



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

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WHAT A HEAVEN!

Orthodox Teachings of the Not Distant Past.

To the Editor:—Having had quite an interesting talk with a prominent member of the M. E. Church, the question was asked by myself, why the churches of today varied so far from the teachings of the past thirty years; and he argued it was the same as viewed from the Bible teachings in past years. I have taken pains to copy from "The Seers of the Ages" the views of several divines, which, if taught in our churches of to-day, in a short time they would prove to empty pews. I remember from 1840 to 1857 it was the common doctrine of the Methodist and Presbyterian churches in that time.

Rev. Joseph Benson, Methodist commentator, says: "Infinite justice arrests their guilty souls and confines them in the dark prisons of hell, till they have satisfied all its demands by their personal sufferings, which alas! they can never do. * * * He will exert all his divine attributes to make as wretched as the capacity of their nature will admit. * * * Number the stars in the firmament, the drops of rain, said on the seashore; and when thou hast finished the calculation, sit down and number up the ages of woe. Let every star, every drop, every grain of sand represent one million of tormenting ages, and know that as many more millions still remain behind, and yet as many more behind these, and so on without end."

Rev. Ambrose, in a discourse entitled "Doomsday," pictures the torments of lost souls thus: "When the damned have drunk down whole draughts of brimstone one day, they must do the same another day. The eye shall be tormented with the sight of devils, the ears with hideous yellings and outcries of the damned in flames, the nostrils shall be smothered, as it were, with brimstone; the tongue, the hand, the foot, and every part, shall fry in flames."

Rev. Mr. Emmons wrote in his series of sermons (sermon 19): "The happiness of the elect in heaven will, in part, consist in witnessing the torments of the damned in hell; among these may be their own children, parents, husbands, wives and friends on earth. One part of the business of the blessed is to celebrate the doctrine of reprobation, while the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of those miserable objects, will say, amen! hallelujah! praise God!"

"When they (the saints) shall see how great the misery is from which God hath saved them, and how great a difference He hath made between their state and the state of others who were by nature, and perhaps by practice, no more sinful and ill-deserving than they, it will give them more a sense of wonderfulness of God's grace to them. Every time they look upon the damned it will excite in them a lively and admiring sense of the grace of God in making them so to differ. The sight of hell torments will exalt the happiness of the saints forever."

Rev. Jonathan Edwards, in his "Practical Sermons," says: "The saints in glory will be far more sensible how dreadful the wrath of God is, and will better understand how terrible the sufferings of the damned are, yet this will be no occasion of grief to them, but rejoicing. They will not be sorry for the damned, it will cause no uneasiness or dissatisfaction to them, but on the contrary, when they see this sight, it will occasion rejoicing, and excite them to joyful praise."

Rev. Thomas Boston, in his "Fourfold State," informs us that "The godly wife shall applaud the justice of the judge in the condemnation of her ungodly husband. The godly husband shall say amen to the damnation of her who lay in his bosom! The godly parent say hallelujah! at the passing of the sentence of eternal death on their children, and the godly child from the heart approve the damnation of his wicked parents who begot him and the mother who bore him."—p. 336.

Rev. Thomas Vincent, a Calvinistic clergyman of the past, indulges in the following pleasant thoughts: "This will fill them (the saints) with astonishing admiration and wondering joy, when they see some of their near relatives going to hell, their fathers, their mothers, their children, their husbands, their wives, their intimate friends and companions, while they themselves are saved. These affections they now have for relatives out of Christ will cease, and they will not have the least trouble to see them sentenced to hell and thrust into the fiery furnace."

Such are the views of some of the teachers of the past. These sketches are copied from "Seers of the Ages," one of the ablest writers of to-day. It should be read by every Spiritualist. It glows with the grandest thoughts from such men as Wm. Lloyd Garrison, Victor Hugo, Bayard Taylor, Mrs. Theodore Parker, W. E. Channing, G. H. Heyworth, A. D. Mayo, G. W. Skinner, G. S. Gove, Dr. Eli and Adin Ballou, J. P. Sanford, H. A. Reid, Dr. Fisk, Dr. Townsend, Dr. Barnes, Tuttle, Kerr, H. E. E. H. Washington Irving, Horace Greeley, William Howitt, Gerrit Smith, and Harriet Beecher Stowe. Such a list of writers should amply recommend the work to all Spiritualists, which can be had by addressing the editor of The Progressive Thinker.

D. L. CARPENTER.

Fort Wayne, Ind.

Education is the apprenticeship of life.—Willmott.

The sure way to miss success is to miss the opportunity.—Chasles.

Beauty in the heart writes its name on the face.

He shall be immortal who liveth till he be stoned by one without fault.—Piller.

IMPORTANT ANNOUNCEMENT

The War We Referred to Has Commenced.

We take great pleasure in announcing that we have made arrangements to have full reports made of the Debate that took place at Anderson, Ind., last week between the veteran Moses Hull and Elder Covert. Mr. Hull affirmed: "That Modern Spiritualism is in harmony with the teachings of history, reason and the Bible." Elder Covert contended for this: "That Modern Spiritualism, as a so-called religion or science, is a delusion, a fraud, a lie, and that its honest believers are deluded the same as sincere Mormons."

This report, made at great expense, will appear soon in The Progressive Thinker. It will be invaluable to every Spiritualist. Now is the time to send in additional subscriptions. The paper will be sent three months for 25 cents. Every Spiritualist who has the good of the Cause at heart should subscribe at once.

TRUTH WILL CONQUER.

Views of a Very Prominent Worker.

To the Editor:—Owing to the severe illness of our secretary, Mrs. Barry, no report has been sent in of the Philosophical Society, and in answer to the question of all interested parties I would say that from October 1 until July 18, I, as pastor of this society, held regular meetings twice each Sunday. Since then I have spoken at Minnesota Station Camp, O., for nearly three weeks; Newton Falls, Cleveland and Island Lake. The month of September was to have spoken in Ohio, but sickness and the transition of my only sister, Mrs. S. S. Brooker, who passed to the higher life September 8, 1897, called me back to Michigan, where I shall remain until October 1, when I go to St. Louis, Mo., to minister to the Self Culture Society. November 1 I shall resume meetings for the Philosophical Society of Detroit, this being my sixth year of regular speaking (twice each Sabbath) for them.

There are several meetings in progress in this city, conducted by home talent and one at Frisbie Hall, conducted by the Potters and Donor. The National Society, chartered by the State Association, is not holding meetings at present. I do not know whether it will resume meetings or not this winter. It seems a great pity that the so-called Spiritualists in our large cities do not stand together as one, each one aiding and assisting the other, but a half-dozen people will band themselves together, organize a society of their own, will not affiliate with other State or National organization, run them to suit themselves, engage people to lecture and give tests for them, regardless of reputation or character, only so the sensationalist draws the crowd. After a time the investigator becomes disgusted and calls Spiritualism the greatest humbug of the nineteenth century.

