

**the Blessings We Enjoy.**

(Continued on page 5.)







# MOTHER NATURE, M. D.

## AS CONSIDERED BY CHARLES DAWBARN, THE CALIFORNIA PHILOSOPHER.

## PART SEVEN.

Some of my readers have probably noted the very interesting experiments of the late Dr. Fahnestock in wielding a force which he called "Statuolence," or the power of will over conditions. This idea was that in every case mesmerism, or hypnotism, was self-induced; and that it was an error to suppose the operator had anything to do with it, save by a suggestion which started the will power of the subject into the right line of thought to produce the desired result. Those who care to study his work will find that he caught and used the idea of making hypnotism useful many years before the French medical school were even willing to acknowledge that such a power existed. The point of interest to-day is the manner in which Fahnestock made the individual's own will power cure his disease and restore him to health. He had grasped a grand truth but, like most discoverers, he could not realize that there were other grand truths everywhere around him, and that one truth must be in harmony with every other truth, whether we discover it or not. He denied that "will power" ever affects the organism of another, save by suggestion. In other words, according to the learned doctor, when you obeyed the mesmerizer it was because you believed he had a certain power, but which was really your own. But once taught by him how to use your own power, and you could at any time enter the mesmeric condition by your own will.

The existence of this wondrous power, called mesmerism or hypnotism, is now an established fact, accepted by unprejudiced thinkers the world over. So I need not discuss the question of evidence. But we all want to know how it works, and what are its results when directed by educated intelligence. The experiments of Dr. Fahnestock give us the key to unlock many—not all—of the mysterious healings we have already spoken of, since they must be founded on this power of self-healing by an exercise of will. The many failures to cure show that man at his best has been blundering along in the dark. But the many successes show that man has also, every now and then, got into harmony with a law of his own nature, but dimly comprehended to-day.

Dr. Fahnestock would say to his patient: "You can enter this higher state at your own will; and when you reach that condition you have a power over your own body of which you do not dream. If when in that condition you order the aching limb to remain asleep until Nature cures the disease, you awake without pain. You can order the fever to depart, and then awake with your pulse at its normal beat." The list of diseases obedient to this power seems an increasing one, and shows that we are dealing with a mighty unexplored force. Yet this is only a first step into the unknown. Fahnestock discovered, and our recent hypnotizers prove that the mind is also subject to this wonderful will power. Hate can be turned into love; passion be subdued; idleness become industry; and the whole character be reversed, if your own will so decide, when you have entered this condition or state in which that will seems to reign almost supreme.

The effect, in some cases, may be gradual, though sudden in others. It may last for years, or pass away in a few hours. And herein the student can unlock those mysteries of healing. The patient all unknowingly enters this higher state or condition, and wills his own cure. The dervish and the fakir get the credit; the man of faith and prayer doesn't dream he has himself worked the cure. And our Christian Scientists and metaphysicians fancy they are wielding some wonderful power over others, when their success only means that the patient is at last using his own will power in the right direction.

## REVIVAL INFLUENCES.

It is just the same when the work to be done is altogether mental. The revivalist simply induces susceptible men and women to enter this interior or higher state where their will is all-powerful. Then he teaches them to will certain feelings about God; Jesus, heaven and hell. To their own great surprise they have those feelings in full activity as soon as they return to their normal level. For instance, at the order of the revivalist, they had willed repentance and a changed life. The world is startled when the corner loafer becomes the industrious citizen. It is an era of miracle. The drunkard becomes sober; the thief an honest man; and the coarse sensualist uses his animal energies to bless his fellows. Of course, to the ignorant church member it is the Holy Ghost at work. He cries, "Glory to God and his son Jesus." But like everything else in nature this same power can be, and is constantly used for evil instead of good. The knowledge of this fact is making the scientist tremble, and the legislator hesitate, as he tries to deal justice between man and man. For the sensitive man or woman who is entering this state in the darkness of ignorance is alive to suggestion, and may just as readily will crime and disease as virtue and health. An effort of the will in such direction, at such an hour, is as certain to be obeyed afterward as an effort of the will that shall cure disease, or raise manhood to a higher level.

The student must keep in mind that vibrations of matter in his mortal body are the expression of his life, and that his will-power changes those vibrations for both good and ill. We are doing this thoughtlessly at every hour; often to great harm; sometimes to profitable good. To be afraid of a disease is to think that disease. So terror makes just the right conditions for cholera or yellow fever to gain the mastery. But the bacillus or spore of every pestilence is just as much a fact as any other fact in nature. It grows and multiplies unaffected by man's will power, if it finds right conditions. It can do its work without our thought. The spore that grows into malaria, the germ that utters in yellow fever or the deadly typhus are facts. They are atoms of matter seeking such expressions as conditions may permit. Nothing can be gained by denying them, but very much by learning their history, and then using our will power to fight the battle to victory. But the fight must go on all over the field. Hygiene, in all its breadth, is only an expression of human will and intelligence. We fight disease when we destroy the conditions for its development; and we fight it by will power as much outside as inside our body.

The student should notice wherein Dr. Fahnestock claims too much for his system of "statuolence." He assumes and asserts that everyone, save the young child and the very old veteran, can enter this state or condition where will power is master. But herein he errs, so far at least as the present generation goes. We find as we read his report of cases that clairvoyance seems to follow when he has taught a patient to use this self power. But that result proves that such patients were naturally very sensitive, far more so than the average man or woman. People to whom clairvoyance is a possibility respond more readily to will power, whether it be their own or that of another, than do others less susceptible to invisible forces. We may safely assume that anyone suddenly cured, or growing rapidly better under treatment by faith and prayer, whether by dervish, priest or Christian Scientist, is a born sensitive, with spirit powers ready to appear. And where the result is entirely mental, such as the changed character which sometimes follows a revival excitement or sudden conversion by the Salvation Army, it means the same exhibition of this law of Nature. Both the sinner and the sick man were affected by their own will power, though they ignorantly called it "Providences."

or "Almighty God." But there are rigid and somewhat narrow limits to this power to-day, because manhood is not sufficiently advanced to wield it. It may be that some day man may have power to grow a new limb, as seen in the insect world, but to-day no will power can do the work of a skilled surgeon. For the most of us this higher state is but a very feeble possibility. Dr. Fahnestock must have had many a failure, for very few can be reached by such forces, but it is because such cases are exceptional that they startle the ignorant, and are counted as miracles. The crude drug may yet be needed for one. Another may grow into health by the friction of massage. Only the very few can respond to these higher forces that man of to-day is ignorantly trying to wield. But knowledge is power in this direction as in every other. Man may gather health from every point of the compass if he have knowledge and wisdom, but if he work in ignorance he may gather disharmony and disease just as readily.

## INVISIBLE WORKERS AND FORCES.

We should now be ready to watch the evolution of greater powers than those we have been so far discussing, because they are the result of a practiced will power that works according to knowledge. We have brothers and sisters in the invisible; men and women like ourselves, but who have long studied natural law until they have developed a will power that seems "god-like" to us. They are now at work as never before in human history. But there are barriers that even their power cannot cross. They can do nothing for the ignorant man unless he have a desire to learn. But that very desire is an exercise of will power which at once opens the way for these teachers who are working in love for humanity. Such become grand physicians and true doctors to mortals if only conditions permit. But it is the same law through which they must work that to-day limits the mortal. The end sought by the spirit doctor is to change vibrations of matter. This is to be done by "thought power." We have seen how a "terror" thought may change such vibrations to death; or a love thought change them to health. Your own thought is the very best medicine for you. If you are yet too feeble to wield that, the thought of another may combine with yours and restore you to health, just as two locomotives are more powerful than one, if they are both pulling the same way. So it is under this law, and working with a grand knowledge and power that your spirit friends become successful doctors, if only they can find suitable instruments.

The student will notice that just as the vibrations of matter are invisible to mortal sense, so the forces that deal with them are invisible, too. And this higher, grander manhood that can direct and guide them is as invisible to man mortal as the force and the vibration, but equally a fact. The fact of sickness remains a fact in spite of denial by fond enthusiasts of to-day. It is as much a reality as the fact of health. In harmony may drive out the spirit. We call the result "death." But if harmony can be restored in time by any means, that stands to the mortal as renewed health.

The lesson of these truths, so far, is that any and every way by which health returns is a blessing. The man with a broadened intellect will see means of cure as various as the differing natures of human sufferers. He will never get into a rut, and declare there is only one remedy. He will even recognize that the best is not always available, and then he will thankfully accept other treatment. Every school of medicine has its truths of healing, and can show successes. Every school has its failures, too. But the school that ignores the higher forces of nature because they are invisible and intangible, or refuses to work hand in hand with advanced humanity because it dwells amidst a higher life, is unworthy of the age; and becomes incapable of curing many expressions of disease that now afflict humanity.

(To be continued.)

