

FUNKHOUSER SISTERS LIKE THE FAMED GORSIGAN BROTHERS. LIGHT ON THE ORIGIN OF CHRISTIANITY. ASTROLOGICAL SIGNIFICANCE OF NOTED BIBLE TEXTS.



REMARKABLE INSTANCE OF TELEPATHY—OLD MAID TWINS OF ST. JOSEPH, MO., WHO EVEN KNOW EACH OTHER'S UN-SPOKEN THOUGHTS.

Out in St. Joseph, Mo., says the New York Herald, live two sisters, Anna and Nan Funkhouser. They are twins, and between them exists a remarkable state of telepathy, such as Dumas pictured in "The Corsican Brothers."

Two quiet little women walked into the Central Police Station one morning this week and laid upon the desk of Sergeant Fred Henry a small parcel. It contained silver spoons and other articles of table cutlery and jewelry. The women were Anna and Nan Funkhouser, twin sisters. They explained that they were afraid of being robbed. The officer smiled incredulously. The women insisted, and they were sent up stairs to the office of Chief Broder, who patiently listened to their tale.

"Our house will be entered by robbers to-night," said Anna, "and if we are not accorded police protection we wish to place these articles where they will not be stolen."

Chief Broder asked how they knew what was about to transpire, and when he received the reply "that they just knew it," he was inclined to agree with his subordinate and laugh at the pair as a couple of whimsical old maids. The Chief had previously known the sisters, and at times odd stories of what the officers on the force termed their "idiosyncrasies" had come to his ears. But he promised them police protection and directed them to the quarters of Police Matron Gribben, who smoothed their overwrought nerves by some sage advice. To please them further the police matron took the valuables and locked them in the safe of Secretary Ruit.

PREDICTION COMES TRUE.

More to ease his conscience than to execute what he considered a sensible duty, the Chief that night ordered the patrolman in the district to keep a sharp lookout over the home of the women. About one o'clock in the morning, the officer discovered a man prowling in the vicinity. He watched him and when he had removed a shutter from a window, the officer arrested him. The fellow showed fight and in an attempt to escape he was winged by a bullet from the officer's revolver.

In the police court the following morning the woman told the tale of a robbery and of the man who had been released from the workhouse only the day before—was sent up for a hundred days. Following the trial a conference with the women in the Chief's office developed one of the strangest stories on record.

Both women protested that they had a feeling that something was going to happen to them. It grew for three or four days and on the morning in question had crystallized around a fixed notion—and that was that on the night of that day their house would be entered by robbers. They said they knew it was no use to attempt to shake off the feeling. It could not be done. They had experienced similar sensations before, and they had invariably come true.

That a robbery was contemplated the development went to prove, but there was no testimony to show that the burglar had selected that particular house because he knew aught of the inmates or of possible booty to be obtained by effecting an entrance there. His previous imprisonment precluded the possibility of this.

UNOANNY PREMONITIONS.

During the conference it also developed that the women had been frequently the victims of robbers. Previous to each night attack, they said, they had a certain premonition that something unusual was about to happen, but not always was it clear. At times, as patrolmen who were called in testified, the ladies had indeed spoken to the officers in the street, and asked that a more than usually strict watch be kept on their home on certain nights.

The men thought little of this, however, as they met with many women who, they said, were afflicted with "no-tions." As far as possible to trace the days, it is disclosed that on each of the occasions referred to there had been a robbery or an attempted robbery at the home of the two old maids. In telling their story the women were accurate as to dates and circumstances, and each bore the other out in her statements.

The strange circumstance in connection with the lives of the women, and one that escaped the attention of the



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police, is the fact that whatever one feels the other also experiences exactly in the same proportion or degree of effectiveness. And not alone is this the case when robbery is concerned, for on such occasions the fear of one transferred by word or action to the other might be accounted for on reasonable grounds.

THEY LIVE FOR EACH OTHER.

Investigation revealed that Anna and Nan Funkhouser live together and act very much as one person. In the first place, they are twins. They were born in Kentucky and moved to Missouri with their parents in the early days of immigration to this state. Most of their lives were spent on a farm, but they received the best education that a fashionable Eastern girls' school could provide. They are fifty-two years old, and have resided in this city a half score of years.

They have no living relatives. Neither married, and as far as they will tell, neither had any desire to change her state, nor had a Romeo ever sung of the divine passion beneath their chamber window. Their country life was passed in the pursuit of butterflies and in the study of books.

Since the death of their parents and the sale of the farm the women have lived quietly at their cosy little home, No. 833 South Tenth street, where their days are spent in relieving the wants of the surrounding poor and their nights—the police say sarcastically—in fear of burglars. That this latter feeling has some ground of fact for its presence has been demonstrated.

THEIR CHARITABLE WORKS.

Anna looks as much like Nan as only a woman can look like her twin sister when both have passed the meridian and patient old time has indelibly stamped the years on a once blooming face, and in their radiant tresses the silent snows have begun to fall. Both are plain of face and wrinkled and slightly stooped, and their eyes are a little dimmed, but when they appear on the streets in their plain black gowns the attention of the casual passerby is attracted to the kindly light that beams from their plain faces. They are possessed of a comfortable competency and it is freely employed in works of charity.

Anna Funkhouser claims that Nan feels just as she does, and Nan claims that her sister's feelings are her own. They attribute this strange state of affairs to the fact of their lifetime close companionship, and do not look for an explanation in the scientific problems of latter day telepathy. So close is this peculiar relation, however, that neither woman attempts to surprise her sister with a Christmas present often. They have tried it on each other and have discovered that the recipient knew all of a nickel of the worth of the gift, the time of its purchase and in some instances of the article itself before it had left the store where it was procured.

As an instance of the extent of this fellow-feeling, only recently Anna became tired of the monotonous black gown of her sister and determined to provide something more in accord with the prevailing styles. The cloth was wrapped up and on the counter when Nan hurriedly entered the store and said tersely: "Don't do it." Much to the chagrin of the shopkeeper, the sale was not made.

HOW THEY REGARD EACH OTHER.

The sister who had been left at home asserted that she knew exactly what the other was about, and did not desire the piece of goods under contemplation. Numerous trifling incidents of this sort are of every day occurrence, but the women are loath to lay much stress upon them, and attribute their knowledge of each other's doings to their great attachment and love for each other.

It is but justice to the two lone women to say that the neighbors all love them, while according to them a measure of peculiarities incident to old maids, and have some plausible excuses to offer for everything that "comes out" just as the sisters said it would in the daily routine of their lives.

Of one thing the stolid neighbors are convinced, and that is that when Anna or Nan Funkhouser is laid to rest beneath the tall pines on the slopes of Mount Mounk church yard, there will be a double funeral that day, and after that the little cottage in the shade of the big maples on South Tenth street will know either of them no more forever.

Nothing destroys authority so much as the inequal and untimely release of power, pressed too far and relaxed too much.—Bacon.

Be more prompt to go to a friend in adversity than in prosperity.—Chilo.

"Behold the Lamb of God that taketh away the sin of the world!"—John 1:29.

I heard a sermon from this text not long ago, and the clergyman went so wide of the mark, and left so much that was relevant to the subject unsaid, that I really did more thinking on the subject, I believe, than if he had kept in line with the thought, and I determined to say something on the subject, as soon as I could find opportunity. I take that opportunity now. The Gospel of John was not written earlier than the close of the third century, about A. D. 170-180, and therefore it could not have been written by the John who was a disciple of Jesus. There are many reasons for believing that it was some other John than the disciple of Jesus.

1. John, as is well known, was an illiterate fisherman, but in this Gospel we have the purest Greek.

2. He speaks like a philosophic theologian, which he was incapable of doing.

3. John himself was a Jew, but we always find him speaking of the Jews in the third person, as "the feast of the Jews," "the passover of the Jews," "the manner of purification of the Jews," etc.

4. There are errors in geography which John the disciple of Jesus would not have made if he had written this Gospel. He speaks of "Enon near Samaria," when in fact there was no such place anywhere near Samaria; of "Bethany beyond Jordan," when in fact that place is below the mouth of Jordan, and west of it and southeast of Jerusalem; a "city of Samaria called Sychar," when there is no such city in Samaria; of "Bethsaida of Galilee," whereas there is no such city in Galilee, but in Gaulanitis northeast of the sea of Galilee.

5. There are things of which John the disciple of Jesus knew, which he failed to mention, but they were mentioned by one or other of the evangelists: In Matt. 5:17 Jesus is quoted as saying "Think not I am come to destroy the law and the prophets," etc. Matthew was not present, yet he records it. John records it, yet he says nothing about it. Matthew in the 17th chapter of his Gospel records the transfiguration, yet he was not there, but John who was there said nothing about it.