At one of our camps this summer a lady told me that their city one Spiritualist gave two hundred names correctly, and it was just wonderful, and those were the kind of mediums that Spiritualist societies should engage if they wished to succeed. Well, while we know some test mediums are enabled to give names at times, we also know that some of these noted test mediums have them all prepared before they go upon the rostrum. I know whereof I speak, for upon two different occasions two of these noted test mediums offered to furnish me with all the names desired. Upon one occasion I opened the door and invited them to enter, and I treated with silent contempt. These people were strangers to me and they seemed greatly surprised that I did not accept of their offer. Being dishonest tricksters, they seemed to imagine all others the same; and from observation and knowledge of the facts in the case, I do not see how honest mediums can possibly compete with the fraudulent ones. Every one knows that at times conditions will affect mediums so that it is almost impossible to either see clairvoyantly or hear clairvoyantly, and yet little can be given at other times we can both see and hear clearly. But the truth of the matter is, Spiritualists demand more of their mediums than can be given; then the fakes put in their appearance, to the ruin of the good and true, and generally speaking, if mediums who have the good of Spiritualism at heart speak

one word against fraud they are called jealous and envious, and for that reason many of them remain silent. Our daily news are filled with advertisements, telling of what the Prof. and Mme. can do, and several who have been duped in this manner have called upon me, saying that they have spent as much as \$500 for development of mediumship, and before they received any benefit the developer had shipped for parts unknown. This is an every-day experience in our large cities, and this class of so-called Spiritualist mediums and clairvoyants are tearing down nearly as fast as can be built up.

Prof. Barrett, in some of his articles, has given some truths to the world, and many Spiritualists are willing to accept, but with such as he at the helm of the Banner of Light, and with the earnest and honest workers in our ranks, aided by the Progressive Thinker, we hope to see Spiritualism take its proper place. I hope to see the dress separated from the gold, and true Spiritualism and Spirituality, which brings that knowledge to the world of the immortality of the soul, that cannot be taken away from us, become the heritage of the whole human race. Believing that Truth crushed to earth shall rise again; The eternal years of God are hers; While error, wounded, writhes in pain, And dies amid her worshippers—sincerely believing this, let us band ourselves together as one, working and co-operating with our angel helpers to bring about a better and more spiritual condition of things.

N. S. BAADE.

Detroit, Mich.

WHEN AUTUMN DRAWETH NIGH.

Where the vines on upland hedges lie
Crimsoned with a golden hue,
And a flood of mellow mistreels
Mantles earth as with dew
And the myriad insects, flute-like,
In rivalry make reply,
And tree and shrub and grass alike
Tell that autumn draweth nigh.

Where a perfume rare in leaves
On zephyr's plumes floats,
Rich with incense from golden sheaves,
Mingle with the insects' notes,
And from the arching blue-lit dome
Swing the censers of the sky,
Hushed in dreamful monotone
As autumn draweth nigh.

Where the slumberous evening steals
Over sky and land and sea,
And the pulsing of earth reveals
The mysteries of Divinity!
Deep and solemn, grave and fair,
Moves a presence o'er the sky—
All her wonders to lay bare
As autumn draweth nigh.

Where strange secretaries come rolling up
And work a haunting spell,
As again we drain life's bitter cup
That memory keeps so well;
And from the heavens one lonely star
Comes forth to mourn on high
And beameth o'er our path afar
As autumn draweth nigh.

Earth's fairest dreams of life will fade,
The sweetest songs will cease;
The dearest friends whose love hath
Our lives a rich increase
With time and change combine their art
To dull the ear and eye,
But faithful memory still warms the heart
As autumn draweth nigh.

BISHOP A. BEALS.

Summerland, Cal.

The wicked have no possessions that are fire-proof.

GOD IS LOVE.

Love, Contrasted With the Devilishness of Romanism.

Associated Press dispatches give out the information that the young French Canadian priest, Abbe Richer, who fell in love with Josephine Cote, had submitted to a term of three years' imprisonment of his offense in one of the monasteries of the Monks of Oka, and that Josephine Cote was now imprisoned in the Convent Valdes Bois.

Later dispatches give out the information that the man in the case has merely been transferred to another parish and is a free man.

But, alas! the woman, as usual, is caught and thrown into prison. The offense (so-called) committed by these mortal beings was that they had been guilty of exercising one of the noblest, most divine and grandest of all God-given functions of the human heart.

THEY LOVE EACH OTHER.

Love is the human heart is God permeating the soul of mortal man. What would become of society to-day if the power that incites these young people could succeed in driving from the human breast this earthly expression of God in man? Yes, what would become of civilization itself? Love driven from the soul of man would cover the earth with the darkness of selfishness, superstition, bigotry and despotism.

Fill the soul to overflowing with love and this world will be a heaven.

Love is the foundation of the hearthstone, the destroyer of our houses, and the foundation of the greatest nation on earth will crumble and fall.

HEAVEN BECOMES A HELL WITH-OUT LOVE.

Our Elder Brother's command was that we should love one another; however, he was a heretic in his day, therefore he was crucified.

Some one says, "God is love," but the power that savagely tears apart these two souls and places the weaker in the hands of a prison wall, says, "You shall not love one another."

It is an offense—'tis for a pure-minded priest to love a pure and virtuous woman? God created man male and female; they were endowed with a faculty to love each other. Is it, then, an offense against God to use these faculties? No, no.

It is an offense against the despotic tyranny of a powerful organization that is selling under the name of a church, but in fact is a powerful organization trying to control by any cost church and state, school and home.

Let us have no more tyrannical deeds, not credence, freedom, not confinement; and an influx of light and love into the world that every soul may be permeated with a desire to be good and to do good for the good there is in the act of doing good, which is true religion, the brotherhood of man and the fatherhood of God.

Under the laws of a State or nation an individual cannot be confined in a prison without due process of law; why, then, should a civilized people surrender this right, (a privilege the State dare not exercise) to an organization that is selling under the name of religion or not?

In the city of St. Paul there stands a mammoth structure with beautiful grounds that nature seems to smile upon, which is known under the benevolent name of "The House of the Good Shepherd"; but instead, this building is a prison for young women, and girls have been placed and kept in confinement in this jail without the sanction of law. Within the last few days six young girls have escaped from this prison by breaking the bars.

The most fearless of these girls tells a story that should call the rescue of these young girls, every honest mother who believes in the virtue and purity of womanhood.

Strange as it may seem, this young girl's name is Emma Cote. Can it be that Providence has selected Josephine Cote, of Montreal, with whom the young priest fell in love, and Emma Cote, of Brainerd, Minn., to be martyrs in the cause of humanity, to give a glimmer of light to mankind, to warn him that the true God is permeating the souls of each and every one of God's children on earth; that creed-made gods are of man's cunning imagination, ignorance or trickery, and that we all belong to one great family of human beings?

EMMA COTE IS A MARTYR.

Two years ago her father married a woman whom Emma did not like, and she told her father she would not live at home. Up to this time Emma and her little sister had kept house for their father, and Emma had been placed with the children with the Franciscan Nuns at Little Falls, and Emma says, there were no bolts and bars there and in a few days she got out, but as her sister was too little to accompany her, she left her there.

Emma was then taken by her father and placed in the House of the Good Shepherd, in February, 1896, and she was 18 years of age in the following March, and there was an understanding between the father and the Mother Superior that she should be let out when she was of age (18 years), the father saying, after that we all would have nothing to do with her.

Did the Mother Superior let her out? No! Emma Cote had been confined in this prison by bars of iron, not ties of love, until last week, when she broke out, taking five other girls with her.