## A GLIMPSE OF THE BEYOND.

When evening shadows fell and I sat dreaming  
With half-closed eyes within my easy chair,  
Strange visions of the past and present seeming  
As if lost friends were present with me there,  
I seemed to feel a touch upon my forehead,  
A well-known hand, as if it knew my thought  
To brush away all evil senses horrid  
That in my weary, tired brain were wrought.  
I seemed to feel the presence all around me  
Of loving forms that knew my heart's desire,  
And all my cares and troubles, when they found me,  
Seemed burned to ashes as with sacred fire.  
Life, earth, with all their cares and trials,  
They seemed to vanish in a sheen of light;  
All hate and envy with their sordid vials  
Had lost their powers my fondest hopes to blight.  
Bright from the vision rose a form before me  
In spotless raiment with sweet words of cheer,  
A heavenly peace and rest had settled 'o'er me  
While plaintive music fell upon my ear.  
It floated on the balmy air above me;  
It filled the vacant chambers of my soul;  
It seemed that all who ever knew and loved me  
Would 'o'er my senses hold a sweet control.  
Earth, air and heaven seemed filled with voices,  
All swayed in rhythm to the music's charm,  
And happy children played their various choicest  
And naught to grieve them or awake alarm.  
The vision passed, yet lingers sweetly near me  
That glimpse of glory from the higher spheres,  
Yet comes at times in lonely hours to cheer me,  
Like some sweet balm to soothe a mourner's tears.  
The hand was gone, the music still grew fainter,  
The forms dissolved as if in empty air,  
The views were lost as if the heavenly painter  
Had snatched them up and left me wondering there.  
Oldtown, Me. G. E. NEWCOMB, M. D.

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## THREE SPIRITS' PICTURES.

## Excellent Proof of Spirit Return and Power.

On a lovely June day in 1869, I got a letter from my darling mother who passed to the higher life in 1850. She wrote this letter with her own hand, on a slate held under a small table by Mrs. Keigwin, of Jeffersonville, Ind., and myself. The letter I here quote in full:

"My darling son, I am delighted to meet you here, as I was to meet and talk with you in Dayton. You, my son, have had all the proof you need of the beautiful truth that we live after we die. But there are members of our family who have not had your advantages, and for their sake, rather than yours, I desire to give you another test, and one which will be a test to them also. If you will go to any photographic gallery and sit for your picture in company with this dear medium, I will go with you and have my picture taken on the same plate."

"Our spirit mother, SARAH A. BLAND," Mrs. K. kindly went with me at once to a gallery. We sat for a double picture and got a triple one. The artist was astonished, and when told that one was a spirit picture, he said:

"This is witchcraft, and I want nothing more to do with you." This portrait of my mother is so perfect as a likeness, that not only did I recognize it, but all who have seen it, who have known my mother, recognized it at once as an excellent likeness of her.

On the afternoon of October 24, 1897, at a materialized seance, held by Mrs. C. B. Bliss, at her home in Boston, a porcelain plate, six by eight inches, was, by direction of the controlling spirit, placed in my hands with a request that I hold it until called for. About fifteen minutes later, I was invited to the cabinet, and introduced to a materialized spirit artist, Mr. Morris Hunter, who said to me: "If you will hold the plate firmly by the end next you, I will endeavor to produce a portrait of a friend of yours."

I did as requested, and the artist began to touch the plate with the fingers of his right hand, and continued to do so for about two minutes. I could plainly see a change come over the center of the plate, and when the artist withdrew his hand from it, I held in my hand a life-like portrait in colors of my friend, Hon. A. B. Meacham, of Oregon, formerly superintendent of Indian Affairs, and surviving member of the commission sent by President Grant to treat with the Modoc Indians in 1873. His colleagues, Gen. Canby and Rev. Dr. Thomas, were killed, and Col. Meacham was left for dead beside them, on the rocks of the lava beds, but survived to tell the Indians' side of the story in his book, "Wigwam and Warpath," and on the lecture platform he repeated it to large audiences almost one thousand times, though never free from pain, the result of his wounds. In 1880 he was sent by the President to conclude a treaty with the Ute Indians of Colorado. The dangers and hardships were so great that his shattered constitution gave way, and in the fall of 1881 he returned to Washington utterly broken in health, and on the 16th of February, 1882, he abandoned his battle-scarred body, and ascended to the higher life. This event occurred in our home, for my wife and I had been his physicians and sympathetic friends for six years, during which time our home had been his home also. He was a devout Christian, a member of the Methodist Church, and a believer in Spiritualism chiefly on our testimony.

This is the man who, sat for his portrait to Mr. Hunter, the spirit artist, in Mrs. Bliss' circle, on that October day, and this portrait of him, painted in two minutes, is a fine work of art, and a better likeness than the steel engraving of him executed by the distinguished artist, Sartain, which appears as a frontispiece in my biography of him, published soon after his resurrection and ascension.

On the evening of November 19, 1897, I attended a seance of that recently developed, but wonderful medium for spirit art and independent spirit messages, Mrs. R. L. Green, of Boston, and there I got a portrait of another dear friend, painted by the same artist, Morris Hunter, in full of colors. This also was done in from two to three minutes. This is an excellent likeness of a girl friend of my childhood, who passed to spirit-life in 1863. None but myself nearer to Boston than Indiana, ever saw her or her likeness. I remember her well and I know this to be an excellent likeness. T. A. BLAND, M. D. Boston, Mass.

## Buddha and Paul.

To the Editor:—These two personages occupy a large space in the history of religious thought. The divine story represents the former, after measureless suffering and self-purification had gained the right of entering heaven, but with compassion filling his heart "he put his merited reward aside and resolved to remain without to teach and to help until every child of earth should enter heaven before him."

The apostle Paul, however, did not seem concerned about those who were in the sloughs—he had, he avowed, "fought the good fight, and henceforth there was laid up for him a crown of righteousness."

When we consider that Buddha lived nearly 700 years before Paul and that the development of religious thought was supposed to be less elevated than in later periods, the wonder is that so unselfish and so beneficent a conception of reformatory matters should be originated in those early times.

Paul had, as he evidently supposed, won a place in Paradise, and was not, apparently, fearful that the Devil would secure a goodly portion of humanity. The great and loving heart of the Oriental prophet was, however, of a diviner and more generous mold, not for him to enjoy Paradise when his brothers were in moral and intellectual darkness. They must be elevated and redeemed.

Which personage is the true brother of the Nazarene—the noblest son of the Eternal Equity? J. H. S.

## A SPIRITUALIST'S THANKSGIVING.

I am thankful that death's mystery is one no more to me,  
That through the mists above its waves my loved and lost I see,  
And they wave a beckoning hand  
From that bright and glorious land  
Where eternally united we shall be  
In a glad, celestial band,  
Heart to heart, and hand in hand,  
As away the bygone days of sorrow flee.

I am thankful that the story of a never-ending hell,  
Of which since childhood's tender years I heard the preacher tell,  
Is no longer held as true;  
That the world has come to view  
Such a story as tradition at once foolish, cruel and fell,  
And it needs a gospel new  
Pure as gleaming morning dew,  
That has sounded superstition's funeral knell.

Yes, I am thankful I can see, across the midnight skies,  
A bridge of dazzling radiance and true consolation rise,  
By which the loved gone on before  
Revisit friends on earth's dear shore,  
Bearing messages of comfort that the tear of sorrow dries,  
That cheers the heart with anguish sore,  
And plenteous showers of healing pour;  
Yes, I am thankful I have learned that the spirit never dies.

VERE V. HUNT.

## IMPORTANT REFLECTIONS.

## Suggested by a Cardinal Doctrine of the Spiritual Philosophy and a Truth Promulgated by Lilian Whiting.

It is said that everybody on earth has a guardian spirit or a band of congenial spirits watching over them. This, I believe, one of the cardinal doctrines of the spiritual philosophy. But what, I ask, is the use of a guardian or watcher unless the subject watched and guarded is within the pale of influence of such guardian or watcher? Unless such subject is a psychic or sensitive that can realize he or she is being guarded, watched over and directed, I can see no utility in it or benefit to be derived by those on the earth plane, or consolation conferred by those in the supermundane life.

Lilian Whiting in a recent article contributed to the spiritual press said in substance that spirits who visited their friends in the earth life considered them as being blind, deaf and dumb because of their inability to make them cognizant of their actual presence. This statement by Miss Whiting accords with my experience of over forty years' investigation of Spiritualism and opens up natural common sense inquiries that, it seems to me, need to be philosophically and satisfactorily answered. As an illustration of Miss Whiting's affirmation, I would here state that, several years before my wife passed to the spirit-world her mother had preceded her, and while holding a private circle at our cottage at Lily Dale, a well-known medium present became influenced and in tears and heart-breaking sobs of anguish approached my wife and calling her by name, said: "Tell the girls (meaning my wife's maiden sisters) that I ain't dead, but I am still at home just as I always was. I sit in the same old arm chair and watch them go about the house and try to have them notice me, and try to talk to them, but they pass right by and pay no heed to me at all."

She attempted to say more, but was so overcome with apparent grief, judging from the actions of the medium, at not being able to make her presence manifest at home that she could say no more.

Now, as probably less than one in one hundred thousand of earth's inhabitants are mediums or sensitives susceptible of supermundane influence or control, and in the light of the foregoing incontrovertible fact, where, I ask, does the happiness, peace of mind, tranquillity, supernal joy and rest, about which we hear so much gush from the rostrum and pulpit, come in? It seems to me the pangs and torments of an orthodox hell might well be compared with the anguish of the millions upon millions of souls in the supermundane life, who, being cognizant or conscious of their own continued existence, are still unable to make their earthly relatives and friends, those held by the ties of consanguinity and filial affection, realize and know that they are with them and watching over them.