The Encyclopedia Britannica, speaking of the Gospel of John, says: "Its existence before 140 A. D. is incapable either of decisive or probable showing." And again: "The Johannine authorship has been questioned by the tide of modern criticism; and though the tide is arbitrary at times, it is here irresistible." In his History of the Christian Religion, Charles B. Waite says: "No mention is made of either of the Gospels of Luke, Mark, John or Matthew by Clement, Ignatius or Polycarp." Page 62. Justin Martyr, A. D. 145 knew nothing of any of the Gospels, and the first mention we have of John's Gospel was by Theophilus, A. D. 180.

Another argument against John is the statement in the opening of his Gospel: "In the beginning was the word, and the word was God, and the word was made flesh," etc. Several theologians mention that the first creation of God was the spoken word. This word went out through the universe, and creation resulted.

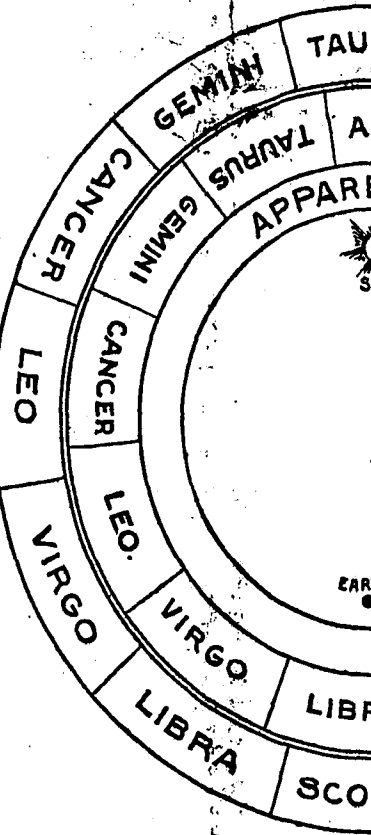
In the Persian system, some time after Zoroaster, this word became endowed with life, an entity in itself, and in the third century it was seized upon by the Christians, or that part of them who forged the Trinitarian doctrine as an evidence of their revamped Pagan views.

But we have another argument against the Johannine authorship of this Gospel. John being a disciple, could have known that such a figure of speech was out of harmony with the customs or sacrifices of the Jews. A lamb never bore the sins of the people, did it ever take away their sins. They were frequently sacrificed, but never were the sins of the people attached to them. Think of that, my friendly Christian, when you mouth over the words, "Jesus bore my sins upon a tree." Jesus could not bear your sins in or on his body and atone for them at the same time. If you turn to the Levitical law, Lev. 16:20, 21, you will find that two goats were presented, one for sacrifice and the other as a scapegoat; the one was sacrificed as an atonement for the people and the cleansing of the altar, the other was made the bearer of the sins of the people by the confession of the priest, who laying hands upon the head of the scapegoat transferred the sins of the people to that animal, and he was "sent away by the hand of a fit man into the wilderness." "And the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness." This was the way and the only way in which "sins were taken away." All efforts to harmonize the death of Jesus with the law of sacrifice must meet with utter failure. If one is the antetype of which the other is a type, then the antetype should have been arranged with reference to that which was to follow in the type. Such was not the case. There is in no sense any correspondence. I need not mention the fact that the sacrifice must be slain by a priest and not by the wicked Jew or the Roman soldiers, instigated by Satan, besides it is not probable that if Satan was using all his infernal powers to thwart God's purpose, he would have entered into a scheme by which he was to lose what power he had left. The Devil is not often given credit for being a backwoods jay, to be taken into a confidence game which would lose him all he had to lose.

This whole thing was borrowed or rather plagiarized from the astrological systems of the early pagans. In early days the sun crossed the equinox, taking away the iniquity of long nights

and cold weather. When it was passing through the sign Taurus, and the bull was thus slain by the sun passing through him, he was sacrificed for the sins of the world, or kosmos. The Greek for sin is "amartia," meaning an aberration or missing of the mark; something short of justice. This was removed by the slaying of the bull, and was typified by the Egyptians, the Babylonians and Chaldeans by the sacrifice of cattle. There was a time when the sun passed through Capricornus, the goat, but that was 17287 years previous to his entering Taurus, but about 220 years before the Christian era he entered Aries, and in bringing about a reconciliation that constellation was slain.

It is well known that the earth revolves around the sun once in every year, but as we look at the heavens it seems to us the sun moves through all the twelve signs of the zodiac which seem to girdle the earth once in every year. But each year it will be noticed that the sun loses a little time. It lacks a few seconds of reaching the same point it did the year before. In seventy-one years and two months it falls back one degree, and in 2,154.06 years it will fall back or lose so much time that it will appear in the next constellation back of it at the time it reaches the vernal equinox, and in 25,856 years it will fall back through all the signs, and commence where it did at the beginning of that period. This explains what the ancients termed "the end of the world." At the end of their cycle which they fixed at 25,000 years they held that the sun would reach the place whence he started in Scorpio, and the world would be burned up. And here is where Phaeton drove his chariot so near the sun that the world caught fire and was burned up. But Saturn takes the reins in his hands and starts the earth on a new journey.



The relations of the sun and earth are shown in the above diagram. At midnight on the 21st day of March the constellation of Scorpio will appear to be rising, thus showing that the sun is entering the opposite constellation, Aries. The Zodiac seems to be in motion as the trees and fences seem to be in motion when we are in the cars, showing that the sun is falling back and becoming later each year in reaching the same place in the heavens. Instead of entering Aries at the spring solstice, as it once did, it now only lacks about 30 minutes of entering the constellation Pisces, and in 36 years will enter it at the approach of the spring solstice. We may then say, "Behold the fish which taketh away the sin of the world." It is a fact, that in contemplating this event the early Christians actually in one or more instances pictured a cross with fishes lying against it.

The two zodiacs are here given to show the relative positions of the sun and constellations now and 2,000 years ago. What was then called Aries is now called Pisces. This is the constellation we call Aries, is not Aries but the next constellation after Aries. Instead of adopting the old form we rename our constellations after the solstices they once governed.

Now the author of John and the early Christians went to these "Pagans" for their theology. At first they were too zealous for their conversion, and in order to make their religion more palatable to the heathen, they introduced into Christianity some of their doctrines. Their purposes were good, but the result was that Christianity was converted over to Paganism, and it became necessary to write the Gospel of John to establish the Trinitarian part of their teachings. The early Christians discovered this and attempted other explanations of the matter. Below I give a few of them:

Justin Martyr says: "It having reached the Devil's ears that the prophets had foretold that Christ would come for the purpose of tormenting the wicked in fire, he set the poets to bring forward a great many who should be called the sons of Jove. The Devil laying his scheme in this, to get men to imagine that the true history of Christ was the same character of those prodigious fables and poetic stories."

In the same work, he makes the following confession: "By declaring the Logos the first be-

gotten of God, our Master Jesus Christ to be born of a virgin without any human mixture and to be crucified and dead, and to have risen again, and ascended into heaven, we say no more in this than you say of those you style the sons of Jove."

St. Augustine says: "That in our times is the Christian religion, which to know and follow is the most sure and certain health, called according to that name, but not according to the thing itself of which it is the name; for the thing itself, which is not called the Christian religion really was known to the ancients, nor was wanting at any time, from the beginning of the human race until the time when Christ came to the flesh, from whence the true religion which had previously existed began to be called Christian, and this in our day is the Christian religion, not as having been wanting in former times, but as having in latter times received this name."

Clement Alexandrinus says: "And those who lived according to the true Logos, were really Christians, though they have been thought to be Atheists, as Socrates and Heraclitus and the Greeks, and such as resembled them."

Lactantius says: "And if there would have been any one to have collected the truth that was scattered and diffused among the sects and individuals into one and to have reduced it into a system there would indeed, have been no difference between him and us."

Arnobius says: "If Cicero's works had been read as they ought to have been, by the heathen, there would have been no need of Christian writers."

Origen says: "For God revealed these things to them, and whatsoever things have been well spoken."

Dr. Adam Clarke, in his Evidence of Natural and Revealed Religion, says: "Some of the most ancient writers of the church have not scrupled expressly to call the Athenian Socrates and some others of the heathen moralists, by the name of Christians."

Again, Justin Martyr, in his Apology, after describing the institution of the Lord's supper as narrated in the Gospels, goes on to say: "Which the wicked devils have imitated in the mysteries of Mithras, commanding the same thing to be done. For that bread and cup of water (the Eucharist) Christians, the earliest, it will be remembered, celebrated the communion with bread and water. Water was mixed with wine afterward.—Bingham, Christian Antiquities." are placed with certain incantations in the mystic rites of one who, is being initiated, you either know or can learn."

Tertullian, speaking on the same subject, says: "The Devil by the mysteries of his idols, imitates even the divine mysteries. He also baptizes his worshippers in water, and makes them believe that this purifies them of their crimes.... There Mithra sets his mark on the forehead of his soldiers; he celebrates the oblation of bread."

What a conscienceless oldascal the Devil is now, to steal the Christian rites at least a thousand years before Christianity was established, or had even been thought of.