Not satisfied with this, the prison authorities made application to the police to arrest and return the girls. Emma Cote, the heroine, promptly demanded her right before the law. Being of age, she was able to gain her liberty.

When pleading for her rights before the magistrate, she said: "Anything is better than being behind bolts and bars," and that she hoped to secure employment, that she might make enough to take care of her little sister, who is now 11 years old and still at Little Falls.

N. C. WESTERFIELD.

St. Paul, Minn.

(Continued on page 5.)

DR. A. VOISIN

On the Cure of Insanity by Suggestion.

Dr. August Voisin, who has charge of the insane patients' wards at the Salpêtrière Hospital, in Paris, is vice-president of the Paris Psychological Society, has introduced the application there of therapeutic suggestion, during hypnotically induced sleep, into the treatment of nervous-mental diseases. Asked as to the success obtained by this mode of treatment, Dr. Voisin claimed to have obtained a most valuable resource.

The fact that insane patients who are hypnotizable may be cured with relative facility, would make us wish, said he, that all these unfortunates might be hypnotizable. Suggestion, however, only has effect in cases of insanity caused by nervous disorder. It has no influence in cases caused by functional lesions, paralysis, epilepsy or softening of the brain. In all cases of hysterical mania, cataplexy, moral perversion, dipsomania, morphomania, hallucinations, mania of persecution, suicidal, homicidal and hypochondriacal ideas, curative effects can be produced. He had succeeded in hypnotizing patients even who were in acute states of mania and stopped their crises.

INTERMITTENT HYSTERICAL MANIA.

pertains to insanity, said the Doctor. Many patients are under the spell of a fixed idea. Occasionally strong mental or emotional shocks leave a deep mental scar which deranges the normal course of the mind and entails a state of mono-idealism, in which the patient is "possessed" by the idea, instead of possessing the idea and regulating it. Such ideas are usually strong mental and really haunt and obsess the subject. Yet outside of these states of mono-idealism such patients may be morally healthy, and even responsible in other matters. The fixed idea possessing and haunting them in this manner may be combatted, repelled and suppressed by suggestion, and in no other manner.

But these nervous cases were very complex and far from being understood. For instance, he had had a servant girl among his patients, who had accused her master of forcibly entering her bedroom at night, and was found on investigation, however, that she was hysterical and had hallucinations before she entered that situation. The scene in question, in which she accused her master of having participated, was a hallucination produced by auto-suggestion probably. She had made similar accusations against her father, and her situation persisted when she was thrown into the sleep state.

Another of his patients had lost her sensibility for five or six months back, showing a hysterical derangement. But he could not tell whether she was living or dead, and he was not sure whether her normal consciousness was still in her body, or whether she had been forcibly expelled from her body. In fact, more patients live in their secondary state than is generally supposed.

Professor Binet had treated this patient magnetically and restored her sensibility.

Strong emotional or moral shocks, or by epilepsy, apart from hysteria. An epileptic soldier became insane by the shock entailed on seeing a girl's head carried away by a shell. Strong moral shocks may render women insane. He had seen several cases in which women who had been formerly violent and became insane by the shock. In one case the scene became a fixed idea and repetition itself in the girl's mind, thus haunting her.

He had effected many cures by stimulating or regulating their deranged psychic functioning by hypnotic suggestion. He assisted their deranged or enfeebled minds by suggestions implanted during hypnotic sleep, thus making them regulate their lives, to regular work, etc., in a manner which their own wills were too weak to effect, and by effecting the fixed ideas that obsessed them, by other suggested ideas.

He had read a paper on this subject at the Psychological Congress at Munich in 1896, in which he described forty-two cases of insanity he had cured by suggestion. This had been published as "The Use of Hypnotic Suggestion in Certain Cases of Insanity," at Baillière and Wile, Paris.

DR. LUYIS, DR. BERILLON, ETC.

It may be remembered in this connection that Dr. Luyis, another leading authority on hypnosis, has cured hysteria, insanity and epilepsy by accompanied by a derangement in the normal colors of the magnetic (or psychic) aura, which would confirm Dr. Voisin's statement that these affections are derangements in physical functioning. Dr. Berillon (inspector of asylums) defined hysteria as a psycho-physiological disorganization. It is probable that such derangement may exist in a minor degree in people of weak character and feeble will. Professor Janet and Dr. Charcot, Jr., have affirmed that all hypnotizable people are hysterical, though they may not know it. Some of the leading authorities maintain that thirty or seventy per cent. of the general public are hypnotizable. If that be correct, then most people would be hysterical in some degree, or, in other words, psychically disorganized. If that be the case, then it would entail small charity in our judgment of the weak and erring ones. And in this respect Dr. Berillon has said that the influence of strong people, i. e., people of strong vitality, over weaker ones, is a sort of bewitchment and natural sorcery.

This is further confirmed by the fact that animal magnetism or psychic force, or sensibility, as it has been variously termed, is identical with vitality. The influence of the physically strong over weaker men is but a minor phase of magnetization (mesmerism), or suggestion, therefore, and as Baron Du Potet says, it is magnetism that puts the agent of magic, or magical agent, of which fact he gives most curious illustrations in his "Magic Unveiled."

(Continued on page 5.)

SPIRITUAL GROWTH.

Thoughts on Esoteric Evolution and Soul Unfoldment.

We are all members of the great Universal Brotherhood of Man, as yet, so few, as compared with the many, fully realize this great basic truth. The great changes that come to us in our family relations through the death of the physical are in all cases the result of causes; given the causes they are inevitable results, and are in no case attributable to an overt or specific act of a Deity or Oversoul. They are results of causes operating through forces in nature, under fixed and immutable laws, that emanate from the Infinite Creator of all that was, is and ever shall be that are applicable to all living persons, and living and apparently inanimate things. In most instances we are ignorant of the immediate or remote causes, and also of the forces and laws, hence we are so prone to conclude, in our ignorance, that the result which each man and woman possessing aspirations for truth and absolute knowledge, will progress, when he or she shall learn to think and meditate in solitude and silence, and to go within, where will be found the great fountain or reservoir of all knowledge and a complete realization of the basic truth: There is One, Absolute, Invisible, All-knowing, All-conscious, All-loving, All-being Creator of all that is; of all there is of Being, of all there is of cause, of all there is of Law, of all there is of Force, of all there is of Effect. All that is, from the lowest forms of matter to the highest, is the result of the phases of manifestation to the most perfected form and existence of the spiritual, is but a manifestation of this One, God. On the planet called Earth, man is the highest manifestation of God; like unto God, only in his spiritual nature, and will be like God, only when he exists in that nature, which is the divine principle, through experience due to effort and aspiration, have unfolded and developed into actual living manifestation all the inviolated and now innate properties and possibilities of his being. The great central, living, potent thought I desire here to convey is that the great God, the Infinite, Omnipotent, All-creating, Force-creating, Law-enforcing, Oversoul, worshipped as God, does not chasten as an individual action, does not interfere in the affairs of man as an individual action, does not answer prayer as an individual action, but that each individual, and all that exists in each individual, is the architect of his own destiny, is the architect of his own future; that man in his present development on earth, is, as it were, the highest visible link in that endless chain, visible and invisible, of evolution and evolution of which the invisible, but all-existent, Creator—God—is the origin and ultimate.