I am confident and realize that my spirit wife with whom I enjoyed over thirty-five years' companionship is present with me most of the time. While I realize this, I know she is not happy. And why? Simply as Miss Whiting expresses it, I am to her deaf and blind, while her relation to me is dumb, that is, I am neither blessed with clairaudient or clairvoyant powers. Reasoning from cause to effect, I know my wife has still that same affection, soul-love tender regard for those dearest to her while here in the form; that she still desires to counsel, advise and hold social converse daily as she always did. This is natural. It would be very unnatural were it otherwise.

Hence this fact suggests a question: What happiness can the spirit mother realize—and there are millions such—in watching the waywardness of a devoted daughter or son in earth life, and still be unable in any way cognize to make that son or daughter realize that she is cognizant of their every action and motive, and still without the pale of her benign influence? Can human imagination depict a worse cruel condition or a more tormenting hell? Yet here is the most potent influence known to humanity—parental love—unable to influence, guide, counsel, advise, suggest or communicate with its own offspring in whose welfare its own ego is wrapped up.

Now permit me to turn the tables on an inconsistency. Notwithstanding the above fact, we repeatedly hear our public speakers harangue for hours against capital punishment for the sole reason that the souls thus translated will but return to influence Tom, Dick or Harry or Susan, Jane or Nancy to commit a murder or some diabolical crime out of pure revenge, just as though every ignorant and degraded mortal was a first-class psychic and every unfortunate culprit was a thorough spiritual philosopher and an expert adept in the laws governing spirit control. Such philosophy or want of philosophy, to use a vulgar expression, gives me a pain. But more anon.

Lockport, N. Y. GEO. F. KITTRIDGE.

## The Jubilee Spirit Art Department.

My letter to The Progressive Thinker has brought some responses in the way of pictures, and information regarding some important matters I have been hunting for. It has also brought some questions. I will ask space to reply to them for the benefit of all.

I want original pictures of the prominent workers in Spiritualism. I want especially pictures of Warren Chase, Prof. Denton, the Fox family, Mumler, and in fact, if you have a picture of any of the workers who have passed on, I solicit correspondence regarding them.

The Jubilee will pay charges on pictures that are sent, and will return them prepaid when the senders desire it. A number of people have stated that they would contribute to the Jubilee by paying charges on what they send. This will be greatly appreciated by the management as it will require quite a supply of funds to meet the expenses of the exhibit, and every little will help.

Donations of money will be thankfully received. But as I have only one department I would prefer that it be sent to the General Manager, Frank Walker, Hamburg, N. Y. If sent to me I will send receipt and forward it to its proper destination.

There is no difference between the "Museum" and "Spirit Art Department"; it was our intention to call it the museum, but objections were made to the name and it was decided to change it to Spirit Art Department. All communications for this department should be addressed to the undersigned at Lily Dale, N. Y.

About twelve or fifteen years ago there was a lady in the West who got pictures precipitated in a sort of brown color in saucers of water. Will some one who has such a production, kindly correspond with me?

Lily Dale, N. Y. W. H. BACH.

Manager Spirit Art Dep't.

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to any one who will distribute a few of our Big Catalogues. The illustrated new catalogue lists bicycles at \$10.00, \$15.00, \$20.00, \$25.00, \$30.00, \$35.00, \$40.00, \$45.00, \$50.00, \$55.00, \$60.00, \$65.00, \$70.00, \$75.00, \$80.00, \$85.00, \$90.00, \$95.00, \$100.00, \$105.00, \$110.00, \$115.00, \$120.00, \$125.00, \$130.00, \$135.00, \$140.00, \$145.00, \$150.00, \$155.00, \$160.00, \$165.00, \$170.00, \$175.00, \$180.00, \$185.00, \$190.00, \$195.00, \$200.00, \$205.00, \$210.00, \$215.00, \$220.00, \$225.00, \$230.00, \$235.00, \$240.00, \$245.00, \$250.00, \$255.00, \$260.00, \$265.00, \$270.00, \$275.00, \$280.00, \$285.00, \$290.00, \$295.00, \$300.00, \$305.00, \$310.00, \$315.00, \$320.00, \$325.00, \$330.00, \$335.00, \$340.00, \$345.00, \$350.00, \$355.00, \$360.00, \$365.00, \$370.00, \$375.00, \$380.00, \$385.00, \$390.00, \$395.00, \$400.00, \$405.00, \$410.00, \$415.00, \$420.00, \$425.00, \$430.00, \$435.00, \$440.00, \$445.00, \$450.00, \$455.00, \$460.00, \$465.00, \$470.00, \$475.00, \$480.00, \$485.00, \$490.00, \$495.00, \$500.00, \$505.00, \$510.00, \$515.00, \$520.00, \$525.00, \$530.00, \$535.00, \$540.00, \$545.00, \$550.00, \$555.00, \$560.00, \$565.00, \$570.00, \$575.00, \$580.00, \$585.00, \$590.00, \$595.00, \$600.00, \$605.00, \$610.00, \$615.00, \$620.00, \$625.00, \$630.00, \$635.00, \$640.00, \$645.00, \$650.00, \$655.00, \$660.00, \$665.00, \$670.00, \$675.00, \$680.00, \$685.00, \$690.00, \$695.00, \$700.00, \$705.00, \$710.00, \$715.00, \$720.00, \$725.00, \$730.00, \$735.00, \$740.00, \$745.00, \$750.00, \$755.00, \$760.00, \$765.00, \$770.00, \$775.00, \$780.00, \$785.00, \$790.00, \$795.00, \$800.00, \$805.00, \$810.00, \$815.00, \$820.00, \$825.00, \$830.00, \$835.00, \$840.00, \$845.00, \$850.00, \$855.00, \$860.00, \$865.00, \$870.00, \$875.00, \$880.00, \$885.00, \$890.00, \$895.00, \$900.00, \$905.00, \$910.00, \$915.00, \$920.00, \$925.00, \$930.00, \$935.00, \$940.00, \$945.00, \$950.00, \$955.00, \$960.00, \$965.00, \$970.00, \$975.00, \$980.00, \$985.00, \$990.00, \$995.00, \$1000.00, \$1005.00, \$1010.00, \$1015.00, \$1020.00, \$1025.00, \$1030.00, \$1035.00, \$1040.00, \$1045.00, \$1050.00, \$1055.00, \$1060.00, \$1065.00, \$1070.00, \$1075.00, \$1080.00, \$1085.00, \$1090.00, \$1095.00, \$1100.00, \$1105.00, \$1110.00, \$1115.00, \$1120.00, \$1125.00, \$1130.00, \$1135.00, \$1140.00, \$1145.00, \$1150.00, \$1155.00, \$1160.00, \$1165.00, \$1170.00, \$1175.00, \$1180.00, \$1185.00, \$1190.00, \$1195.00, \$1200.00, \$1205.00, \$1210.00, \$1215.00, \$1220.00, \$1225.00, \$1230.00, \$1235.00, \$1240.00, \$1245.00, \$1250.00, \$1255.00, \$1260.00, \$1265.00, \$1270.00, \$1275.00, \$1280.00, \$1285.00, \$1290.00, \$1295.00, \$1300.00, \$1305.00, \$1310.00, \$1315.00, \$1320.00, \$1325.00, \$1330.00, \$1335.00, \$1340.00, \$1345.00, \$1350.00, \$1355.00, \$1360.00, \$1365.00, \$1370.00, \$1375.00, \$1380.00, \$1385.00, \$1390.00, \$1395.00, \$1400.00, \$1405.00, \$1410.00, \$1415.00, \$1420.00, \$1425.00, \$1430.00, \$1435.00, \$1440.00, \$1445.00, \$1450.00, \$1455.00, \$1460.00, \$1465.00, \$1470.00, \$1475.00, \$1480.00, \$1485.00, \$1490.00, \$1495.00, \$1500.00, \$1505.00, \$1510.00, \$1515.00, \$1520.00, \$1525.00, \$1530.00, \$1535.00, \$1540.00, \$1545.00, \$1550.00, \$1555.00, \$1560.00, \$1565.00, \$1570.00, \$1575.00, \$1580.00, \$1585.00, \$1590.00, \$1595.00, \$1600.00, \$1605.00, \$1610.00, \$1615.00, \$1620.00, \$1625.00, \$1630.00, \$1635.00, \$1640.00, \$1645.00, \$1650.00, \$1655.00, \$1660.00, \$1665.00, \$1670.00, \$1675.00, \$1680.00, \$1685.00, \$1690.00, \$1695.00, \$1700.00, \$1705.00, \$1710.00, \$1715.00, \$1720.00, \$1725.00, \$1730.00, \$1735.00, \$1740.00, \$1745.00, \$1750.00, \$1755.00, \$1760.00, \$1765.00, \$1770.00, \$1775.00, \$1780.00, \$1785.00, \$1790.00, \$1795.00, \$1800.00, \$1805.00, \$1810.00, \$1815.00, \$1820.00, \$1825.00, \$1830.00, \$1835.00, \$1840.00, \$1845.00, \$1850.00, \$1855.00, \$1860.00, \$1865.00, \$1870.00, \$1875.00, \$1880.00, \$1885.00, \$1890.00, \$1895.00, \$1900.00, \$1905.00, \$1910.00, \$1915.00, \$1920.00, \$1925.00, \$1930.00, \$1935.00, \$1940.00, \$1945.00, \$1950.00, \$1955.00, \$1960.