We will now attempt to show where this idea originated and in fact all the cardinal principles of modern Christianity. In "Christianity as It Was Before the Apostasy," I only attempted to show its corruption, without giving the particular religions it was corrupted from. Oriental religions were much alike, as we have seen by the above extracts, and no doubt all had a common origin. That they originated at a very early day is evident from the sacrifice of goats, and from the worship of the lion. The vernal equinox evidently was at one time celebrated in those signs. We have already seen that this must have occurred 13,154 years before the Christian era, or 13,404 years before the Christian era. But ancient religions had the power and the intelligence to adapt themselves to the changed condition of our Kosmos or universe.

While all religions are much alike in many points, we owe more to Mithra-

ism than any other religion. This cult, a branch of Zoroastrianism, had long previous to the Christian era spread itself over the western part of Asia and in Europe, and might be met anywhere in the Roman empire. Constantine, himself, who established Christianity, seemed to be a believer in that religion, and instead of changing over to Christianity he re-baptized Christianity to Mithraism. That is he christened Mithraism by another name, and called it Christianity instead. In this way we got our Christmas, our Easter, our mediator, our evil genius, the devil, the trinity, our atonement doctrine, and in fact everything that is cardinal in Christianity. Says Mr. John M. Robertson, in a lecture on this cult in London a few years ago:

"Mithra comes to occupy a singular position as between the two great powers of good and evil, Ormazd and Ahri-man, (God and the Devil) being actually named the Mediator, and figuring to the devout eye as a humane and beneficent God, nearer to man than the great spirit of good of his superior, Redeemer, eternally young, son of the Most High, and preserver of mankind from the evil one. In brief he is a pagan Christ."

One of his formulas was: "I am the Alpha and the Omega, the first and the last, which is, and which was, and which is to come, the Almighty."

The writer quoted above tells us: "The first day of the week, Sunday, was of course from time immemorial consecrated to Mithra by Mithraists; and as the sun-god was pre-eminently 'the Lord,' Sunday was 'the Lord's Day' long before the Christian era.... But we have some exact information as to the two chief Mithraic ceremonies or festivals, those of Christmas and Easter, the winter solstice and the vernal equinox, the birthday of the sun-god and the period of his sacrifice and his triumph.... But we know, not only that Mithras and Osiris (and Horus) like so many other solar deities, were especially adored at the vernal equinox, but that in these worshipers there were special formulas representing, apparently, at that date, the symbolic death of the deity, the search for his body, and the finding of it. The Christian Firmicus truthfully tells how the priests of Osiris, who have a representation of the god in the most secret part of their temples, mourn for a certain number of days (presumptively, forty—Lent), while professedly searching for the scattered members of his mangled body, till at length, they feign to have found it, when they finish their mourning and rejoice, saying, 'we have found him, rejoice we, etc.' And we learn from Tertullian that Osiris in the mysteries was buried and came to life again. But as to Mithraism, the details are still more precise. The worshippers, Firmicus tells us, lay a stone image by night on a bier and liturgically mourn for it, this image representing the dead god. The symbolical corpse is then placed in a tomb and after a time is withdrawn from the tomb, whereupon the worshippers rejoice exhorting one another to be of good hope; lights are brought in and the priest anoints the throats of the devotees, murmuring slowly, 'Be of good courage; you have been instructed in the mysteries, and you shall have salvation from your sorrows.'"

Could we ask for stronger or more evidence that Christianity is indebted to the Persian mythology for what is now confessed to be its cardinal principles? Another evidence on this point comes from James Freeman Clarke's great work entitled Ten Great Religions. As he is speaking of Zoroastrianism and as we said Mithraism was an addition to Zoroastrianism, Christianity then is to Judaism, except that it seems to be recognized by Zoroaster himself. Says Mr. Clarke:

"Of this system we will say, in conclusion, that in some respects it comes nearer to Christianity than any other. Moreover, though so long dead, like the great nation of which it was the inspiration and life—though swept away by Mohammedanism, its influence remains, and has permeated both Judaism and Christianity. Christianity has probably received from it through Judaism, its doctrine of angels and devils, and its tendency to establish evil in the world as the permanent and equal adversary of good."—Ten Great Religions. Part I, p. 204.

I might here add that the Jews learned a great deal of their religion from the Persians, or if they had learned anything of future rewards and punishments, they certainly said very little about it.

In Persia the sign Aries, we are told by Mr. John M. Robertson, "was known as the lamb, and in the Mithraic mysteries at the Christian era it was a lamb that was slain." Among the Jews we are told by Jastrow's Talmudic Dictionary, a male lamb one day old was called a ram. "Washed in the blood of the lamb," was a common expression among the Mithraists, from the very fact that unless the lamb was slain by the passing of the sun through the constellation Aries, iniquity could not be done away and dark night of winter would remain forever with us. This was the lamb offered as a sacrifice for the sins or the aberrations of the Kosmos.

The titles given to Jesus were also many of them borrowed of the Mithraic religion. The following are a few of them:

Alpha and Omega.—Mithra was emphatically both the beginning and end of the year.

Author and Finisher of Our Faith.—Author of Eternal Salvation. Certainly the sun who comes back to us in the spring and brings to life the vegetation by which we live is the Author of Eternal Salvation.

Beginning of the Creation of God.—The appearance of the Sun after his death on the 21st day of December, is the beginning of the creation for the next year. He becomes the first fruits of that that slept.

Bread of God.—Whether Mithra was called by this term or not, it would have been appropriate since he was the

source through which bread was produced. So also of bread of life.

First begotten of the dead, another appropriate term, since he arose from the dead on the third day, or was created anew on Christmas day.

Horn of Salvation. And so he was, the word horn signifies power. It was through his resurrection that life was brought back to the world.

Light of the World. How true. Without him the world would be in darkness.

Lion of the tribe of Judah. The sun passes through Leo, the lion, after reaching the summer solstice.

Redeemer. Just what was said of Mithras. And so he is.

Did our religions Christians ever think of the antithesis that exists in these terms. Let them attempt to reconcile the two characters of a lamb and a lion. And yet Jesus is said to be both. Mithra was both, but not both at one time. Neither could a lamb or a lion be the "Author of Eternal Salvation," the "Alpha Omega," "the that is living and was dead," etc. The fact that these titles are attached to Jesus, shows that Christianity, then as now, used words and titles without reference to consistency or sense, and they would not have thought of such far-fetched titles, if they had not found them ready made, and appropriated them without reference to justice the religion they plundered.

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THE WORLD BEYOND.

Do Animals Have a Future Existence?

In The Progressive Thinker L. C. H. asks the above question. Well, we have been often told from the mortal and from the higher life as well, that clairvoyance or that all pictures seen by a clairvoyant are pictures shown them by their attendant spirit guides. If this be a fact, then L. C. H. will have to go farther to prove that he saw anything but a picture shown him by his attendant spirit friends. Then there is another side of the question, or another question, and it is this: If animals have a continuous existence how long do they exist in the spirit or astral realm before they go back to the bosom of Mother Nature from whence they came? As I have very decided views in relation to these matters, I would like to hear from others on this matter.

My view is that all vegetable matter comes from the earth and is just as much of an expression of the great forces of nature, and of the great universal intelligence of nature which we call Soul of the Universe, as is the highest type of expression that we know of, and all this vegetable growth goes back to the elements just as soon as it has fulfilled its mission in earth-life. And that all animals may, quite likely they do, exist over in the astral or spirit condition for some little time, and then they are absorbed into the great bosom of nature's vast domain and are lost so far as their individuality is concerned, yet there is no loss in the grand whole, for nothing is ever lost from the universe around us.

Next comes man, who contains all that the vegetable and all that the animal does, and more, for his body is the temple of a living soul, or spirit, from the great over-soul or intelligence of the whole mighty force and intelligence around us. And as he is a higher animal and has so many more attributes than the vegetable or the animal, he exists longer than either, and in the ages before him he, too, will be absorbed in the great realm of nature's forces and his individuality will be lost forever, or his soul will have gone back to the great spirit who gave it. Am I an annihilationist? Yes, in that sense that I am absorbed in the forces and intelligence of nature, but not in the sense that I am totally annihilated, for I am yet in the universe, but as an individual no more. My first step back toward the source from whence I came is taken when I lay my useless hands, worn-out body down in mother earth, and my astral body or home house of the soul is freed and left to roam in the astral condition over in the realm of spirit. My next step higher will be when I lay down the astral body and there is nothing left of what was me but my soul or intelligence, and when that intelligence is purified enough it will be equal to the universal intelligence, and then like a glass of water poured into a pail of water will mingle with the soul of the natural condition existing everywhere; for we live and move and have our being in the great spirit, and we are of it and in it, always and forever.

I know that immortality is taught by the Christians' Bible, and by the Christian minister, and by the Spiritualist, but who of them ever proved that statement to be a fact? Not one ever did it, and there is not one iota of proof in this wide universe that goes to show that man's soul lives forever as an individual spirit, and what spirit, what man's soul ever came back from that land of the forgotten to about 17? None—no, not one; but we can prove at least to ourselves that we do continue to exist beyond the coffin and the shroud, but how long, the tongue of man, nor the voice of a god ever yet proclaimed it as a fact that could be demonstrated beyond a doubt.