The change called death is a single radical step in the onward march of evolution. It is simply the passing from objective to subjective manifestation by the ego, the soul; merely the discarding of the gross material substance, in obedience to nature's divine law, and depending solely for manifestation upon the spiritual or ethereal substance. The ego, or soul we have loved and cherished on the earth plane is the same, always will be the same, except in degree of development and mode of manifesting its individuality.

Everything we discern with the five so-called physical senses is but the externalization in objective form through matter of the spiritual real, or subjective entity. It is the subjective entity that is immortal, eternal, and that must, under the laws of evolution, progress through many incarnations and forms until it shall sooner or later attain the condition of at-one-ment with the Author of being.

There is no retrogression in nature, and all that is, both spiritual and physical, is within the realm of nature. There is only progress. The rapidity of that progression or unfoldment is largely dependent on the individual. The individual may rest by the wayside, may, by his actions, turn aside into rugged byways, attractive in appearance, but difficult to travel; may die through idleness or voluntary choice and action things which retard his progress, as one may obstruct and dam the water in a stream; but he can no more turn backward his evolutionary march, than he can cause water to run up hill—though obstructed and dammed for a time, by the obstructive dam, moved the water rushes onward under the increased effect of pent-up force. So, in the evolution of life, individuals by their own acts, through ignorance or design, frequently apparently retard their unfoldment and progression for the time being, but, through the suffering they thereby undergo, and the rapid acts, which is their hell, here and hereafter, they acquire that discipline and experience absolutely necessary to further development. Every experience of our lives, if properly interpreted and understood, is an agent for our unfoldment and development.

If all people could and would realize that, instead of having souls in their keeping to save or lose, as has been so long taught by religious teachers, they are now living souls that must and will, through life's divine evolution, go on and on through numerous stages of growth and experiences, and that the degree of progress attained, and the happiness and unhappiness or suffering we experience here and in future depends solely on our own acts, perceptions and realizations, how much better, truer, less selfish lives men and women would lead, how much better the people of our era would soon become, and what a vast and astounding difference would exist and be observed in immediate and future generations.

(Continued on page 5.)

ANCIENT TIMES.

AUTOBIOGRAPHICAL SKETCH BY A SPIRIT WHO LIVED ON THIS EARTH 8,000 YEARS AGO—HE CLAIMS TO HAVE BEEN TWENTY FEET IN HEIGHT.

I was born in Tibet, being the fifth son of my father, who was then about eighty years old, but the first-born of my mother, whose age was seventy-two years, in the year 4800 from the creation of man on the earth.

My father possessed many cattle, and our life was nomadic. The climate was constant spring, and our dwelling was a camp of six tents. Each of my father's wives had her own tent, and I lived in my mother's until I was fifteen years old.

By that time she had taught me our alphabet, consisting of eighty letters, twenty-five vowels and fifty-five consonants; to read and write, and to cipher on the decimal system. She had also taught me the simple elements of our religion, to adore the Only True God, and to do my duty to my fellowmen.

Three times a day, at sunrise, noon and sunset, were devotions, for which the entire family assembled, when my father invoked the Almighty Lord of the Universe to bless and preserve his creatures. The prayer was preceded and followed by singing, in which we all joined.

Our garments consisted of a shirt of linen reaching to the knee, with a girdle, and over that a robe of linen or woolen cloth wrapped in various ways round the body; a linen turban for the head and sandals for the feet. Women dressed the same, but the ends of their turbans were so arranged that they could cover the lower part of their face when so desired.

After I was fifteen, I studied with a tutor who lived with us and taught the family.

I studied the history of our race, astronomy, mathematics, and geometry. I learned the properties of the circle and other curves, the principle and practical application of the lever and wedge, that the earth was a globe, revolving daily on its axis, traveling in a fixed orbit around the sun. I studied with him until I was thirty-five years of age, when my father sent me to assist my elder brothers in taking care of the cattle.

Our cattle were about twice the height of those of the present day, and were not wild. My brothers and I were divided into day and night watches, the herds were all brought together in the evening, and the night watch had to keep away the predatory animals. In this occupation I remained until I was sixty years old; I had then attained to my full strength and stature, over twenty feet tall by your measure, and there being now enough younger brothers to take care of the cattle, my father mother and I considered it best that I should go into the city, and enlist in the city guard, which was composed entirely of men of our race.

With the blessing of my parents, I started for Babylon, reaching there safely without other mishap than being once attacked by six marauders with slings and stones. They were of the Babylonian race, and I was so frightened, so that although somewhat injured by the stones, I put them to flight and captured two.

I found several relatives, and by them was kindly received and taken to the chief captain of the city guard, who enrolled me in his list, and sent me to learn my new duties.

These were, I suppose, much the same as those of your police of the present day. At first my pay was six silver coins, about the size and weight of your dollars, per month. We were so well lodged and fed, as I increased in usefulness, the pay was likewise increased.

The men of Babylon were not more than half our height, but were an able and ingenious people. They worked in iron, steel and copper; they had machinery for weaving flax into linen, and wool into cloth. They had also discovered and utilized a power to drive their machinery. Heat produced vibration, and from this reciprocating and rotary motion were obtained.

The Babylonians worshipped the sun, moon and stars. They had five temples for the sun, one for the moon and one for the stars. The priests of these temples were all members of one tribe. They had some mystic rites and ceremonies, but offered no sacrifices. They did not interfere with our religion, nor we with theirs.

In those days the sea was much more shallow than now. The river carried far more water and entered the sea without joining the other river, as now.

North of Babylon the country was irrigated from the two rivers, wherever practicable; it brought forth abundantly, and was thickly populated. When I had been some years on the city guard, I was selected to take charge of the rowers on a trading galley. I had saved my money, and now laid in a stock of Babylonian goods for a trading venture. We followed down the coast, calling at various places, and I was very successful in trading of my goods, and brought back gold, precious stones and spices.

The trip lasted for about two months, and my trading success had been such as to induce me to go again, whenever I had the opportunity.

It thus continued till I was eighty years of age, and had become comparatively wealthy. I then took a vacation and went home to get married. My mother selected three wives for me, and when my vacation drew to a close, I returned to Babylon with my wives, whom I installed in a house that I purchased.

My wives were all fruitful, and bore me eight sons and fifteen daughters. We lived happily, and I rose in the guard till when I was four hundred and thirty-six years old I became chief captain. I held that office till I was seven hundred and twenty-four years of age. I led a peaceful old age until I became eight hundred and fifteen years of age, when I passed out from my

(Continued on page 5.)

Or a few thoughts on how to reach that attitude where spirit is supreme and all things are subject to it. With portraits. By MORRIS HELL. Just the book to teach you that you are a spiritual being, and to show you how to educate your spiritual faculties. Price, bound in cloth, 40 cents; in paper cover, 25 cents.

The Progressive Thinker.