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SATURDAY, DECEMBER 11, 1907.

## MOODY'S WISE SUGGESTION.

The revivalist, Dwight L. Moody, is again in Chicago, intent on "saving souls." With strong vital force he is a magnificent success as a hypnotist, as is shown by his work wherever he operates. His subjects mistake the influence he throws over them for the power of God. They know they are saved, because they feel the influence of the holy ghost acting upon them. They have precisely the same evidence possessed by the hypnotized subject, and nothing in addition, save their thoughts are turned to heavenly things in place of the earthly.

In one of Mr. Moody's discourses in this city he said: "What the church needs is a larger force of young men and young women who know how to teach the English Bible."

It was then stated that an eminent German theologian had managed to eliminate all that is supernatural out of the Bible, with the exception of the conversion of Saul, by stroke, and the resurrection of Christ.

"If that is a fact concerning Saul's conversion," said Mr. Moody, "I would suggest we close the theological seminaries, and put our students out in the sun to bake."

A most excellent suggestion, and while we do not "bake" them long enough, they will not "bake for the glory of God," as Paul admitted he was in the habit of doing.

## DANGEROUS PRECEDENT COPIED

A novelty in the church is the introduction of girl ushers, whose business it is to take up collections, and conduct attendants on religious exercises to seats. The success a year or two ago, which attended the exhibition of the dear sisters' nude feet from under a curtain, behind which was posed the body, giving to him who paid a good fee the privilege of escorting the fair owner to supper and incidentals, justifies this new attempt to enlarge woman's sphere in the service of the Lord.

At the First Baptist church in Trenton, N. J., six of the prettiest maidens have been selected from the congregation to discharge these duties. Announcement of the fact was made through the public press. Young men in crowds never seen in places of worship before flocked in to be conducted to seats; and when the plates were passed the largest collection ever known in the church was taken up.

The saloonists found the sales of mixed drinks being doubled by the pretty girls. The preachers denounced the practice as a dangerous precedent, an incentive to bad morals, but anything which will enlarge the treasury of the church, enabling it to pay the pulpit a better salary, is never wrong in religious circles. Even kissing-bees are popular with them, and have long been in use.

## AN APPEAL TO THE FOOLKILLER.

It is hoped the foolkiller in his annual round will not fall in with our ex-Brother Covert, or any of his golly associates of Antis, for their services are still needed to arouse indolent, indifferent, and lethargic Spiritualists into activity. New societies are organizing all over the country. So far as organized effort is concerned, our numbers have been largely augmented by this puerile attack to crush out what is not crushable. Rejuvenated interest has brought many persons to the front, among whom are some ex-clergymen who had retired from the ministry, because they could no longer worship a three-headed God, believe that virgins gave birth to them, or that thinkers would be punished in an eternal hell for not believing such things possible. Ering faith in a continued life, and having personal evidence of spirit return, and the entire philosophy seeming in harmony with natural law, they have enlisted with us and will work with us to the end. Nothing but the silly action of those the fool-killer has spared so long could have induced them to this new action.

## A HOPELESS FOOL.

No man is a hopeless fool until he has made a fool of himself twice in the same way.—Old maxim.

Elder Hagaman, the Secretary of the National Anti-Spiritualist Association, in trying to play the part of a spiritual medium for twenty years, and who says all mediums are dishonest, voluntarily confesses himself a fraud. When he tries to pass himself off as an honest man he fools himself if he expects any one will believe him. And he fools himself again when he thinks he can injure the cause he and his associates have organized to crush. This brings him under the conditions of the maxim which converts him into a "hopeless fool." So good-by to Hagaman. Such a man is a fit associate for our ex-brother Elder Covert.

The blind medium, H. W. Sinclair, will remain at home for one year, at 419 West Avenue, Jackson, Mich.

## THE METHOIDS ARE SHAKY.

Wonders will never cease. The Methodist Episcopal Congress, in session at Pittsburgh as we write, has got a new idea, and there is danger that others will follow. That inerrant Bible question seems to be troubling all the churches, as an infallible Pope vexes the Catholics. Rev. H. G. Mitchell, Ph. D., of the Boston University, gave a discourse to the Congress entitled "The New View of the Old Testament." During its delivery among many other advanced views, he said:

"A book to have literary value must be intelligible and must have individuality. The story of the flood in its present form is difficult to understand. There are innumerable difficulties in the narrative, especially with reference to the number of animals saved and the duration of the deluge. The new view of the flood removed these difficulties by showing that it was a compilation of two accounts."

"The traditional idea in relation to the date and authorship of Jonah and Daniel made them of great theological importance, but robbed them of much of their religious value, because of the gaps left in God's revelation of himself to his people. But put Jonah in the captivity and Daniel in the Maccabean period, these gaps will be filled in and God is shown to be true to the Hebrew idea of him."

To a man who escaped the flood it is difficult to comprehend where the water came from to cover the whole earth and the loftiest mountains. And then where did the water go when the flood subsided? Whether two accounts of the same affair, put together by inspiration, they ought to agree in detail; but they don't. One says, "Two of every sort shalt thou bring into the ark," and then "Every clean beast shalt thou take by sevens."

We can imagine thousands of nimrods laboring for years to collect that vast menagerie; but for the life of us it is impossible to comprehend how sufficient provender was carried in the ark—English, box—to feed the vast multitude of beasts, birds, fowls and creeping things for ten long and weary months, or as stated in another place, one hundred and fifty days.

Our ex-brother Covert and his allied associates, are conscious of these discrepancies in God's Holy Word. Their recent organization to "wipe Spiritualism from the face of the earth," looks like an attempt to divert adverse criticism from their Book of Errors, which seems to grow more robust as they are strangled by orthodox admission.

Daniel dropped down into the Maccabean period 400 years later than heretofore claimed for it by churchmen—about 130 years before our era—places it exactly where it belongs, as we have often maintained in these columns. This strips it entirely of its prophetic character. It is an antedated history of past events, and it is this fact which misled the Christian world.

## FEDERATION OF FREETHOUGHT.

The Free Thought Congress was in session in New York on the 19th, 20th and 21st ult. The attendance was not large, but it embraced many of the ablest and best intellects in America. The reports of officers and committees showed that the Federation had not been idle the last year. Wherever attempts have been made by church bigots to override the people under the forms of law they have interposed their strong arm, generally in the shape of literary matter distributed broadcast in those localities where education was needed.

This organization stands squarely on what is known as the "Nine Demands of Liberalism," which propose a complete divorce between church and state. It is not the design, nor is it the desire to abridge in the least the legitimate rights of the church; but there is an earnest determination that the unconstitutional and unconstitutional use of public money to support a system of religion revealed to mortals from the spirit world, which teaches that there are no high, no low, no rich, no poor, no great, no small, in spirit realm; that all are heirs of eternal bliss; and that every child of earth when freed from sin is an equal with equals, and will so continue forever.

## A MULTITUDE OF THANKS.

Words will fail to express the gratification we have experienced during the last few weeks on account of the renewals of subscriptions and the enlargement of our list of patrons. If the same generous action on the part of friends shall continue we will soon be largely within bounds when we claim for THE PROGRESSIVE THINKER one hundred thousand readers.

The usefulness of a public journal, and its influence as well, is contingent on the number who read its columns. A paper looked over, then laid aside as worthless, perhaps only a single member of the family complimenting it by even glancing at its headlines, possesses little value. But when the assurance is positive, by the statement of thousands, that every line is read, not by single persons, but by dozens, some eulogizing the educational character of the editorials, others lauding the brilliant communications, and still others complimenting the instructive lectures, no part escaping favorable mention by thoughtful readers, we cannot help feeling THE PROGRESSIVE THINKER is a universal favorite.

No paper has writers of greater ability in its service. Doctors, lawyers, judges, ex-preachers, college professors, authors and journalists are regular contributors. One of the latter has been in harness fifty-one years on Christmas Day. To each writer, solicitor of subscriptions, or patron, to one and to all, our most profound esteem and grateful thanks. The building up of the paper has infused new life into the cause it advocates. It has aroused the opposition into activity, and made its friends labor as never before. A full report from the field will show an advance all along the line, and a spirit of enthusiasm seldom witnessed. Let no one rest, but push forward the grand work, and the angel world shall crown our glorious efforts with victory.

## THEY DESERVE LASHING.

It is stated that a Baptist church in Buffalo has just finished a church, the steeple of which alone cost \$100,000, and the pulpit \$50,000. If God is God, and Jesus is his son, he ought to lash priest and people guilty of such waste of wealth into the street, and then lamppost them as a generation of vipers, of hypocrites, blind guides, whitened sepulchers and other naughty names, such as it is said he applied to his Father's pets in Jerusalem, when it is alleged he was on earth.

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## PANOT AND PAOT.

That wonderful literary genius of fifty years ago, George Lippard, who first titled Thomas Paine "The Author Hero of the Revolution," published in Philadelphia, "The Quaker City," a weekly paper, himself the editor and principal contributor. In a lengthy serial, the title of which we have forgot, he gave an imaginary scene describing the return of Jesus to earth, clothed in the rude attire of nineteenth century years ago. He described the multitudes of the poor and the lowly who were wont to follow him; and then they who welcomed his second coming, and joined in his march to one of those gorgeous Christian temples dedicated to him, with costly carpeted floors, richly embroidered and upholstered pews, the pulpit bedecked with gold-threaded tapestry, on which rested a Bible bound in gold, and gemmed with precious stones. Pastor and people were clothed in their richest apparel, and were jeweled with sparkling diamonds, each striving to rival his fellow churchman in extravagant display.