Buffalo, N. Y. J. W. DENNIS.

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SATURDAY, APRIL 9, 1898.

FOR CROAKERS.

"If you can't go into the heat of the battle, don't go around croaking," said evangelist Moody the other day. That seems an admirable text for those very sensible spiritualists who favor an organization to resist outside aggression, and to strengthen the arms of those who are laboring to advance the right. We have no patience with those who will do nothing themselves, and when others set themselves to work to organize, resist with all their strength, usually hesitating, "wrong persons are in the lead." These growlers are no more exemplary in their lives than those who oppose. They have proved by their own apathy their want of ability to direct in an enterprise. They forget that the unpopularity of persons qualified to lead has grown out of such persons standing in front, receiving the peltings of the enemy, while the chances are very large that the doleful croaker has remained in retirement, and has been so much-mouthing in expression as never to provoke the hostility of the opposition.

Let the croakers, the do-nothings, and the afraid-of-his-shadow spiritualists keep quiet, and let the workers come to the front with their organizing ability; then, where now there are only hundreds of organizations, there will be thousands of them, and the membership in each will be correspondingly increased. The cause is worthy of a zealous and protracted effort to advance its material interests.

A GREAT VICTORY.

The New York Journal lately told in its telegraph columns, of a Rev. J. K. Matthews, at Jersey Shore, Pa., who forcibly ejected a young man from his church who merely bowed his head in prayer, instead of getting on his knees, as the zealous divine had requested all to do. When the preacher dropped upon his knees, all his congregation who had not left the house in disgust, followed his example, save one offender. The preacher, in the midst of his prayer, opened his eyes, and saw the young man in a position of defiance, with merely bowed head. The man, who was God was wroth. He arose from his knees, made his way to the imploring worshipper, and smote him hip and thigh, then thrust him into the street; thus was God greatly glorified. The good preacher, with the perspiration dripping from his brow, returned to his place, again dropped upon his knees, and told God what a great victory he had achieved in his behalf.

A GRAND DISCOVERY.

Elder Moody is trying to get up a religious revival in Chicago. He is reported as saying in one of his discourses: "I can't preach hell fire and damnation and convert souls. I can't scare people into salvation. I was on a steamer once which carried 700 souls. The machinery broke down and we were in danger. A priest of mine afterward said it must have been a splendid time for evangelical work. Was it? I would ask a woman how it was with her soul. She would exclaim, 'Is the ship going to sink?' She had forgotten soul in the fear for her body. I can't convert a man by pointing a pistol at his head. You can't convert a man unless he is willing to be forgiven. That is one of the things to which the omnipotence of God is not to extend."

Now that is a marvelous discovery, and shows that even Brother Moody is endowed with a share of good horse sense.

WORTH PRESERVING.

They who have been solicitous to learn why educated skeptics reject the character Jesus, as a real personage, and treat him as a myth, will be greatly interested in a series of editorials now running through the columns of The Progressive Thinker, the first appearing under the head of "Parallel Religions," in the issue of March 12, and the second, "A Key to the Mystery," March 26. The residue of the articles will appear weekly to their close, and will contain matter that would cost at least one dollar if published, with the usual padding in book form. It would be well to hunt up and save these articles for future reference.

CREEDS IN ILL REPUTE

People's churches are springing up in all directions, with hell and a virgin-born-God eliminated from their creeds. That led by Rev. Dr. Roberts, at Kansas City is probably the most advanced and prosperous of all of them. One was organized upwards of a year ago at Spring Valley, Minn., an offshoot of The First Congregational church. Rev. Dr. Harmon, its pastor, is taking sixty-two members with him. These formed the nucleus of the People's Church, soon organized, with a membership of 250. The church has gradually increased in numbers until it leads all others in the town both in members and in material prosperity.

BIBLE NOT INFALLIBLE.

A friend sent us, a good while ago, a report of a sermon delivered by Rev. Dr. Lyman Abbott, of Brooklyn, N. Y., before the North New Jersey Congregational Conference, at Bound Brook, wherein he gave a summary of all his heterodox discourses on the Bible. It is too good a thing to be lost, notwithstanding its antiquity. Rev. Dr. Abbott's subject was "The Scientific Conception of Revelation." He said: "The scientist approaches the Bible from what may be called a scientific, or literary, point of view. He assumes no theory of inspiration. He does recognize that this book has had a wonderful spiritual effect on the human race. He does believe that it is a truly unique work, from some true sense inspired by God, but which he is asked if it contains no error he answers that he will look and see."

"The scientist, even if he does believe that the book is inspired, still bears in mind that the book must be read as other literature is read. Inspired philology is not different from uninspired philology. The scientist must assume that the same laws of grammar apply to inspired literature as to uninspired literature."

"If you take up a history and it refers to Abraham Lincoln you are perfectly sure it was not written in the time of George Washington. Now, if you take up the Book of Isaiah and read in it about Cyrus the Great, you are satisfied that the book was not written by Isaiah 600 years before Christ. The Bible was born. Thus the scientific student of the Bible puts the traditions aside as of very little value."

"We take this book, then, and open it. We find first of all that it is not a book at all, but a library of sixty-six books, which it took 1,400 years to bring together. We find that the book is a growth, and that it grew out of the church of God. The church was not founded on the Bible. The Bible was founded on the church. There is no question about that. One thousand years elapsed between the founding of the church and the completion of the Old Testament, and two centuries elapsed between the founding of the Christian church and the completion of the New Testament."

"The student looks at the Bible and finds there fiction, poetry, dramatic writings, etc. The Puritan could not believe there was fiction, or poetry, or drama in the Bible, because he believed such things were wicked, but we do not believe such things are wicked. Why, therefore, should we accept the conclusion of the Puritan while we reject his reasons for that conclusion?"

A clergyman in the audience asked Dr. Abbott what he thought of the Book of Genesis. He replied: "Nothing is more certain than that the story of creation and the flood is to be found on Assyrian tablets that existed for ages before the time of Moses. What I believe is that the Book of Genesis is a book of prehistoric legends that were rewritten by some poet of the time of Moses or thereabouts."

A LEARNED OPINION.

The Attorney General of Kansas has just rendered an important opinion under the "anti-quack" law of that state. He says the "divine healers," who claim authority for their cures from Jehovah are exempt from prosecution, because that functionary is not subject to human laws; but magnetic healers and hypnotists are amenable to prosecution. Would it not be well to require a diploma from Jehovah, with an acknowledgment before some judicial officer under seal attached, showing that the claimant is in fact a divine healer, and has been commissioned as such? Without the requisite certificate, if a mesmerist, or a hypnotist sets up as a divine healer, how are the people to discriminate between the false and the genuine?

THE REASON.

"Thus saith the Lord of hosts, . . . Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."

Saul executed the command of the Lord-Jahveh, the tribal God of the Jews—"and utterly destroyed all the people with the edge of the sword," but saved the king whom "Samuel (afterward) bewailed in pieces before the Lord." See 1 Sam. 15: 2, 3, 8, 33.

THE PREACHER'S BEST HOLD.

The Kansas City Star says: "It would be no trick at all to organize a whole regiment of fighting chaplains in Kansas in case of a war with Spain," but it falls to tell its readers that their principal merit would be found in the length of their prayers while a battle was raging; for they would occupy some quiet retreat where they would be safe from the missiles of the enemy. Take the average hell-fire preacher and his best hold will be as shaky for his Satanic majesty. Messrs. Covert, Becker & Co., that is our opinion.

Anniversary Reports.

Send them in at once if you wish them published. Our next issue will be our anniversary edition.

BEAR IN MIND.

In sending remittances to this office, write your orders on a single sheet of paper, to file away for future reference, if you have anything to say to the editor outside of that, do so on a separate sheet. It is no waste of money to send a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can be no loss.

Write names and addresses as plain as ordinary print, and mistakes will be avoided.

COMMISSIONS.

Remember, authorized agents, that when you take a commission on The Progressive Thinker, that the party sending for the paper is not entitled to the premium, "Ghost Land." Don't forget that.

"The Strike of a Sex." By George N. Miller. Price 25 cents. For sale at this office.

A GOD BY IMPERIAL DECREE.

The condition of the world at the time Constantine removed his imperial throne from Rome to ancient Byzantium, subsequently re-named Constantinople, the first in our issue of March 12, under the head of "Parallel Religions," has been given in preceding articles. This change of the seat of empire occurred about A. D. 324, though the new capital was not formally dedicated until six years later, to wit: A. D. 330. We have found Constantine was already made the Supreme Pontiff of the Roman religion, an office established near 700 years before "by the wise and pious Numa Pompilius," as stated in Smith's Roman and Grecian Biography. This office since the days of Julius Caesar had been filled by the Roman emperors. Subordinate to this Pontifex Maximus were the overseers of the—so-called by modern Christians—Pagan temples, Episkopos in Greek, signifying "one who watches," now rendered bishop in English.