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As there are thousands who will at first venture only twenty-five cents for The Progressive Thinker, we would suggest to those who receive a sample copy, to solicit several others to unite with them, and thus to build up a club. A club of five members will make a large sum, and will also create the field of our labor and influence. The same suggestion will apply in all cases of renewal of subscriptions—solicit others to aid in the cause. We can experience no difficulty whatever in inducing Spiritualists to subscribe. The subscription price of The Progressive Thinker is only twenty-five cents. For the first three months, one hundred or more copies of them can be secured without the usual information required. Each club, each week, and at the price of only about two cents per week.

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TAKE NOTICE!

1st. At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers.
2nd. If you do not receive your paper promptly, write to us, and errors in address will be promptly corrected, and no notice given.
3rd. Always give the address of the place to which it is then sent, or the change cannot be made.

SATURDAY, OCTOBER 16, 1907.

HOW IT WAS DONE.

The reason that the camp-meeting at Anderson, Ind., proved such a success, may be attributed in a great measure to the following letter sent out by the efficient secretary, F. J. Macomber, before the meeting commenced:

"Dear Sir:—I have been instructed to inform you in advance in order to avoid any misunderstanding, that you will not be allowed to do anything but to attend the camp-meeting this season. In the future we shall expect morally and soberly as well as true mediumship from those who come to our camp to present the phenomena and philosophy of Spiritualism. We have come to a place in Spiritualism where in the future we must demand from our mediums more honesty, sobriety and morality. It is not enough for a person to possess some degree of mediumship that is very common nowadays. The public also inquires, 'What about his or her daily life? Does it correspond with the teaching of Spiritualism?' Spiritualism will never occupy a prominent position which it should occupy until all those who present its phenomena and philosophy live up to its teaching and practice what they preach. With best wishes, I am, Yours truly,
"F. J. MACOMBER."
"Sec. I. A. S."

That his course was the right one, and was a success, is exhibited in the following, clipped from an Anderson paper:

"Financially the meeting has been a success. The gate and other receipts were several hundred more than expected, and the balance will be applied to the reduction of the debt that is upon the association, which is near \$1,800. Some important changes and improvements in the grounds are contemplated. One thing special and that is the construction of a new and modern hotel."

TO BE PITIED, NOT BLAMED.

Writes a correspondent: "By all means continue your exertions to place 'Ghost Land' in the hands of all your readers. I don't see how it is possible for you to incur the expense, and give so much for so little. The person who would higgly over the price of the book at \$1.50, even in these times of cheap books, would be deemed unreasonable. With a whole year's subscription to The Progressive Thinker added, positively the ablest, largest, best Spiritual paper in the world, and both book and paper for \$1.30, or \$1.10 in clubs of two, is a marvel to all of us to whom your correspondence comes in. I suppose it is in the confidence you have that each reader of the paper for one year will become a permanent patron; but don't you know we old fellows are playing out rapidly?"

I have read the entire book, and say of it, as my chapters several times. That chapter XIX, describing the initiation into the Brotherhood of Mystics, in India, is one of the most graphic productions I ever read. That gorgeous subterranean temple, hewed from the living rock of the mountain, with all its indescribable auxiliaries, and accompanying wonders, is well worth the price of the book and paper a dozen times. Such wealth of language, and such lofty conceptions it has never been my lot to meet with before, though I have been initiated into several of the best modern secret organizations, where, as my chapters several times, their resources in portending to the worship the grand, the solemn, the beautiful and the true. All compared with this Oriental order is commonplace. If any there are who cannot enjoy the book they are to be pitied, not blamed."

THE RIGHT IS VICTOR.

It will be a delight to all our readers to learn that while Chicago has the finest library building in the world, into which the public library has just been removed, the board having it in charge have determined to throw its doors wide open seven days a week. The circulating department will be open Sunday afternoons, and the public reading-room will be open all day, or every day in the week. The Chronicle, making mention of this event, well says:

"This arrangement should prove satisfactory to the large number of patrons whose week days are employed in labor, and who will doubtless eagerly avail themselves of the privileges accorded them by an open library on Sunday. Chicago is a cosmopolitan city, and as the people's taxes support the public library they have an unquestioned right to its use every day in the week, Sundays included."
The policy in the past has been to close every public institution on Sunday, to compel people to attend church, to listen to the sermons of the ecclesiastics, who, under the pretext of curing souls and saving them from purgatory, had an eye single to the special pastime of making heavy drafts on the purses of the heavenly aspirants. In these days of universal education the people do not need the service of the State to aid them to a reserved seat in glory.

REV. MILLS AGAIN.

Rev. B. Pay Mills, the noted evangelist, has put himself on record, by a letter over his own signature, in "The Congregationalist," wherein he sets forth his present position. It is another indication of the tendency of the world's best thinkers to get away from the dogmas of creeds and blighted civilization for ages, and from which the enthralled mind is gradually becoming emancipated. It is only a matter of time when the religious myths which have so long dominated the race will give way to an age of reason. The whole letter of Rev. Mills would be interesting, but space will only permit the following:

"My position has not been suddenly acquired, but is the result of a long conscious and unconscious transformation, by which I have lost some of my theological opinions but have preserved all the religion I ever possessed, as well as being inspired for future development."

"I have for several years been gradually modifying my theories. I never, in my evangelistic work, preached the old school theology, which has always seemed to me unnatural and immoral. I have for the last part sympathized with the views of such men as Maurice and Bushnell. But in recent years we have received such floods of light from history, science, philosophy, and literary criticism that, after such conscientious investigation, careful study, and prayerful meditation as has been possible for me, I have been led to accept most of the conclusions and hypotheses of what might be called modern thought, concerning the unity of the universe, the development of the world, and the progressive character of revelation. I would not dogmatize, either in affirming or denying, concerning the Scriptures, the supernatural character and work of Jesus, or the mysteries of the world to come. The older orthodox theories have ceased to interest me, except from a historical standpoint, and so far as belief in their essential character seems to me to hold in bondage the devout souls who should be living in the freedom of the largest faith in God. I shall deny nothing except where denial of one thing is necessary for the affirmation of another. But the positive religious philosophy which seems to me to embody a great gospel, includes only the love that believes and loves as well as endures and bears all things. By the preaching of the doctrine of progress I think men should be convicted of the sin of loving the lower in place of the higher good, and of choosing that which has been in place of that which is to be and may be attained to holiest life of Christlike faith and self-devotion. Until I have more light I cannot conceive a greater message than this."

Rev. Mills then told his readers that he had not formally joined the Unitarians, but that with its freedom of thought, broad tolerance, and spiritual basis of fellowship he had been united for some time. He declared he abominated all sorts of sectarianism. Rev. Mills does not propose to withdraw from the orthodox church, but to present a statement of his position to the Presbytery, and allow that body to decide whether he is to remain in fellowship.

If all clergymen who entertain Rev. Mills' advanced views would withdraw from their respective pulpits, there would be an immediate demand for the thousands of waiting aspirants for sacerdotal fame, provided the pews did not go out with the pulpit and set up a new shrine.

"NUMSCULLS."