The Quaker-author then described the effect of the entrance of the Galilean and his grotesque rabble, in their uncouth and disordered costumes, as the Master made his way to the pulpit, entered it, pushed the well-fed, red-faced occupant aside and commenced to discourse:

"Woe unto you, Scribes, Pharisees and hypocrites; ye devour widows' houses, and for pretense make long prayers; ye compass sea and land to make proselytes, and when made they are two-fold more the children of hell than yourselves. You outwardly appear righteous, but within you are full of hypocrisy and iniquity. Upon you is all the righteous blood shed upon the earth. Ye serpents, ye generation of vipers, how can you escape the damnation of hell?"

Though near or quite fifty years have intervened since its reading, Lippard's graphic description of that visit of Jesus to his own, while priest and laymen tried to hide themselves behind their sacred books, and shrink away from his presence, was revived as we read during last week in one of Chicago's great dailies, which came in the form of a special telegram from New York, an account of a popular New Jersey clergyman who visited several of the resorts of fashion, usually denominated Christian churches, in Greater New York. Let the press report tell the story:

"Rev. Dr. Henry Frank, of Dover, N. J., a week or two ago made a tour among some of the churches of Greater New York, and was surprised to discover that some professedly Christian churches favor an aristocracy of wealth that seeks the humiliation of the masses and manifests the utmost contempt for the poor."

"He went in the garb of a respectable mechanic to see whether any wealthy church would receive him cordially. In one church he stood seventeen minutes, and then went out because no usher offered him a seat. In another church he took a seat, but very soon a large man laid a heavy hand upon his shoulder and brusquely demanded to know what right he had there, and ordered him out. In another he stood eleven minutes waiting, but in hand, to be asked to take a seat. The ushers eyed him from head to foot, judging from his appearance that he was a poor mechanic, superciliously passed him by. Every movement they made seemed to say, 'Get out of here,' and, therefore, he left."

"He visited five churches and was treated similarly in all. At the close of the day he was fully convinced that, while mechanics may be exemplary Christians, their presence in the wealthy churches of Greater New York is not tolerated."

Now, this is a fact no one can gainsay. And yet a set of nincompoops have organized, and are laboring to destroy a system of religion revealed to mortals from the spirit world, which teaches that there are no high, no low, no rich, no poor, no great, no small, in spirit realm; that all are heirs of eternal bliss; and that every child of earth when freed from sin is an equal with equals, and will so continue forever.

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## AT IT AGAIN.

It would be supposed that after near two thousand years of almost constant preaching of the second coming of Jesus, and his failure to materialize, the lunatics would cease their balderdash, and give the people a rest; but it may be presumed while the subject continues a good one for pyrotechnic oratory, the religious world can be duped, and money, support, or fame can come out of it, there will be persons to shout "Behold the son of man cometh!" Lunatics are made by the score in every one of these sears, and insane asylums overflow with victims of such damnable preaching. Jesus who raised the dead, the religious world can be duped, and money, support, or fame can come out of it, there will be persons to shout "Behold the son of man cometh!"

"There be some standing here who shall not taste of death, till they see the son of man coming in his kingdom."

Let the crazy fanatics hunt for any one of the survivors credited to the period ascribed to Jesus, then they will have something on which to base their statements. Until then they should remain silent.

But it seems there is a determination to resume this stale cry of The End of the World, in Chicago. A city daily says: "Hundreds of mysterious persons have attracted attention in downtown districts, announcing the near approach of the end, with a solemn warning to Chicago of the coming of our Lord. Assurance is given that this Christ will take away the church and assume personal control of the affairs of this world." How ridiculous the claims of these visionaries from even a Biblical standpoint. Jesus is credited with saying:

"Of that-day and hour knoweth no man, not the angels of heaven, but my Father only."

These prophets of evil, as appears by their assumptions, have invaded the sacred domain of that Father, and stolen his most important secrets, those he did not reveal, to his son, or his attendant angels.

## VALUABLE TO STUDENTS.

Probably unknown to the great mass of our readers, the Catholic Bible, translated by Students of the Catholic college at Douay, in France, was published in 1000, some two years before the appearance of what is falsely known as King James' translation, which is really Bishops' revision, made at Geneva while the world was in the, from older translations. These older editions were evidently employed by the students, hence the reason of the almost identical language of the authorized edition with the Douay.

## "THERE IS A DIVINITY."

Rev. Joseph Adams says: "It's no use your kicking for it's true what Shakespeare says, 'There's a Divinity that shapes our ends, rough hew them though we may.'" That is sublime fate, as nearly as the human mind can estimate it. That bloated sot and wife-whipper had better been left unheeded."

Some time ago the above item appeared in The Progressive Thinker. By a lofty stretch of the imagination one might think that Mr. Adams was the "bloated sot" referred to. Not so! The sentence simply means that any "bloated sot and wife-whipper had better been left unheeded." Rev. Joseph Adams is not only imbued with the spirit of kindness, but he is liberal in his religious views, and is eloquent in his sermons and lectures, and stands high in Chicago.

## CAYLOR EXPECTS TO DIE.

The following dispatch to the Inter-Ocean shows that Rev. E. V. Caylor expects to be assassinated by Spiritualists:

Adrian, Mich., Dec. 3.—E. V. Caylor, of Columbus, O., vice-president of the National Anti-Spiritualist Society, left here for Chicago to-night with considerable apprehension as to his personal safety. While in Adrian on business this week Mr. Caylor has been in receipt of several letters warning him that Chicago Spiritualists intended to do away with him if he went there. Mr. Caylor contemplates placing himself under police protection. In a recent dispatch concerning Mr. Caylor's alarm for his safety, the Inter-Ocean hastened to send secretly a trusty messenger to police headquarters to offer the services of the paper's entire staff in defense of his life against the well-known violence of the Chicago Spiritualists. Whether the Spiritualists had already got him, or whether his train wasn't yet, was not to be heard. The police had seen him, not heard from him, and the lieutenant in charge hazarded a belief the Columbus man is "daffy."

The above is a huge joke. Poor fellow, there is not a Spiritualist in the United States who would injure a hair of his head.

## MRS. MAUD LORD DRAKE.

This estimable lady and medium, with her husband, was in Chicago, last week. She will remain here but a short time. Through her lectures, her light and dark seances, her wonderful tests, she has done a most excellent work for Spiritualism. Mrs. Drake is a humanitarian as well as a Spiritualistic worker, and she has made a deep impression for good on the present age.

## FARMER RILEY.

Eminently Satisfactory Spirit Manifestations Occur.

Farmer Riley, the honest medium and genuinely unostentatious gentleman, has been in our midst.

On Monday, November 23, there were gathered at the residence of Mr. and Mrs. E. O. Arnold, No. 3907 Indiana avenue, Chicago, a few choice souls. The gathering was rather small, composed of twelve people only. Like the disciples of old, they gathered together to combat with the higher forces, and in an attitude of reverent and loving expectancy they awaited the advent of their spirit friends. There were strong men and tender women, men of learning and women of culture.

In a marvellously short space of time writing was heard upon the slates lying on the table, several present receiving loving and cheering messages. The procession of angelic visitants was heralded by the appearance of a young and beautiful woman, who appeared at the opening in the curtain and then gradually materialized. She was of large, erect and intelligent build, and gracefully pushing the curtains so far apart that the articles in the room in which Farmer Riley sat were easily distinguishable. Nearly all were recognized, and the spirit bowed acknowledgment when called by name. One form in particular was recognized, and as he seemed to sink into the floor his friends pressed him to come again. He reappeared almost immediately, and, with his reappearance, the



## The Sequel to the Hull-Covert Debate.

The above cut represents a prominent lady who is working under the direction of Burrell's Press Clipping Bureau, New York City, and is gathering data to show the deep-seated corruption in what is designated as the Orthodox Churches. Her report, together with many others, will appear in a special number of The Progressive Thinker, after the Hull-Covert debate is concluded, and it will create a decided sensation in the whole of this great country. We want to circulate at least 1,000,000 copies of that edition. It should be thrust in the face of every church member who sticks up his nose at Spiritualism and wishes to suppress mediumship. Each Minister of the Gospel should be forced to read it, and it will furnish him an immense field for reflection. Spiritualists, begin sending in your orders at once: Three cents for a single copy. Five copies or more to one address, TWO CENTS PER COPY. One hundred or more copies to one address, ONE CENT PER COPY. Every town or city in this broad land should receive at least one hundred copies. Every Spiritualist meeting in the United States should order at least a hundred copies. This special edition will be entitled "THE SEQUEL TO THE HULL-COVERT DEBATE," and when sending in your orders, so designate it. Postage stamps will be received on special orders up to 50 cents.

Every medium, every Spiritualist, every free-thinker should read this "Sequel to the Hull-Covert Debate." 5,000,000 copies should be circulated. This is ammunition furnished by the enemy; let us use it.