A controversy arose between the functionaries ministering in the temples as to the real character of the object of their worship. They at Alexandria, and many of the students going from its great college scattered all over the world, maintained the Platonic theory of mind and matter, with its Logos or Word, and the subjection of the popular divinities to the one Supreme God. A score of conflicting sects sprung up, each warring on its fellow. Connected with the temples were monasteries, where the idle monks hibernated and spent their time in controversies, subsisting by begging. They speculated on philosophy and religion, and were ever ready to lead in acts of debauchery and violence. They constituted an active, secret force in Egypt for more than 200 years before the Christian era, and were constantly augmented by the disolute thereafter. They were the inciters to riots, and the disturbers of public tranquillity. They were important that Serapis was the resurrected God Osiris, and would brook no opposition in that direction. This condition was aggravated from year to year, and had grown to be a disturbing element throughout the Roman empire when Constantine donned the royal purple.

In the year 318 a violent controversy arose in Alexandria between Arius and the bishop of that city relating to the godhead of Jesus. Athanasius joined his eloquence with the bishop, and determined to suppress Arius and his sympathizers, many of whom were found in Syria and Asia Minor.

Churchmen claim these contestants were Christians. Accepting the statement of the emperor Hadrian, that "Those who worship Serapis are Christians, and those who call themselves Bishops of Christ are devoted to Serapis," as quoted at length in our issue of March 26, under the head of "A Key to the Mystery," were Christians; then we accept the title; otherwise not.

It was at this juncture, when the excitement was most intense between these jarring sectaries, Constantine, as the Supreme Pontiff of the Pagan religion, issued a *pragmatic*, mation assembling all the Bishops—otherwise overseers of Pagan temples, who were specially subordinate to his authority, to assemble at Nicea, in Bithynia—a city on Lake Ascania, 54 miles southeast of Constantinople, A. D. 325, to settle the impending controversy. Responding to that proclamation of its legal head, 318 Bishops—overseers of temples, be it remembered—with other clerics that swell the number to over 2,000, assembled in a temple of Bacchus, otherwise Jesus. Constantine, by virtue of his office as Supreme Pontiff, presided over that august assemblage, clothed in his official robes as the head of the Pagan religion at Rome. As such head he expelled the entire delegation who were not overseers of temples; he directed the proceedings through all its sessions, announced the result, and declared in his proclamation when the body adjourned:

"That which is approved by three hundred Bishops [overseers], can only be considered as the pleasure of God, especially as the holy spirit dwelling in the minds of so many worthy men has clearly shown the divine will."

At that assemblage, called in subsequent ages, a council, was constructed the Nicene Creed, which made Jesus equal and co-eternal with the Father. Jesus was not God, the Holy Spirit was not God, Jupiter was not God, but the three united was the Eternal God, and yet—wonderful mathematics—each alone was that God. Three hundred heads of temples voted for the adoption of that creed, seventeen voted against it, and one, for unknown reasons, did not vote. These facts, substituting Jesus for Jesus Christ, are gathered from "A Historical View of the Council of Nice," with a translation of documents, by the Rev. Isaac Boyle, D. D., published for the Methodist Episcopal church, 1839.

It was 605 years before the convening of this Nicene Council that Jesus was imported into Egypt from a port on the Black Sea, in an adjoining province to that of Bithynia. The whole of Asia Minor was then densely populated, and a temple dedicated to this Roman-Grecian-Egyptian god Jesus, by some one of his numerous names, was found in every important city. One was found at Antioch, another at Damascus, and the reader can judge of the writer's surprise when he found one in each of "the seven churches of Asia," to which Paul is alleged to have directed epistles, and to whom John directed his unintelligible Revelations.

The whole Christian world for near 1900 years has been trying to find when their virgin-born God assumed mortal form. They fix the time of his conception with the vernal equinox in March, and his birth with the winter solstice, December 25, agreeing in these particulars with that of all the sun-gods; but the year in which that wonderful event transpired has not been fixed. The New Testament account, compared with history, is so conflicting as to make the event impossible. Says, Moheim, p. 25, Vol. I. of his Ecclesiastical History: "The year in which it happened [the birth of Jesus] has not been hitherto ascertained, notwithstanding the deep and laborious researches of the learned." And even that eminent divine, Rev. S. Baring Gould, in his Hostile Gospels, chap. 1, says: "It is somewhat remarkable that no contemporary, or even early life of our Lord exists, except from the pens of Christian writers." To those who have followed us in these inquiries, the reasons for such ignorance is explained. He was never born, but, like Minerva, who sprang full panoplied from the brain of Jupiter, without a mother, so our Lord, first found as a statue on the shore of the Black Sea; he is transferred to Egypt, where he appears as the resurrected God, Osiris. Six hundred years thereafter he is declared, by 300 Bishops, co-equal and co-eternal with the Father, and as such is proclaimed by royal decree. The date of birth of such a myth cannot be fixed by human chronology. But the subject is not yet closed.

WELL TOLD.

Moody, the revivalist, told the following, in the course of a discourse the other Sunday: "A friend of mine, a commercial traveler, got into a front pew one day and the holder of the lease passed a card to him on which was written, 'I rent this pew.' He received in reply the query: 'How much does it cost you?' The pew-possessor replied in writing 'Fifty a year.' My friend wrote back 'It's a good pew. You're getting the worth of your money.' He did not leave it either."

FROM THE TEMPLES OF EGYPT.

Esoteric Meanings of Ancient Egyptian Symbols.

BY QUÆSTOR VITÆ.

Some authorities infer that Christianity was evolved in the schools of Alexandria from the conflict there of Greek, Persian and Arabian teachings with the ideas of ancient Egypt. It is well known that at the time of the conquest of Greece by Rome, the Greek philosopher emigrated to Alexandria (where Plato had gone in his time) the schools of which were the most celebrated in the then civilized world. Alexandria had been founded by the Greeks about 300 B. C., after expelling the Persians who had ruled Egypt for 400 years. The Greek Ptolemies then reigned for 300 years, when Rome established her prefects there.

Greek philosophy and Persian dualism met the ideas of the old Egyptian system, in this manner, in the schools of Alexandria, and modified the old system. Under these mixed influences the beautiful writings of the Neo-Platonists were produced, in which Greek ethics and Chaldean mysticism are mixed and permeated by Egyptian magic. Apollonius, Apuleius, Ammonius Lucius, Plotinus, Porphyry, Jamblichus, followed each other about the time when it is claimed that Christianity was established.

It is a curious fact that the writings of these authors survive, while the origin of the Christian manuscripts is enshrouded in uncertainty and mystery.

It is about this period that the great discussions between Athanasius, Bishop of Alexandria, and Arius of Constantinople, etc., etc., are said to have taken place. These gentlemen and others in this manner decided the nature of God and of Christ; of the trinity; whether Christ had had human form; whether he had existed before; whether he was born of a woman; whether he was human as well as divine, or had only one nature, and so forth, all of which decisions have been accepted by posterity. Why these gentlemen's decisions should be considered infallible and have bound posterity it is difficult to realize. Modern bishops would hesitate to arrogate such powers to themselves. But in any case the old Egyptian basic ideas became much modified in their transmission through their hands.

The trinity had for thousands of years comprised Osiris, Isis and Horus or the logical conception of Father, Mother and Son. The divine Motherhood was, however, eliminated and replaced by the Holy Ghost. Motherhood (and coincidentally womanhood) was debased; virginity, celibacy and monasticism were exalted. This debasement of the feminine significance in the Universal or Basic Reality was probably due to the influence of Persian and Syrian ideas in the schools of Alexandria.

This modification of the original trinity made Deity masculine solely. Only one child was admitted, and he was made masculine. The feminine maternal function was debased to its merely human or material aspect and associated with lust and sin. Woman was described as a temptress and to be avoided by all who sought a holy life. The degradation so entailed lasted throughout the Middle Ages, and only now is woman beginning to be enfranchised from the stigma so caused, and that liberation has been effected in spite of the church, which still seeks to keep her in bondage and servitude where she can. The liberation has been effected by outside influences, and it is in Catholic and Mohammedan countries where woman is still in bondage. (The connection between the church and Islam will be dealt with further on.)

Curiously philosophy has followed along the lines of the same heresy, in identifying substance, with consciousness and making intelligence the sole Reality, thus belittling and degrading matter. As spirit is identical with intelligence (the masculine positive signification) while soul is identical with substance (the feminine, negative signification inherent in vitality), this position would make man into a soulless spirit, as theology has made divinity into masculine spirit merely.

The occult reason of this effort of the church will appear further on. But it must be noted that this effort coincided with an age of brute force, followed by one in which intellect is the dominating force, and in which love as a principle finds but little expression in social or political government. It is the age in which vitality has expressed itself mainly through the head or Kether of man's system, as in previous historical ages and civilizations, life expressed itself mainly through Jesad in man; and led to Phallic systems; to the worship of Ammon-Khem. Islam is an intermediary link between the two.

