither the pyramids of Central America nor the mounds of North America are attributed to them. All these, including the cliff cities of Arizona, Colorado and New Mexico, were the work of the Aztecs, Toltecs, Pueblos, and other tribes, who came originally from Central America. These were all dark-colored people, and had their origin in Central or South America, as A. J. Davis maintains; or came from Atlantis before that island continent sank—as I have suggested in my work on "The Origin, Nature and Destiny of Man."

My theory is that the natives descended from Ham settled in Southwest Asia and Africa, and passing from Egypt and Carthage to Atlantis, they crossed over to Central and South America. And one of the evidences which sustains this theory is that the pyramids and other architectural remains in Central America resemble those of Egypt. But whether those people came from the East, or originated in South and Central America, is an open question. So far as North America is concerned, the opinion seems to be that no race or type originated on it—that its first inhabitants were the white race, which, the controls of Mr. King say, came from Asia, via Behring's Strait (then land), that afterwards the red men crossed, and the white men followed, and also occupied North America. The meantime, the population of Central America, pressing north, founded the grand Empire of Mexico, which existed under the Montezumas when the Spanish robbers arrived four hundred years ago; while different tribes of the same type of men spread nearly all over North America, and were the builders of the mounds, and also of the cliff cities of Arizona, Colorado and New Mexico.

In my next I will give your readers some intensely interesting statements about the Egyptian pyramids and the occult science of the ancient East, obtained through Mr. King.

I neglected to say that when we commenced our seances Mr. King was completely entranced and wholly unconscious of what the controls said to the circle; but now the speaking is done mainly inspirationally, and Mr. King is conscious of what is said and done. And they have promised us that if everything works right, at the end of seven months we shall have full materialization, and the controls will come out in propria persona and deliver their own addresses.

E. L. DOHENY.

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## MAN

—IN THE—

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From the German of

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