Now is the important time to roll in subscriptions for The Progressive Thinker. See to it at once, and aid in this great battle now being so fiercely waged.

music-box, of its own sweet will, began playing. The figure swooshed aside the curtain, and with firm and elastic tread, stepped out into the center of the room, fully six feet from the curtain, and laid the music-box in his friend's lap. The entire company saw the materialized form, as the room was lighted sufficiently well to enable all to see each other plainly. The scene was of comparatively short duration, less than two hours long, but eminently satisfactory. There were ten distinct figures, and messages written upon a number of the slates.

The afternoon developing classes of Farmer Riley are very delightful. A few congenial spirits, in the body, come together for soul-growth and for the development of psychic powers. Hands were joined and with song and hope and belief the friends waited for "the touch of the vanished hand and the sound of the voice that is stilled."

Nearly fifteen minutes elapsed and no demonstration or development occurred, when Farmer Riley remarked: "The conditions are not satisfactory," and he then ordered the lights turned on and proceeded to rearrange his circle. During the intermission the door-bell rang and a belated investigator arrived, who just completed the perfect circle. Immediately the phenomena took place, thus showing an intelligence on the part of the invoked spirits, who realized and knew that the belated seeker would surely arrive.

Hands were felt by every one present, voices were heard through the trumpet, and objects were removed from the table and placed upon the heads and hands of those present, while beautiful lights were displayed and floated gracefully about the room.

Farmer Riley works without a clasp-trap cabinet, and with his ingenious

## FOOD FOR REFLECTION.

For the Especial Consideration of the Anti-Spiritualists.

To the Editor:—In a debate on Spiritualism, held at Anderson, Ind., between Moses Hull, the veteran Spiritualist, and Elder Covert, the leading representative of the churches arrayed against Spiritualism, with the intent to suppress all traces of mediumship, Mr. Covert made this statement:

"If people were a little better acquainted with the Bible it would save them a world of trouble. The Bible tells you that spirits have not flesh and bone. Materialization of spirits is a humbug, a lie, etc."

Did Mr. Covert ever witness any materialization? If not, how does he know? The assertion that spirits have not flesh and bones does not by any means prove that they may not draw from flesh and bones and other elements around them sufficient material to build up a transitory form in their former likeness, through which to appear and talk to the friends for whom they materialize.

I have witnessed the very beginning and end of materializations. I have recognized, shook hands and talked with forms who built up, step by step, from the carpet, while I stood waiting for them to fully develop before my eyes, and not mine only, but those of fifteen to twenty associate investigators. Their bodies felt natural during their transitory visits, but when I reflected that they vanished gradually into apparent nothingness on or about the same spot where I had a few moments before seen them gradually materialize, I do not understand how they could have had any "flesh and bones," or anything else of a material nature.

Mr. Covert may yet discover that there are a few things not dreamed of in his philosophy, and that materialization of spirits without "flesh and bones" is one of them. The Spiritualist knows it. The phenomena of Spiritualism convinced him, and we firmly believe that a critical investigation, with a sincere desire to know the truth, will convince any honest man or woman that this spirit survives the death of the body, and cannot does return and communicate. We know that the loved ones are waiting to welcome us that we shall be re-united; that while we are whispering the words of farewell to the dying, they are listening to the words of welcome in a sea of song from those gone before. Words cannot express to those who deny, doubt, or even believe in future life, what real happiness and perfect peace this knowledge has given us, and we only hope that they may share it with us.

For our opposers, who are those only who have never sought and found the truth of Spiritualism, we have nothing but kind words and the broadest charity. We do not see how they could be anything but skeptical, but when they in turn get positive evidence, and when other skeptics use against them the same arguments they now use against us, they will begin to appreciate the real value of a man's opinion on a subject about which he knows nothing.

For any skeptic to assume, however, that because he has never witnessed genuine phenomena, no one else ever did, is to make his own limited experience a measure of the universe. Science need not worry about the man who has a theory of the universe in which there is no room for the facts of Spiritualism. They will keep until he gets the same demonstrative theory that all Spiritualists have had.

That men are everywhere drifting away from the old beliefs will not be questioned. Of course, there are not a few simple-minded men who are still awed by her threats and established by her promises, but the intellect of the world has undoubtedly lost all faith in the church of the past. The whole independent and scholarly world rejects nearly all the dogmas of the church of the past, and the great majority of men and women are more or less full of distressing doubt. You scarcely ever find a man who believes unqualifiedly in the doctrines of the pulpit; and the pulpits are full of men who doubt the truth of what they themselves preach.

No, my friends, we need not go outside of the church to find those who are inimical to the further progress of old-time orthodoxy, and you should, therefore, cease charging Spiritualists with harboring any special enmity or malice toward it.

The wise man has no prejudices. What he thinks is wrong may turn out to be right, and charity may save him many a pang. This is a large world, and the mystics are yet unloved. I have no right to say, "Believe as I do." That is tyranny and folly. There are other brains besides yours, and probably as good as yours. If men are searching for truth in any direction, encourage them. To have a desire to know the truth is itself elevating and ennobling.

Now, Mr. Covert and his followers do not desire to know the truth any more earnestly and sincerely than do the Spiritualists of the country. We do not see how any man or woman could want anything else, and because we cannot agree on certain things is no reason why we should call each other hard names. So we think that Mr. Covert's epithets of "humbug," "deluded," "befooled," etc., are very words to come from a Christian minister. Nor do they indicate an approximation to that "peace on earth, good will toward men" which he proudly quotes. So let us all—Christian, Atheist, Materialist, Agnostic, Theosophist and Spiritualist—remember that we are brothers, and all are God's children.

MRS. JESSIE L. BOND.

Battle Creek, Mich.

## How Missionaries Taste.

"The Vegetarian" has the following rather fresh paragraph, which goes to show that our bodies are like the food out of which they are made:

"Cannibals tell us that cooked missionary very much resembles pig-meat in flavor. And why not? In his eating the human is more like the pig than any other animal. He is neither carnivorous nor herbivorous, but both. So is the pig. The character of an animal's food has much to do with the character of that animal's flesh. The flesh of the lion and tiger and other flesh-eating animals is not considered pleasant to the taste, while the cow and the lamb, who feed upon vegetable foods, furnish flesh, trained and more 'palatable' meat. The flesh of the pig, which does not know enough to discriminate between flesh-food and vegetable food, is not so gross as that of the flesh-tearing leopard, or yet as 'delicate' as that of the grass-eating ox. As man (that is the 'civilized' type of man) subsists upon practically the same food as the hog, and the character of the food determines the character of the flesh of the eater, it is natural that missionary flesh should taste to the cannibal more like the flesh of the barnyard rooster than like that of either the animal which gets its food entirely from the vegetable kingdom, or the beast which obtains its food entirely from the animal kingdom."





slandered and maligned himself. He has fasted and starved. He has mutilated his body, scarred his flesh and given his blood to vermin. He has persecuted, imprisoned and murdered his fellowmen. He has deserted wife and child. He has lived alone in the desert. He has swung censured and burned incense, counted beads, sprinkled himself with holy water, shut his eyes, clasped his hands, fallen on his knees, and groveled in the dust; but the gods have been as silent as stones.

Have these cruelties, these kneelings, these crawlings, these humiliations, these absurdities, these ceremonies, this faith and foolishness pleased the gods? We do not know. Has any disaster been averted? We do not know. Has any blessing obtained? We do not know. Shall we thank the gods? Shall we thank the church's God? Who and what is he? Let us be honest; let us be generous.

#### The God of Orthodoxy.

They tell me that their God is the creator and preserver of all that will be, of all that is, and all that has been; that he is the father of angels and devils; the architect of heaven and hell; that he made the earth and man and woman; made the serpent who tempted them; made his own rival; gave victory to his enemy, that he afterwards repented of what he had done; that he forebode the flood, and that he would repent, and that he sent a flood and destroyed all the children of men with the exception of eight persons; that he tried to civilize the survivors and their children—tried to do this with earthquakes and serpents, with pestilence and famine, but he failed; that he intended to fall; that he was born into the world, preached for three years, allowed savages to kill him, then arose from the dead, and then went back to heaven; that he knew he would fall; that he tried to fall; that he knew he would be killed; that he had prearranged everything and brought everything to pass as he had prearranged it from all eternity. All who believe this are lost. Made his own enemy; supported his own rival, the one that he knew would destroy his work, the one that he knew would make it necessary for him to come and die.

Has this God good sense? Not always. (Laughter and applause.) Not always. He creates his own enemies; he plots against himself. Nothing lives except in accordance with his will, and yet the devils do not die.

What is the matter of this God? (Laughter.) Well, sometimes he is foolish; sometimes he is cruel; and sometimes he is insane. (Applause.)

Does this God exist? Is there any intelligence back of Nature? Is there any Being anywhere among the stars, in the ample distances of astronomy—is there any Being who pities the suffering children of men? We do not know. Let us be honest. Shall we thank him? We do not know that he exists.

Shall we thank nature? Does Nature care for us any more than for leaves or grass, or flies? All we know is that Nature is going to kill us all.

Why should we thank Nature? If we thank God or Nature for the sunshine and rain, for health and happiness, whom shall we curse for famine and pestilence, whom shall we curse for earthquake and cyclone, for disease and death? Let us be honest, and let me give you my idea of thanksgiving.