While the original trinity was debased in this manner, it was further mutilated by making the divine sonship apply to one son only, instead of to all sons or souls, or children of the Infinite. In the old system all souls or children of Osiris and Isis became Horus (orus, gold, pure spirit). Further instead of all souls becoming regenerate by shedding their sins in the hall of judgment where these became the prey of Typhon or Set (the prototype of Satan), the doctrines of vicarious atonement and of eternal damnation and punishment were introduced.

In the old system all souls after passing through the Hall of Judgment, where the heart was weighed in the scales with a feather, that is where love was equilibrated with truth (Maat) or justice, as represented pictorially on the sarcophagi and in the "Book of the Dead" when thus purified, regenerate or "justified" ascended the throne of judgment and became "one with Osiris," that is, "one with the Father."

In the new system one son only was presented as Divine; as immaculately conceived; all others were merely human, conceived in sin and predestined to damnation unless they supported the system devised by the priests. God the Father was taken away from imminent presence within man, and placed without, external to him and unreachable except by priestly mediation. Parentage, motherhood was thus again debased and celibacy exalted.

The churchian doctrine of the resurrection of the body maintained till science has demonstrated its absurdity, was evidently taken from Egypt. The soul was supposed to come back and inhabit the body after 3,000 years. The latter was mummified consequently by costly processes and placed in pyramid or rock-cut tombs, which were intended to "endure forever." And there is the travesty of a truth behind this conception which has perhaps been ill rendered or misunderstood. The spiritualized soul certainly can return, or project a representation of itself. Mummies may have been intended to constitute an anchor or nexus or link, through which the disincarnate, purified soul could more easily gather up its past earthly associations and relate itself temporarily with the outer earth plane.

The legend of the resurrection of the Christian Savior is evidently borrowed from its prototype of Phylæ, where the resurrection of Osiris is sculpturally depicted. Two women sit at the head and foot of the tomb. The divine messenger Thoth, then appears, accompanied by the guardian angel of the dead, Anubis. They pour the water of life on the body; the four elements thereof and the members remitte and the arisen son ascends and mounts the throne of judgment.

(To be continued.)

Men always bow to fate; but not as a matter of courtesy.—Anon.

The world must have great minds, even as great spheres suns.—Bailey.

It is a joy to think the best we can of human kind.—Wordsworth.

The fruit derived from labor is the sweetest of all pleasures.—Vauvenargues.

ELUCIDATIONS OF SACRED WRITINGS.

The Stories of Jonah and Nineveh, the Woman of Endor, Etc., Etc.

To the Editor:—When reading your journal from week to week I have found things mentioned, which it seems to me may be better understood. To be captious is not my disposition, but I wish every one in speaking or writing for the public, to do so at his best.

It is matter for rejoicing that Dr. Lyman Abbott thankfully affirms that he does not believe that Christ came into the world to afford escape from a place of torment, or to get us into a place of bliss. Yet it must be candidly acknowledged that the Bible nowhere declares otherwise. "To this end I was born," says Jesus in the Johannine Gospel, "for this cause came I into the world, that I should bear witness to the truth."

Again it is said that "everyone believing in him should not perish, but have eternal life."

Let us examine these expressions by their legitimate purport. Perhaps the Gospel "according to" not by John will explain them sufficiently. "This is the life eternal that they may know Thee the only true God and Jesus Christ whom thou hast sent." In plain terms the acclausal or eternal life, the life of the eternal world, the life of eternity, which the true souls live. The knowing of God is something deeper than facts of eyesight. What we really know is part of our mental essence; and to know God is to have him of and in and with us.

God does not keep a State prison for damned souls, and the believing, faithful one has and lives the life of eternity. It is the blessing in religion that teachers have subordinated moral obligation to the salvation of the individual. No one is saved—healed, whole—who does not live in charity with his neighbor.

Several of your writers refer to the Book of Daniel. It is a marvel that so much significance is attributed to that book. It is plainly a work comparatively modern, and unhistorical. There may have been such a man; Ezekiel mentions him twice. Plainly enough, that man never wrote the book. It shows ear-marks of the Persians. Thus the image which Nebuchadnezzar is said to have dreamed of and forgotten was the statue of Serapis at Alexandria, which stood there until the book was written. The "heads of brass" which were formerly common, were copies of the head of this divinity. The other visions relate to the endeavor of Antiochus Epiphanes to make the Hellenic worship general in his dominions. The Messiah or Christos in the ninth chapter, was evidently the High Priest who was made prince in Jerusalem after the colonization of the country under the Persians. The Pontifex in the Greek text, applies the title of "Christos" several times to the high priest. The designation of Jesus, I think, was Chrestos, or the good (I. Peter II:3), afterward changed for religious purposes.

THE WOMAN OF ENDOR.

The Woman of Endor, that had "a familiar spirit," ought to have a thorough and candid examination. The reputation that she was a "witch," whatever that may mean, ought to be explained by the account which is given of her. A careful examination of the original Hebrew text may help us understand this story more perfectly. Saul, it appears, was in mortal peril from a superior force of Philistines. He followed the universal practice, and sought the modes of direction that were sanctioned among his own people. These failed to respond, and he did the next best thing. He asked his officers for some Canaanitish oracle, and they told him of the Pythian at Endor. "A woman Baalath Aub at Ain-Dour."

In Hebrew, *aub* signifies an eye, a fountain; and *dour* a circle, a precinct set apart as a shrine. Such precincts were common anciently; a tree, an upright stone or two, and a spring of water were necessary accompaniments. Endor was, therefore, a temenos or temple, and an oracle. The prophets at Branchidae became enthrallment from vapor of the water, and this woman would seem to operate in a similar manner. The outlines of the story are very meagre, and leave much to be supplied.

"Baalath" is the feminine of Baal, and signifies a wife, lady, mistress; and in this case it denotes the lady or priestess of the oracle. Egyptian priests were called "baileis" or kings, after a similar rule. About the "aub" we are not so certain. Parkhurst considers it to mean a serpent, such as was at ancient oracles, even to "the brazen serpent which Moses had made, to which the children of Israel did burn incense, and which seem to identify with the 'aub' or 'obeah' of the African tribes, and I think this a correct assumption. Oracle gods were generally represented by serpents.

So, therefore, the "Baalath woman of Aub at Endor" was simply like the Pythian maids at Delphi, the priestess and prophetess of an ancient rural temple. Perhaps the faint or faintly exhaled vapor which made her ecstatic, but at any rate her functions were not widely different from those of Deborah under the palm-tree, to whom the children of Israel came for judgment. [A magdalen was a woman of the magdal or twilight-shrine. These were common in the East, and women as well as men were set apart to their service. One of their functions was that of sexual hospitality to worshippers, the fees going to support the shrine. Hence a magdalen was a kadesha or consecrated woman, and not a common courtesan. See Deuteronomy xxiii:17.]

As for the historic verity of the story, it is altogether a question by itself. Auguries were generally sought by commanders before engaging in battle. The fate of a people was supposed to be foreshadowed by the flying of a bird, or the peculiarity of an intestine. Much of what seems to be history in the Bible, or to have occurred, must be set down as little else than allegory, or legends shapen for a specific purpose. "The writers prepared their works," says the Rev. Doctor Oort of the University of Amsterdam, "and gave them publicity, not simply chiefly in order to make their readers accurately acquainted with the past, but to promulgate and to recommend what seemed to them to be religious truth." A parable, legend, or other action was as available, and often more to be desired than an actual fact.

THE STORY OF JONAH.

The story of Jonah is in point. It is incredible that he spent three days and three nights in the maw of a fish, and was sufficiently conscious to utter a prayer. It may do for allegory or folklore, but not for believing. There is a parallel story of Heracles, the Tyrian god, being swallowed by a fish, and being ejected three days after, with all the hair of his head. We can explain this as the sun passing the zodiacal sign of Pisces, and denuded of radiance. The name "Jonah" signifies a dove, and "Nneveh," a fish. Can the visit of Jonah to Nneveh be foreshadowed by the similitude of his incarceration in the fish's belly?

There is, however, a good moral to the story. In those times the current beliefs paralled out every nation and people to a distinctive god. Neither God nor individual had any right on the domain or in the worship of a foreigner. The Egyptians and Hindus carried this exclusiveness to eating. Asshur was over Assyria; Merodach over Babylon. The Israelites rejecting Samuel thereby rejected his god; they who spoke against Moses revolted against the Lord. Jonah going to Nneveh to warn against the contemplated invasion of the Medes, was actively engaged in the province of the God of Israel over Assyria. Hence he was "angry even to death" at the failure. The proposition of an omnipresent God over all the world alike was one which neither Roman, Greek, Ismetite or Egyptian was willing to entertain.

ALEXANDER WILDER.

Newark, N. J.

Charles Bradlaugh—His Life and Writings.

The Truth Seeker Company announce the third edition of "A Few Words About the Devil, and Other Essays," by Charles Bradlaugh.