"Reason is not the final arbiter of moral and spiritual truth," said a Chicago divine in one of his utterances two weeks ago. He then went on to tell his auditors, in substance, that revelation was supreme, and that reason must be subjected to its infallible test, using the Bible as the key to determine what is revealed. "Numsculls," he said, "attack the sacred Scriptures, but the greatest intellects avoid their faith in the Bible as the Word of God." And then, "The great mass of unbelievers knows nothing of the Bible." We venture the opinion that given the per centage of what he means by "unbelievers" in Christian lands as to the divinity of the Bible, and they excel in moral, social and intellectual worth, and are far better posted in regard to the teachings of that book than any other class of readers. Instead of swallowing the thought everything they read they compare, criticize, and trace to its origin the conflicting and discordant statements, its misrepresentations and inconsistencies, as can no other class of readers, the clergy not excepted. This fact is so well known it is only "numsculls" of the priestly class who dare controvert this statement. And it is they who have not the requisite courage to meet those who slander in debate. Their pulpits are correctly called "cowards' castles"; for they assail their superiors covertly from behind their desks, and deny to those they attack a hearing in their own defense.

MAY PRAY IN ENGLISH.

Now comes news from Rome, via St. Cloud, Minn., that the holy Roman church has promulgated a recent law, that American Catholics are free to speak what language they will, and that "they may kneel before their God and pray in the language that best expresses their emotions." The decree goes to the extreme length of stating that "clergymen and their children are at liberty, if they will, to join prayers where the English language is spoken." What a wonderful concession! The freed foreigners must be extremely grateful to the generous Pope for this slight emancipation from pontifical rule. The simple fact that such a decree was sent out by the Pope, and was published by the Archbishop of Ireland, at the installation of Bishop Tobac, is proof that until then a contrary rule prevailed, and communicants of Catholic churches were not to address God in the English tongue. The worst days of American Catholics have witnessed such shameful degradation as is seen in this brutal tyranny.

KNOW A GOOD THING.

The British and Foreign Bible Societies arranged for the distribution of their holy book in different languages to all the ships attending the recent great naval review. France and Spain declined the honor. But the society was consoled by the acceptance of the donation by the Haussa troops from Africa, and the Dyaks from Borneo. These savage tribes knew a good thing when they saw it. Used as a shield, poisoned arrows piercing their covers will scarcely reach the vital organs of those protected by this sacred fetic.

ROOTED IN PAGANISM.

Apotheosis was a ceremony practiced by the ancients, by which the kings and heroes they desired to honor, were deified, and given rank among the gods. The custom had its origin in the East, but it was carried Westward until it reached Rome, where it gained its greatest prominence. While the mortal body of the dead was being consumed on the funeral pile, an eagle concealed therein was set free, which was reputed to convey the soul of the deceased to heaven, where it took its place with the immortal gods. The Romans called this act a consecration of the dead. For a thousand years this custom was observed, until the reign of Constantine, when the list of lesser gods had grown so great few were able to enumerate them. Bacchus, Apollo, Esculapius, Harpocrates, were of this order of gods. Temples were erected in honor of them, priests ministered in those temples, sacrifices were offered, and even festivals were instituted to commemorate the virtues of those they adored.

When the Eastern and the Western Empires were united under Constantine the custom of apotheosis still prevailed, and, probably, continued for several centuries thereafter, until superseded, about A. D. 804, at the request of Charlemagne, by the canonization of saints, which took its place. This ceremony was first performed by a bishop; but in A. D. 1170 the prerogative was claimed as especially belonging to the Pope, since which it has been exercised only by him. This practice, a change in name only, is still maintained, and is one of the proofs that Christianity had its root in Paganism.

When Protestantism came into being under Luther and his compeers, this method of making saints ceased with them, though their successors retain the title as applied to the Fathers of the church as if legitimate; thus we have Saint Matthew, Saint Mark, Saint Luke, Saint John, Saint Jerome, etc. All of these are allies to the lesser gods of ancient Rome, and are scarcely one remove from them.

The demi-gods, half god, half man, usually had virgin mothers. These are also very numerous in Roman and Greek mythology. Bacchus was one of these, identical with Dionysus, the Greek Bacchus, with Osiris of the Egyptians. Bacchus had some forty different names, one of which was JESUS, in Greek. Some scholars have maintained that in Latinizing this title of that divinity from the Greek the Latin terminal US was added, which gave the word JESUS, and that the name is not a derivative from Joshua, as ecclesiastics have taught.

It is very questionable if a single custom, rite, ceremony or symbol used in the Christian church can be found which did not have its rise in heathendom. Its madonna and child, had its counterpart in Isis and Horus, at Rome, borrowed from Egypt centuries before our era. Temples were erected and devoted to them, and the holy mother was known as the Queen of Heaven. Its dying God and weeping Marys are found in Egyptian statuary. Its cross was an emblem of life ages before the death of Jesus. The festival of Easter, and the paste gods were as common in Alexandria three hundred years before the age accredited to Jesus, as they were in Rome a thousand years later. Priests intoned their rituals and prayed as fervently. Baptisms were just as common, and funeral services for the dead were no less solemn. The festival was talked about as glibly in Greece before the age of Jesus as he lived with its antiphonal addition has been with modern churchmen. Bacchus paid a visit to those regions as did Jesus. We have tried in vain to recall a single portion of the Christian faith which is not duplicated in the old-time mythology, unless it is its spirit of persecution.

TIED OF THE CURSES.

The Lambeth conference has commissioned Dr. Tait, the archbishop of Canterbury, to take the necessary steps for a retranslation of the Athanasian creed with the object of "modifying the uncompromising rendering of the damatory clauses."—News item.

Whenever the church gets a new idea it amends its sacred books to harmonize with the facts. Its revised translation of the Bible made a new document of that book, with hell changed into hades, gehenna and sheol. Its "believe or be damned" was not to be found in the oldest documents. Those in charge of the revision did all they could to modernize the book. Now that accused Athanasian Creed, overflowing with curses, is to be amended in the interest of decency. A few more revisions of translations, a few more previous documents unearthed, and another century in advance towards civilization, and, possibly, Christianity will be an institution which the refined can tolerate without an apology for its vulgarisms.

THE CHURCHES AND POPULAR AMUSEMENTS.

The Indianapolis News puts it this way: "The emphatic and wholesale denunciation of what are known as popular amusements by the Methodist conference, late in session in this city, is somewhat surprising. By 'popular amusements' is meant dancing, card-playing, theater-going, etc. The like. Just what the intrinsic harm in these is it hard for most people nowadays to see. By ruling out what they call 'popular amusements' ministers rule out much that is natural, healthful and beautiful. If they want the young people in their charge to become anchored in the Christian faith, they must do so. But if they want them to become men and women, able to judge for themselves, to acquire a balance of character that can follow out the instincts of nature, and yet check them when they tend to excess, their course is mistaken."

CURSES, THEN LAUDATION.

Who says the religious world is not advancing. For a third of a century only abuse has been heard from the orthodox pulpit, denouncing Darwin for his wonderful revelations regarding evolution. Now read:

"A statue of Charles Darwin was unveiled on August 10, at Shrewsbury, his native place. It was erected by the Shropshire Horticultural Society. The Bishop of Shrewsbury is said to have addressed, in the course of which he said, amid applause, that times had changed in clerical circles since Bishop Wilberforce denounced Darwin's theories, and that the new attitude was shown at a recent church congress, where the Bishop of Exeter had called Darwin one of the doers of good. The statue of the universe, who pointed out to us new vistas, every one of them leading up to the throne of God."

TO LIVE WELL AND HAPPILY.