Once there was a dervish, a very pious, holy man. He was a hermit, he lived in the desert, he had nothing to do with his fellow-men. He was familiar with God. He made up his mind to make a pilgrimage to Mecca, and so he started for the "Sacred Tomb." On his way he crossed the desert; lost his road; was about to die of hunger and thirst. All at once he saw in the far horizon the waving palm. With the little remaining strength he reached the grove. There was a spring, and the water with its murmured music coming from the earth. He slaked his thirst. He reached forth his hand and plucked dates from the tree. He satisfied his hunger; and then he said, "Oh, God, I thank thee for this mercies. Thank thee for giving food and drink to thy children. Oh, God, my heart is thine." On the next day he passed by a little village that had been visited by the pestilence, and the single street was covered with the bodies of dead men, women and children, and wolves were devouring the dead, and one old wolf had just finished gnawing the last bone of a babe, and it turned its nose toward heaven, and this old hermit was acquainted with the wolf language, and here is what the wolf said: "Oh, God, I thank thee for thy mercies; I thank thee that thou hast given food to the wolves and their children. Oh, God, my heart is thine." (Great applause and laughter.)

#### Whom Shall We Thank?

All I wish to say is that the philosophy of the desert and the wolf were an exact equality.

If we cannot thank the orthodox churches; if we cannot thank the unknown, the incomprehensible, the supernatural; if we cannot thank Nature; if we cannot kneel to a Guess; or if we cannot prostrate ourselves before a Perhaps, whom shall we thank? Let us see what the world has done; what has been accomplished by those not "called," not "set apart," not "inspired," not filled with the Holy Ghost, not born twice; by those who were neglected by all the gods. Let us see what they have done.

Passing over the Hindus, the Egyptians, the Greeks and Romans, their poets, philosophers and metaphysicians, we will come to what may be called modern times.

In the 10th century after Christ the Saracens, governors of a vast empire, established colleges in Mongolia, in Tartary, Persia, Mesopotamia, Syria, Egypt, North Africa, Morocco, Fez and

In Spain. The region owned by the Saracens was greater than the Roman Empire. In the day of their glory they not only had colleges but they had observatories. These colleges were taught. They introduced the ten numerals by which the higher branches of mathematics became possible. They taught algebra and trigonometry; they understood cubic equations; they made catalogues and maps of the stars; gave to the great stars the names that they still bear; they ascertained the size of the earth; determined the obliquity of the ecliptic; fixed the length of the year. They calculated equinoxes, solstices, conjunctions and eclipses; they constructed astronomical instruments; they made clocks; they were the inventors of the pendulum; they originated chemistry; they were the first to publish pharmacopoeias and dispensatories.

In mechanics they determined the laws of falling bodies. They understood the mechanical powers, and the attraction of gravitation. They taught hydrostatics and they determined the specific gravity of bodies; and in optics they discovered that a ray of light did not proceed from the eye to an object, but from the object to the eye.

They were manufacturers of cotton, of leather, of paper, of steel. They gave us the game of chess. They produced romances, novels, essays, and in their schools they taught the modern doctrine of evolution and development. They anticipated Darwin and Spencer. (Applause.)

These people were not Christians. They were the followers, for the most part, of an impostor, of a pretended prophet of a pretended God; and yet while the true Christians, the men selected by the true God, the men filled with the Holy Ghost, were tearing out the tongues of heretics, these wicked wretches were irreverently tracing the orbits of the stars. While the true believers were slaying philosophers and extinguishing the eyes of thinkers, these godless followers of Mohammed were founding colleges, collecting manuscripts, investigating the facts of nature and giving their attention to science. But it is only fair to say that afterwards superstition did its perfect work. The followers of Mohammed became the enemies of science and hated facts as intensely as ignorantly and as honestly as Christians. Whoever has a revelation from God will defend it, will abhor reason, will deny facts.

Thank the Pagans and Moors. But it is well to know in this day of thankfulness that we are indebted to the Moors, to the Mohammedans, for having laid the foundations of science. It is well to know that we are not indebted to our church, to our Christianity, for any useful fact.

It is well to know that the seeds of thought were sown in our minds by the Greeks and Romans; that our literature came from those seeds. The great literature of our language is Pagan in its thought, Pagan in its beauty, Pagan in its perfection. It is well to know that Mohammedans were the friends of science when Christians were its enemies, and how consoling it is to think that the friends of science are those who educated their fellows—now in hell, and that the men who persecute and killed philosophers are now in heaven. This is the justice of the Christian God.

The Christians of the Middle Ages, the men who were filled with the Holy Ghost, knew all about the world beyond the grave, but nothing about this world. They thought the earth was flat—a little dishing if anything; that it was about five thousand years old, and the stars were little sparks to beautify the night.

The fact is that Christianity was introduced for the first time into Christendom, before there was a follower of Christ who knew the shape of the earth, and the earth was demonstrated to be a globe, not by a pope, not by a cardinal, not by a bishop, not by a collection of clergymen, not by the "called," not by the "set apart," but by a sailor.

Magellan left Seville, Spain, August 10, 1519; sailed west and kept sailing west until the ship reached Seville, the port it left, on the 7th of September, 1522. The world had been circumnavigated. The earth was known to be round. There had been a dispute between the high scriptures and a sailor, and the fact took the sailor's side.

In 1543 Copernicus published his book, "On the Revolutions of the Heavenly Bodies." He had some idea of the vastness of the stars, of the astronomical spaces, of the insignificance of this world.

Toward the close of the 16th century Bruno, one of the greatest men this world has produced, gave his thoughts to his fellow-men. He taught the plurality of worlds. He was a Pantheist, an Atheist, an honest man. He called the Catholic church the "Triumphal Beast." He was imprisoned for many years, and on the 17th of February, in the year of grace 1600, burned in Rome by men filled with the Holy Ghost, burned on the spot where now his monument stands. Bruno, the noblest, the greatest of all the martyrs; the only one who ever suffered death for what he believed to be simply the truth; the only martyr who had no heaven to gain, no hell to shun; no God to please. He was nobler than inspired men. Greater than prophets, greater than apostles, above all the theologians of the world, above the makers of creeds, above the founders of religions, rose this serene, this unselfish, this intrepid man. (Applause.)

He had no heaven to gain, no hell to shun, no God to please. He was nobler than inspired men. Greater than prophets, greater than apostles, above all the theologians of the world, above the makers of creeds, above the founders of religions, rose this serene, this unselfish, this intrepid man. (Applause.) He had no heaven to gain, no hell to shun, no God to please. He was nobler than inspired men. Greater than prophets, greater than apostles, above all the theologians of the world, above the makers of creeds, above the founders of religions, rose this serene, this unselfish, this intrepid man. (Applause.)

Christians, followers of Christ, murder this incomparable man. These Christian systems and in 1602 published his work on "The System of the World"; and what did the church do? Galileo was arrested, imprisoned, forced to fall upon his knees, and with his hand upon the Bible recant. For ten years kept in prison—for ten years, then released by the pity of death; then the church excommunicated him. His Holy Ghost denied his body burial in consecrated ground. It was feared that his dust might corrupt the bodies of those who had persecuted him.

#### Works of the Worldly.

In 1603, Lippershey, a Hollander, arranged lenses so that objects were exaggerated. He invented the telescope. He gave countless worlds to our eyes, and made us citizens of a universe.

In 1610, on the night of January 7, the Copernican system, and in 1632 published his work on "The System of the World"; and what did the church do? Galileo was arrested, imprisoned, forced to fall upon his knees, and with his hand upon the Bible recant. For ten years kept in prison—for ten years, then released by the pity of death; then the church excommunicated him. His Holy Ghost denied his body burial in consecrated ground. It was feared that his dust might corrupt the bodies of those who had persecuted him.

In 1609 Kepler published his book, "Motions of the Planet Mars." He knew of the attraction of gravitation and that it acted in proportion to mass and distance. Kepler announced his

Three Laws and found they mathematically expressed the relation of distance, mass and motion. Nothing greater has been accomplished by the human mind. The third law of Kepler, I am inclined to think, is the greatest triumph of the human intellect.

Then came Newton, Herschel and Laplace; and the astronomy of Joshua and Elijah faded from the minds of intelligent men. Jehovah became an ignorant tribal god. Astronomy became a science and Christianity became a superstition. (Applause.)

Men began to see that the operations of Nature were not subject to interference. That eclipses were not caused by the wrath of God; that comets had nothing to do with the destruction of empires or the death of kings; that the stars wheeled in their orbits without regard to the actions of men. In the sacred East the dawn of science appeared.

A few years ago a few men became wicked enough to use their senses; wicked enough to look; wicked enough to listen. They began to see; they began to reason. They forgot heaven and hell long enough to take some interest in this world. They began to examine soils and rocks. They noticed what had been done by rivers and seas. They found out something about the crust of the earth. They found that most of the rocks had been stratified and denuded in their own time. They found that these rocks put together would make 70,000 feet in thickness. They found that the coal was once vegetable matter. They made the best calculations they could. They found that it would require many million years to produce this coal.

They examined the chalk cliffs; they found they were composed of microscopic shells of minute organisms, that a few years ago a few men became wicked enough to use their senses; wicked enough to look; wicked enough to listen. They began to see; they began to reason. They forgot heaven and hell long enough to take some interest in this world. They began to examine soils and rocks. They noticed what had been done by rivers and seas. They found out something about the crust of the earth. They found that most of the rocks had been stratified and denuded in their own time. They found that these rocks put together would make 70,000 feet in thickness. They found that the coal was once vegetable matter. They made the best calculations they could. They found that it would require many million years to produce this coal.