For this edition the publishers have added much valuable matter, including a summary of Mr. Bradlaugh's parliamentary career, the thrilling story of his forcible expulsion from the House of Parliament, history of his and Mrs. Besant's trial for selling the "Fruits of Philosophy," a sketch of Mr. Bradlaugh by his colleague, Charles Watts, and a review of his work and estimate of his character by the late Samuel P. Putnam, leader of the organized Free-thought movement of this country. Mr. Bradlaugh's autobiography is retained, giving in his own words a complete history of his life to 1873, which the summary of his parliamentary career and the articles by Messrs. Watts and Putnam round out in a thoroughly satisfactory manner.

The essays selected are those which best give the thought of the man on the most important topics of the times in which he lived, particularly upon theological questions, from which he gained the name of iconoclast. Mr. Bradlaugh was known as an atheist, and his essay upon this subject, "A Plea for Atheism," shows how well he deserved it, and also whether the detractors of "Atheism" and "Atheists" knew the principles or arguments of the philosophy and persons they attacked. The other essays selected reveal Mr. Bradlaugh's thoughts upon materialism, upon the Labor problem, the causes of poverty, and his remedy. The detailed list of contents is: Portrait of Bradlaugh. Publisher's Preface, including summary of his parliamentary career, and the story of his life told in his autobiography. Autobiography. Samuel P. Putnam's Estimate of Bradlaugh. A sketch of Bradlaugh by Charles Watts, his colleague in Free-thought. ESSAYS. A Few Words About the Devil. New Life of David. New Life of Jacob. New Life of Abraham. New Life of Moses. New Life of Jonah. Who Was Jesus Christ? What Did Christ Teach? The Twelve Apostles. The Atonement. Were Adam and Eve our First Parents? A Plea for Atheism. Is There a God? Has Man a Soul? Labor's Prayer. Poverty; Its Effects on the People. Why Do Men Starve? The Land Question. The value of Charles Bradlaugh's writings is not a matter for dispute. Their place at the front of the Free-thought literature of this century is acknowledged and secure. In his war against superstition Mr. Bradlaugh dealt with the fundamentals of religion—God, inspiration, revelation, prayer, miracles, immortality. For him the "sacred books" were discredited as such by their own contents, however composed and how long they have been to attack them as an imposition on human ignorance and credulity. This volume comprises the plainest and most forcible of his writings, and strikes as hard as does the "Age of Reason."

In bringing out this edition we have reduced the price, to make it more accessible to all. It is printed on antique hand paper, handsomely bound in cloth for one dollar, and in paper covers for fifty cents. For sale at this office.

The Corpse Spoke.

Mrs. Elizabeth Morton, aged 65 years, died at the residence of William Barker, Reynoldsville, Pa., recently, from neuralgia of the heart. Before her death Mr. Morton, a carpenter, had her remains taken to Mt. Carmel, Pa., and buried by the side of her husband. Contrary to her request, her relatives secured a lot in the Reynoldsville cemetery and dug a grave. On the morning of the day set for the funeral two members of the family went into the room where the corpse lay and, according to their statement, the dead woman raised her head and said, "I know you would not bury me by my husband."

The strange story told by the two alarmed the neighborhood and the funeral was postponed. The body will be taken to Mt. Carmel for burial.

201 31 000

QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

James McD.: Q. I see in my Progressive Thinker that you answer all questions, and I wish to know if you can by the help of good spirits, find some lost papers which would restore a vast estate to the heirs, which has been kept from them for more than fifty years. Also if they can tell me about a treasure that I have heard was buried. If I could get this wealth I would do all the good I could to the cause of Spiritualism.

A. If some great benefit would be conferred by the finding of these lost papers, on some one exceedingly near to the spirit, interested, there is no doubt that the desired information might be given. As a general expression, the sudden acquisition of a fortune is a damage and not a blessing, and after so long an elapse of time no spirit would be interested, or care who possessed the wealth.

The same may be truthfully said of concealed treasures. We constantly hear that the seeker if successful will devote the greater share to the extension of the cause, when he has never given a dollar of the means he has had in hand for that object. There is no need of waiting for a fortune to begin the work. It is like the man who turned the needy away, never gave to charity, or helped by word or deed those in distress, because he was waiting to increase his fortune until he should be able to found a charity hospital! It does not need thousands and tens of thousands of dollars to begin the work of charity. It does not require even a single dollar. Its most precious service is a sympathetic heart. It might perplex one how to use ten thousand dollars to best advantage for Spiritualism, but it is very easy to say what the first step should be in the propaganda of the cause. There is work all around us, and if we have not even a cent to call our own, we have kind words and encouraging charity. A spirit thus trained and attuned is of more value and will do unaided more for the cause than all the mythic fortunes awaiting lost heirs, or Captain Kidd treasures ever buried in the earth.

I once knew a wealthy Spiritualist who promised himself to found a Spiritual College with one hundred thousand dollars, but he waited until he had doubled his money in some investments he had made. He died before he succeeded, and his heirs had other uses for their portions. I knew another, who professed that Spiritualism was his bread of life, and he wanted to do something, but waited for a great opportunity, died, and the Catholic church grasped his fortune.

And a third had the capabilities and moderate means to have made most creditable work in assisting in the dissemination of spiritual literature. He thought he could do nothing with his small funds, invested it in drilling for oil, whereby he expected to reap millions and then again a great purpose. The venture absorbed all his wealth and gave disappointment. He neglected the means he had in hand, awaiting the greater opportunity which never came, and hence did nothing.

If they are not faithful with the small gifts they have, will they be more so with the large? Spiritualism has less use for money than it has for exemplary lives. Its purpose is spiritual, and it should not be dragged down in the mire of the market place. If there be those who seek hidden treasures, or fortunes held for heirs, not for themselves, but for the good they may do with the means placed in their hands, let them prove their worthiness by their stewardship of small things. Let them cultivate and grow into the high and pure state of unselfishness, and susceptibility to the influence of angels, and in a small way do what they profess to be desirous of doing in a larger. When they have prepared themselves for the trust, and proven their integrity and capabilities, the greater opportunities will be given to them.

The widow's mite proves more of self-devotion, than the camel train loaded with gems and spices, purple robes and rare jewels of the prince.

The great souls who have honored the nations and races of mankind, have one and all performed their tasks without the assistance of wealth. The saviors have not had a pillow for their heads, even, and they were strong in spirit in exact ratio as they scorned the assistance of the selfish power of wealth. The fortunes of an Astor would not weigh against the earnest endeavor of one honest, devoted spirit.

J. I. Moore: Q. Swedenborg, in Judge Edmunds' "Spiritualism," represents himself as being carried to death to the "sixth sphere," and says, "We occupy earth—tangible, positive earth—as much as your earth." He also (or perhaps Bacon) says that those who dwell nearest the earth are at a great distance therefrom, and that "they draw their sustenance from the bodies (planets?) near the earth." Miss Judson, in the Bridge Between Two Worlds, says that the first sphere extends merely "far beyond the moon," being nearer our planet than any other, but does not say whether they live in the ether or occupy "tangible earth." I am perplexed by these diverse teachings, and would like to know how it is that there are such contradictions, and what is the commonly received doctrine concerning this matter?

A. The most of these contradictory statements arise from the vain attempt of the controlling spirits to bring their subject within the comprehension of mortals. "The Bridge Between Two Worlds," in a measure follows the "Philosophy of Spirit," in its location of the spheres, as that book was given me, and has not been replaced by any explanation conflicting, I have accepted it. The statements of Judge Edmunds are not really in opposition. The spheres to spirits are tangible, as they say "spirits hold the same relation to spiritual things that man holds to physical." Hence although tangible to them it would not be to mortal sense.

H. A. S., Lake Valley: Q. Does our grief affect or retard our loved ones on the other side? Is there anything we can do for their benefit?

A. The grief of friends is reflected on the departed ones, and holds them to earth with regrets. As far as possible grief should be restrained. If it be believed with the faith of knowledge, that they have gone on to higher and more perfect life, that they love those they leave, and return and mingle their blessed influence, and will be ready to receive us on the other side, death loses its terrors and we gain patience to wait the hour of our own departure. No mass or ritual can assist the departed ones, but this frame of mind is reflected on them, and by freeing them from the regrets and sympathies which draw them earthward is of essential benefit.

Learning is pleasurable, but doing is the height of enjoyment.—Novalis.

A MOTHER'S VIEW.

Give the Mothers Their Due, and the Fathers too.

To the Editor:—I saw an article in your paper some time ago, entitled "Peace on Earth." With all reverence due, the aged parent, without a doubt, is a very good man, and so also was old Tertullian, who said woman should always go clothed in rags, with her face bathed in tears; only for her, our Lord would not have died.

The writer of "Peace on Earth" wielded a mighty pen, one I am not able to handle, but I say, please push it over off from the mothers, and more heavily on the men and fathers. Let them feel their responsibility. Many fathers have little or no care, while the mother is overloaded, always fearing that one of her children may make a mistake in the world. There are many mothers, to be sure, that are very selfish, and think all their children do is just right, but even they have many cares. Idleness and poverty are the hot-houses of crime. Get to you, men and fathers, and set the nation at work; there is plenty to do; no squandering for war, but there is plenty for improvement and peace. Never until all are busy can we think Peace on Earth.