Use "Garland" Stories and Ranges.

WAR IS INEVITABLE!

Indeed the War Is Now Fully Upon Us.

The Progressive Thinker, ever since its first inauguration, has managed to furnish to its numerous readers a series of surprises. The first number of the paper, announcing that it would be furnished at one dollar per year, created a decided sensation among Spiritualists. It marked the commencement of a new era, the introduction of Spiritualistic literature combining cheapness and excellence. Without any particular "flourish," this enterprise was begun, and its success was phenomenal. The "wise ones"—the wish being father to the thought—prophesied, however, that failure would occur within a year, and The Progressive Thinker be known no more forever. Now, having attained nearly eight years of life, and never before as prosperous as to-day, the failure predicted seems more remote than ever.

The Progressive Thinker has entered on its fall and winter campaign. It has given to its numerous readers the three brilliant lectures by Mrs. Annie Besant, which have excited wide-spread interest among leading minds. While Spiritualists will differ with her on minor points, they recognize her great ability, and were charmed with her eloquence and method of presenting her views. They alone were worth a year's subscription.

Now, in order to keep our readers posted as to the leading events among Spiritualists, we have made arrangements, at great expense, to have a full report made out for The Progressive Thinker of the great debate at Anderson, Indiana, between the veteran speaker, Moses Hull, and Elder Covert, who receives the full endorsement of the Anti-Spiritualist Convention and other religious societies, and may be considered as their specially-ordained mouth-piece in the war waged against Spiritualism. This discussion constitutes the commencement of a war with Spiritualism, alluded to in previous issues of The Progressive Thinker. This debate, and what will immediately follow, (another still greater surprise to the readers of The Progressive Thinker) will do much to place Spiritualism in the ascendancy, and beat back the tidal wave of aggression on the part of the churches.

The Anti-Spiritualists present a formidable force. They have power; they have influence, and are deadly in earnest. They can influence legislation in State and Municipal governments. As opponents they are fierce, formidable and untiring, and must be resisted, and The Progressive Thinker leads in the effort to beat back their malicious attacks.

The Daily Press, of Columbus, Ohio, sets forth the objects, etc., of the Anti-Spiritualists as follows:

"The second annual meeting of the national meeting will be held in Columbus, provided the ministers of any or all denominations ask for the meeting. I believe that the meeting will come here. I am on the Executive Committee of the National Association, and will do all I can to have the meeting held in my own town. The next place of meeting has not yet been decided on. I do not understand why the report was sent out that the next meeting actually will be held here. St. Louis, Mo., Chicago, Detroit, Cincinnati, and Pittsburg, Pa., have already made their pleas for the next meeting. We have plenty of places to go to and we will be sure of a sincere welcome wherever we go. There was not room enough in Anderson, Ind., for all the Anti-Spiritualists who attended the first meeting of the Anti-Spiritualist Association. The church in which we met was crowded every day and oftentimes five hundred people would be obliged to remain on the outside of the building. There was absolutely no room for them on the inside.

THE MEETING WAS LARGE—2,000 ANTI-SPIRITUALIST LEADERS.

"The meeting was beyond all expectations in point of size and attendance. Every section of the nation was represented, and letters were on file from over 2,000 Anti-Spiritualistic leaders over the country, who qualified as original members.

\$50,000 CASH CHALLENGE.

"The Michigan people posted a \$50,000 cash challenge Friday to any medium in the country who would present any phase of mediumship or phenomena that could not be reproduced and exposed. Professor Hagaman, of Adrian, Mich., posted a \$2,000 challenge for himself. The association will also challenge the National Association of Spiritualists, which meets in annual convention next month, for a debate. Moses Hull, who has been here representing that association, will probably represent them in the debate, and President Becker will probably be selected by the Anti-Spiritualist Association.

THE FIGHT AGAINST SPIRITUALISM.

"For years there has been an unsystematic fight against Spiritualism all over the country. This organization, which is starting with flattering prospects, will thoroughly organize in State, district and nation, and fight in a concerted and systematic manner. Every denomination was represented among the delegates. One was a Catholic priest, and many Catholics attended. The fight, it is said, is to the end."

THE CONSTITUTION.

The constitution of the National Anti-Spiritualistic Association of America is substantially as follows:

"Object.—The object of the association shall be to intercept and deter Spiritualists who continue unchallenged to interrupt and multiply their insidious endeavors to undermine and destroy the moral, social and scientific institutions of our country, as is evident by the character of their publications, the teachings of their authorized trance-medium preachers, mystery-producers and marriage relations with Theosophists of the baser sort; also by their persistent attacks upon the divine authenticity of the Bible, their disruption of the church, the perversion of scientific research, and the attempted debauchery of every ennobling sentiment upon which rests the virtue, the dignity and the abiding felicity of the people.

"Further, to establish bureaus of information, bureaus of lecturers, and through books, periodicals and tracts disseminate anti-spiritualistic literature so as to meet every phase of Spiritualism extant and every error which contributes toward its degrading influence.

"Powers and Privileges.—The National Association shall have the power to issue charters to State associations, and the associations shall have the power to issue charters to county and local associations. The president of the respective State associations shall be vice-presidents of the National Association. All matters as they pertain to fees, conditions of membership, and the aims and object of the association, shall be submitted to the National Association.

"Members.—All persons of good moral standing who will sign the constitution, to aid in the object of the association, and contribute 40 cents annually in quarterly installments, may be received as members of the local associations. Delinquent members may be dismissed for any violation of the requirements of the constitution.

"Executive Committee.—All matters not provided for by articles of this constitution, which pertain to incidental duties of members or setting in operation purposes of the association, shall be submitted to the Executive Committee for their determination."

The above, Spiritualists, shows what our enemies are doing. The churches have commenced the war, and however persistently they conduct their campaign, they will be met all along the line, and before they get through they will see an arraignment of their true character in this country that will almost stifle them—in fact shock the whole world! The Progressive Thinker will lead in this war. It has had a report made of the Hull-Covert debate at Anderson, Ind., to lead off in this conflict. Spiritualists, aid us in this battle, and send in additional subscribers to The Progressive Thinker. The Spiritualist who will not assist The Progressive Thinker in this effort is unworthy of the name, and should take his position in the rear of the grand army that is assisting us.

TWENTY-FIVE EXPERTS AT WORK.

The Progressive Thinker has employed twenty-five experts to assist in this conflict. They are residents of Chicago and New York City, and they will compile evidence of the deep-seated corruption among church members and ministers of the gospel. The evidence already forwarded to us is astounding, and will shock the entire world.

Every Spiritualist should become an agent for The Progressive Thinker, and solicit subscriptions at once. It is leading in this great conflict, and we should have within the next thirty days 100,000 additional subscribers. The Spiritualist, or medium who falters now is a traitor to the cause.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 25 cents, cloth, \$1.50. For sale at this office. Price, cloth, \$1.

Moses Hull is a veteran

worker. His brain is chock-full of facts. In his line of work he has no equal. He is superbly equipped for debate. He is an intellectual warrior. He never shirks a responsibility. He never wears of doing good. The Progressive Thinker will be one of ten to give him ONE THOUSAND DOLLARS to enter the arena for the coming year to fight the members of the Anti-Spiritualist Association and to do missionary work. Are there nine others who feel as we do. You are badly off if you don't think that a dangerous horde is arraying itself against Spiritualism. Roll in your dollars to aid The Progressive Thinker in the struggle.