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#### THE STYLISH CHURCH—A SERMONETTE WITHIN A SERMON.

Well, wife, I've been to church to-day—been to a stylish one—

And, seein' you can't go from home, I'll tell you what was done;

You would have been surprised to see what I saw there to-day;

The sisters were fixed up so fine they hardly bowed to pray.

I had on these coarse clothes of mine, not much the worse for wear,

But then they knew I wasn't one they call a millionaire;

So they led the old man to a seat away back by the door;

'Twas bookless and uncushioned, a reserved seat for the poor.

Pretty soon in came a stranger with gold ring and clothing fine,

They led him to a cushioned seat far in advance of mine.

I thought that wasn't exactly right to seat him up so near,

When he was young, and I was old and very hard to bear.

But, then, there's no accountin' for what some people do;

The finest clothing now-a-days oft gets the finest pew.

But when we reach that blessed home, all undressed by sin,

We'll see wealth beggin' at the gate while poverty goes in.

I couldn't hear the sermon, I sat so far away,

So, through the hours of service, I could only "watch and pray."

Watch the doin's of the Christians sitting near me, round about;

Pray that God would make them pure within as they were without.

While I sat there, lookin' all around upon the rich and great,

I kept thinkin' of the rich man and the beggar at his gate;

How, by all but dogs forsaken, the poor beggar's form grew cold,

And the angels bore his spirit to the mansions built of gold.

Is to say, of the atoms of these shells, or dust; that this had settled over areas as large as Europe and in some places the chalk was a mile in depth; and that this required many millions of years.

Lyell, the highest authority on the subject, says that it must have required, to cause the changes that we know, at least two hundred million years.

Think of these vast deposits caused by the slow falling of infinitesimal atoms of impalpable dust, through the silent depths of ancient seas! Think of the microscopic forms of life, constructing their minute houses of bone, giving to others, leaving their mansions beneath the waves, and so through countless generations building the foundations of islands and of continents.

Go back of all the life we now know—back of all the flying lizards, the armored monsters, the hissing serpents, the scaly horrors, back of the Lurensian rocks to the cozoan, the first of living things that we have found; go back of all mountains, seas and rivers, back to the first incrustation of the molten world; go back of wave of fire and robe of flame, back to the time when all the substance of the earth lay in the hot, glowing mass with all the stars that now wheel about the central fire; go back; think of the days and nights that lie between! Think of the centuries, like withered leaves of the past, that strew the desert of the past! Think, think of the countless ages!

Nature does not hurry. Time cannot be wasted. He had no heaven to gain, no hell to shun, no God to please. He was nobler than inspired men. Greater than prophets, greater than apostles, above all the theologians of the world, above the makers of creeds, above the founders of religions, rose this serene, this unselfish, this intrepid man. (Applause.) He had no heaven to gain, no hell to shun, no God to please. He was nobler than inspired men. Greater than prophets, greater than apostles, above all the theologians of the world, above the makers of creeds, above the founders of religions, rose this serene, this unselfish, this intrepid man. (Applause.)

Christians, followers of Christ, murder this incomparable man. These Christian systems and in 1602 published his work on "The System of the World"; and what did the church do? Galileo was arrested, imprisoned, forced to fall upon his knees, and with his hand upon the Bible recant. For ten years kept in prison—for ten years, then released by the pity of death; then the church excommunicated him. His Holy Ghost denied his body burial in consecrated ground. It was feared that his dust might corrupt the bodies of those who had persecuted him.

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same, produced by the same causes, and that all rest upon a misconception of the facts in nature; that all are founded on ignorance and fear, on mistake and mystery.

#### Christianity Was Borrowed.

We have found, that Christianity is like the rest; that it was not revelation, but a natural growth; that its gods and devils, that its ceremonies and sacraments, were borrowings of other religions, that no part of it came from heaven; but all was made by savage men. We have found that Jehovah was a tribal god; that his ancestors lived on the banks of the Euphrates, the Tigris, on the Ganges and the Nile; that these ancestors could be traced back to still more savage forms.

We have found that all sacred books were filled with illustrated mistakes, with sacred absurdities.

"Ah, but," says the Christian, "we have the old inspired book. We have the Old Testament and the New." Let me tell you something. Where did you get the Old Testament? From the Jews? Yes. Let me tell you about that.

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They have rescued us from the prisons of fear; they have snatched our souls from the fangs and claws of superstition's loathsome, crawling, flying beasts. They have given us the liberty to think, the courage to express our thoughts. They have changed the frightened, the enslaved, the kneeling, the prostrate into men and women—clothed them in their right minds and made them truly free. They have uncovered the phantoms, wrested the scepters from the ghosts and given this world to the children of men. They have driven from our hearts the fiends of fear; they have extinguished the flames of hell. (Applause.)

They have read a few leaves of the great volume of Nature, deciphered some of the records written on stone by the tireless hands of time in the dim

How, at last, the rich man perished, and his spirit took its flight from the purple and fine linen to a home of cheerless night;

There he learned, as he stood gazin' at the beggar in the sky,

"It isn't all of life to live, nor all of death to die."

I don't not there were wealthy sires in that religious fold

Who went up from their dwellings, like the pharisee of old,

Then went back home from worship with a head uplifted high,

To spurn the hungry beggars who around the doorway cry.

Out! out with such professions! They are doin' more, to-day,

To stop the weary sinner from the Gospel's shinin' way

'Than all the books of infidel—than all that has been tried

Since Christ was born at Bethlehem—since Christ was crucified.

How simple are the works of God, and yet how very grand!

The shells in ocean caverns! the flowers on the land!

He gilds the clouds at evenin' with the gold right from His throne;

Not for the rich man only; not for the poor alone.

Then why should man be humbled because of lack of gold?

Why seat him in the poorest pew because his clothes are old?

A heart with noble motives—a heart with goodness blest

May be beatin' sweetest music 'neath that faded coat and vest.

I'm old—I may be childish—but I love simplicity;

I love to see it shinin' with its perfect purity;

Not 'cause a Jesus said it on Judea's mountain height,

But 'cause my conscience tells me that simplicity is right.

Our heads are growin' gray, dear wife—our hearts are beatin' slow,

In a little while the angels will call for us to go;

When we reach our spirit mansion and look in with joyful eyes,

We'll see no stylish worship in the temple of the skies.

Esther, nothing in Solomon's Song, nothing in Ecclesiastes—only in books produced by Ezra after the return from Babylon. And when Ezra finished the inspired book he placed it in the holy temple. It was written on the skins of beasts, and there was only one copy.

What became of that Bible? Let me tell you.

Jerusalem was taken by Titus about 70 years after Christ. The temple was destroyed. At the request of Josephus the Holy Bible was sent by Titus to Vespasian, then the Emperor at Rome. And this Holy Bible has never since been heard of, not once, not once. So much for that.

Then there was a copy, a translation, rather, called the Septuagint. How was that made? It is said that Ptolemy Soter and his son Ptolemy Philadelphus obtained a translation of the Jewish Bible. This was made by seventy persons, and it was the first Bible that did not contain Daniel, nor Ecclesiastes, only a few of the Psalms, only a little of Isaiah.

What became of this translation? It was burned in the Bruchium Library forty-seven years before Christ. Never heard of again.

There was another so-called copy known as the Samaritan Roll of the Pentateuch. That happened to be a copy only of a part. It was never considered of value.

Have we a true copy of the Bible that was in the temple at Jerusalem? No body knows. Have we a true copy of the Septuagint? No body knows. Have we a genuine Bible, however, that remains eternal and all the past is as though it had not been—just as though it were to be. The infinite knows neither loss nor gain.

We know a little something of the history of the world. The worldly have told it to us. We know a little something of the human race, and we know that man has lived, and struggled through want and war, through pestilence and famine, through ignorance and crime, through fear and hope, on the old earth for millions and millions of years. (Applause.)

At last, at last we know that the inspired writers of the Bible were not inspired. They were called; the gentlemen who were filled with the Holy Ghost; we know that presidents of colleges, we know that kings, emperors and executives of nations—we know that they mistook the blundering guesses of ignorant savages for the wisdom of an infinite God.

At last we know that the story of creation, of the beginning of things, as told in the "sacred book," is not only untrue, but infinitely absurd and idiotic. (Applause.) Now we know that the inspired writers did not know and that the God who inspired them did not know. (Renewed applause and laughter.)

We are no longer misled by myths and legends. We rely on facts. The world is our witness and the stars testify for us.

What have the worldly done? They have investigated the religions of the world, the sacred books, the prophecies, the commandments, the rules of conduct. They have studied the symbols, the ceremonies, the prayers, the sacrifices; and they have shown that all religions are substantially the

same, produced by the same causes, and that all rest upon a misconception of the facts in nature; that all are founded on ignorance and fear, on mistake and mystery.

#### Christianity Was Borrowed.

We have found, that Christianity is like the rest; that it was not revelation, but a natural growth; that its gods and devils, that its ceremonies and sacraments, were borrowings of other religions, that no part of it came from heaven; but all was made by savage men. We have found that Jehovah was a tribal god; that his ancestors lived on the banks of the Euphrates, the Tigris, on the Ganges and the Nile; that these ancestors could be traced back to still more savage forms.

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