LIBRARY WITHOUT A BIBLE.

The new public library at Great Barrington, Mass., says the Cleveland Plain Dealer, was admirably equipped with one exception—it had no Bible. An eminent jurist discovered this omission and sent a volume of the Scriptures to the librarian with a slightly sarcastic note. But didn't all the trouble arise from the fact that there was no demand for the precious volume? Wasn't the fault the patrons' rather than the librarians'?

THE DEVIL TREMBLES.

It is said, "The Devil fears and trembles," when anything occurs that is obnoxious to his wishes. Will not the announcement that the Chicago Public Library will be open to the general public on Sundays, cause not only trembling, but quaking and groaning among those whose mission it is to save souls from a fiery, sulphurous hell?

MRS. CORA L. V. RICHMOND.

A large and enthusiastic audience greeted Mrs. Richmond on her first appearance in Washington, as the regular speaker of the leading society there. She struck a responsive chord at once, and the greeting she received was most cordial.

PROF. SEYBRANCE PASSED ON.

As The Progressive Thinker goes to press we learn of the passing to spirit-life, on the 7th inst., from his home in North Chicago, Ill., of Prof. A. B. Seybrance, after a brief illness. Prof. Seybrance was one of the oldest and best known spiritual mediums in the United States. His departure will be felt by all Spiritualists and his many old friends at Milwaukee and elsewhere.

WAR COMMENCED.

Only a war of words, but a war nevertheless! You will observe that the churches have arrayed themselves against Spiritualism, aiming to crush every phase of mediumship, and they will do it unless resisted on every side. They are a power in the land, and must be resisted by the combined strength of Spiritualists.

Summerland Notes.

I was glad to see in your last issue of The Thinker the picture and newspaper notice of Charles Anderson, the boy orator, as he is called. He sustains a good reputation wherever he goes, not only as a speaker of considerable merit, but he has a nobleness of character, moral dignity and integrity that is remarkable in one of his youthful years. He is worthy of all praise and should be encouraged and sustained on our spiritual platform, where he seems to have risen from the cradle shining star of inspired truth to tell the glad tidings of our glorious gospel to all men. He is at present stopping with us at our home to rest and recuperate, as the platform work has been too much for his arduous nature, having been obliged to cancel some of his engagements until his health is restored. As his health is improved from overwork and fatigue, and spiritually, he will soon be able to resume work again and to take his place on the rostrum with renewed power and vigor, and to add new laurels to his youthful brow and shed a lustre to the fair name of Spiritualism.

Brother Bowman of Los Angeles, has just filled an engagement for the society at Santa Barbara, and also at this place, and his eloquent discourses have awakened a deep and growing interest among all classes of people and have given the Cause of Spiritualism an impetus that no other speaker has ever been able to do. He is a man of lofty ideals. Brother Bowman left the ministerial pulpit some years ago, because of its narrow confines, for the broader conceptions of truth as given him in the growing impulses of his highly exalted nature.

The conflict is on and the facts of Spiritualism are being stirred to the religious world-facts which can no longer be dismissed by the wholesale denunciation of those who have failed to make Spiritualism the careful study of impartial minds. A man who wishes to sleep in the morning may draw down the shades and exclude the light, and for a time forget that the day is approaching; but ere long the risen sun floods the land with light and its golden beams creep in and the stir and bustle of life forces him to leave his seclusion and to realize that the night has passed. So it is with Spiritualism—its revelations through the intuitions and its discoveries in science show to the world the beacon-light of truth and the open door of the soul's immortality.

BISHOP A. BEALS.

Summerland, Cal.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As the title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization."

By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychological science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, and eloquent. Price 25 cents. For sale at this office.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding."

By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

"The Gospel of Buddha, According to Old Records."

Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Scholarly, masterly, and eloquent. Price \$1. For sale at this office.

"The Philosophy of Spirit, and the Spirit-World."

By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, \$1. For sale at this office.

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A Word for Our Mediums.

It seems to be a growing fashion to slur our mediums, and the stickler that can be thrown at them, the more a certain class of mind is delighted. We desire to utter words of strong protest and warning. There is danger lest the obstructive tide sweep so high and strong that it shut off (as was the case for centuries) all lines of communication between the seen and unseen. At our present stage of ungodly materialism, the inevitable result, if we need the invisibles much, than they need us, far more; for from them comes the only possible method of communication by which direction for advance along certain lines of growth and unfoldment is at all possible. There is much unnecessary talk of fakes and frauds. Less than the truth, and more quiet work in the way of any necessary purification, would bring about the results all honest persons desire, much easier and more completely than the present method of wholesale denunciation. It is a pity that when a matter does go astray, the din of contending voices is higher and higher. It is rolled as a sweet morsel under the tongues of some who desire that all men should be base, or at least thought so.

Is it not a fact, however, that there are few, if any, and mercenary mediums among transients, but that truth along any other set or religion of to-day? Will not their work compare favorably with that done by the speakers of the same grade among the great bodies of broad thinkers? Is it not a fact that every argument possible for their disparagement, but which is put forward, and when their sensitive organisms have yielded to the strain from both the outer and the inner, then all the capital possible is made of the weakness and disability. Often there is a pressure from unfavorable conditions, which compels certain conditions, holding the medium like a band of steel. But one of the fiercest opposing conditions is the lack of knowledge and training along the lines upon which a medium is compelled to work. Most of the psychic work has been done by the psychic flirts that by doing certain things in a certain way, certain results follow. There is no knowledge of the law of consequences, or how to produce any desired effect, that is not in the line of the status set up. The medium simply allows himself to anything that may offer itself, and, unless ranking all on the same grade, and welcoming all with the same heartiness. No greater mistake could be made by those who develop their psychic natures. The injunctions of the Wise One are old, "Try the spirits" to see what manner of men they are, holds much of worldly wisdom. It is a rule not to receive from the invisible any caller with whom we would have nothing to do, if they were in the earth-life.

Our psychics should also note that the crowded invisible realm is not wholly peopled by human egos, but that there are several classes who never expect to incarnate, who hold no love for us, nor our race.

It is better to compel these forces to act for us, than to be controlled by them. But about such things do not permit strange and unwise speculations to run amuck with the finest conditions of the human constitution. If those who are gifted so wonderfully by nature will only take the trouble to investigate the laws and the known facts that underlie all the manifestations on these lines, and will only make use of the real mediums. Our enemies would not have such a leverage against us, but would be obliged to acknowledge that the power was a part of the universal spirit, manifesting itself in the flesh, under the law. "That in the later days, I will make of my spirit up all men," and they who are gifted and instructed shall see visions, dream dreams, and prophesy.

This is certainly a two-sided matter. Mediums should protect themselves by a study of the laws under which they are acted upon, and by a knowledge of the situation, instead of being the blind servants of they know not what. Their friends, on the other hand, should stand as an impervious "Old Guard," to protect them from the assaults of those who hate our cause and its best exponents. It is a sure thing, if many of our mediums could only know how great a responsibility they incur by coming into alignment with occult forces, they would in no way transmit other than that which is given.