The idea of a mother being responsible for the spirit of her child sounds very strange to me. How often we see good parents raise large families—some rise to honor and some to shame in the same family. See the sweet little cherub—soon it is a nice, kind little boy; farther on, a well-educated, respectable, precise, young man; farther on, an old debauchee. We might take several children to raise, one from the mansion, one from the slums, one Turk, one Indian, etc. Without a doubt their faces will tell their nativity; the Indian may give the whoop but I doubt if the Turk would ever fold his legs, and they would be as near alike, without a doubt, as if they were of one family.

I admit there is much in the environments. If I were speaking of physical heredity, that is quite different; yet I don't know as I could say there is much in that. My parents were both very strong, healthy people, and I am invalid all my life. I am fifty-three years old, I have six children—one girl and five boys, the oldest over thirty, the youngest thirteen; they have had whooping-cough, mumps, measles, etc., and not one of them was ever in bed a day, except the oldest, and that was after he was married, he had a fever.

We are all put here on probation. All have their mission to fill before they will find eternal rest. Many of our dear old sainted mothers have filled their missions well and gone on to perfect bliss, and there are many more just such to follow; but see how many cold, cruel ones, that turn a deaf ear to the hungry and needy, and many of them think they have a straight ticket through to glory. But they will find they have years of toil after shuffling off their mortal coil, before their mission is filled ready for their ticket.

Ah, how true the love of money is the root of all evil. Many that have abundance, use much of it to cover their crimes; many for want of it are driven by hunger to desperation and commit many crimes.

But listen: A mother made a confession to the judge that she made her son a thief. Her liege lord, a dissipating man, spent his money to satisfy his wants, and would not buy the necessities of life for her, his wife. She would wait until his Royal Highness retired, and then she would take some of her money out of his pocket; and right then and there she implanted the disposition to pilfer in that child.

Pshaw! why not take the pocket, money and all, and say: This is mine; you are not capable to use it, and I will see you don't squander it.

No responsibility on that poor, low drunkard, or first cause; but the poor mother, who was driven to such extremes, no pity for her! If in olden times, instead of burning and drowning witches, they had made a law to put a ring in every old gossip's tongue, and kept it a law right up to date, we would hear less slander and more sympathy.

Every true mother lives a life of fear and anxiety. She feels for the world no selfishness; no me, mine and ours; but all have her sympathy. O, if some dear old mother were in the Presidential chair, how soon she would say: This, my country and my home, is very much out of joint; it is no home in this shape; I will have no more stepping out of elegant parlors adorned with rich gilt tapestry, velvet carpets and Persian rugs, into those dark halls of vice and poverty. Send carpenters that I may have my house remodeled; make those dark halls light and bright, and those next rooms of the commonwealth must shine with hustle and business, and that large room I see is a cold, dark, damp den or dungeon of want and misery; make haste and put in large windows to let in the bright sunshine; renovate the place, and see that they are all made comfortable in that part that the nations are sneering at. I am duty-bound to take care of the weak. The little ones have rights as well as Senators. I will see that every one is clothed and fed; not until then will I call this home.

Then, peering around the corner: It may be a little tot, or one of my elder sons, is out, that needs to be cared for. See to it that all is well.

And when she sees all is well, she can sit down to rest in her big easy-chair; with feet on the footstool and hands folded in her lap, she can take a little nap. Ah, presto! change—when mother gets there. And so mote it be.

Olathe, Colo.

SUSAN SIMMONS.

THE-ALMIGHTY DOLLAR.

Is it the Guiding Star of Speakers and Mediums?

It is very noticeable that the ranks of Spiritualists do not increase in numbers as they should.

Foremost amongst the causes are the exorbitant prices charged by our speakers and mediums.

The majority of the members belonging to our societies throughout the country are workmen, many of whom work sixty hours per week for less than one-half what some of our speakers and mediums demand for two services, or about three hours' work, or in other words, from five dollars to ten dollars per hour. And whilst I know that the laborer is worthy of his hire, I cannot overlook the fact that Spiritualism is here for the welfare of the human race, and not for the enriching of the few.

Many are the societies struggling along, trying to give the light of Spiritualism to the world, which would prosper and flourish if they could only get speakers and mediums to occupy their platforms at something like reasonable rates.

Suppose that our speakers and mediums would accept fifty per cent of the receipts for their services, and leave the other fifty per cent to pay for music, hall rent and advertising, where they know that societies cannot afford such fabulous prices; then I think that brotherly and sisterly love would be made manifest and merit would have its reward.

If societies are only run on purpose to support speakers and mediums, the sooner they close their doors the better, and let them try other fields of labor, or go to the gold mines in the Klondike.

Providence, R. I.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.



FREE!
FREE!
A New Cycle!

Commencing with this issue of The Progressive Thinker, dated February 5, 1898, we offer new and more favorable terms to our readers.

Circumstances change, and with their change there is entirely new Conditions, a new Cycle, and consequently a change of base.

A gentleman who goes down deep in his pocket in behalf of forthcoming yearly subscribers, makes this new Programme possible. It was not possible in the past. He is willing to donate Ten Thousand Dollars for the benefit of our subscribers.

During March, April, and May this programme will be carried out unless Forty Thousand Ghost Lands shall have been exhausted sooner.

Ghost Land! Ghost Land!

This book contains nearly 400 pages. It is printed on a fine quality of book paper, and is neatly and substantially bound, and will prove an ornament to any library. We desire to so increase the circulation of The Progressive Thinker that a large share of the profits will do back each year to our subscribers in a premium book of special value and merit, thus bringing into requisition the Divine Plan. And as by getting some one to unite with you when you send in your subscription and thus show an appreciation of our efforts.

Reception and Banquet.

It is customary for the C. L. F. A. Board to hold an annual March meeting at Lily Dale to arrange for the coming June picnic and summer session of camp. The Lily Dale members of the Young People's Spiritual Union took advantage of the occasion to tender them a banquet and reception, March 27th.

The members of the board who were present were as follows: Mr. A. Gaston, president, Meadville, Pa.; Mr. R. Rouse, Meadville, Pa.; D. B. Merritt, Meadville, Pa.; E. C. Hyde, and T. J. Skidmore, Lily Dale, N. Y.; Mr. Rouse, and Dr. Hyde were accompanied by their wives, and Mr. Skidmore by his sister, Mrs. Tolles. Judge Osmer was unable to be present, being detained by his legal business.

The banquet was held at the residence of Mrs. N. A. Dedrick, W. H. Bach acting as toastmaster, and the following toasts were responded to: "The Y. P. S. U.," Miss Etta Prettyman; "The Board of Directors," Mr. Gaston; "Canada," Mr. Neelin; "Cassadaga Camp," Mr. Skidmore and Mr. Rouse, both having been in attendance at the eighteen sessions of the camp.

Our toastmaster thinking we had been well "toasted," thought we could stand a little "refreshment," and called upon Mr. D. C. McGee, who took for his topic "Spain," which the banquet was adjourned. The Library Hall, where a public reception had been arranged and the following programme was rendered: Welcome Song, by Quartette; Address of welcome, by W. H. Bach; piano solo, Miss Marguerite Keough; response to address of welcome, A. Gaston; vocal duet, Mrs. Wildrick and Mrs. Witherby; address, "The Young People's Spiritual Union," Miss Etta Prettyman; marmalade by the mandolin club; remarks by Mr. Rouse and Mr. Neelin; duet by Master Harry Champion and little Pauley Whitecox; remarks by Mr. Skidmore; solo, Mrs. Wildrick; remarks by Mrs. Dr. Hyde; song by the chorists.

The hall was beautifully decorated with flowers and evergreen and at the back of the rostrum were four emblems of liberty, Y. P. S. U., and C. L. F. A., in evergreen letters, the Stars and Stripes and the "Lone Star" flag of Cuba Libre. All members of the union wore handsome ribbon badges inscribed "Lily Dale Camp," "Y. P. S. U.," with a sunflower medallion at the top, a badge gotten up especially for the young people by W. H. Bach.

The guests at the banquet were presented with neat "Guest" badges as souvenirs of the occasion. The audience was large and enthusiastic, the programme was well rendered, and as both banquet and reception were pronounced by all to be one

TERMS! TERMS!

Ghost Land will be sent to each forthcoming yearly subscriber to The Progressive Thinker on the payment of postage only—six two-cent stamps. That is, each forthcoming yearly subscriber, who sends One Dollar and twelve cents to this office, will receive the paper for one year and Ghost Land, a book that has sold as high as \$15. Assist us by getting someone to join with you.

Ten or More Subscribers!

The Progressive Thinker one year and Ghost Land, One dollar each subscriber, and the paper and Ghost Land free to the one who gets up a club. The club must consist of ten subscribers, exclusive of the one who sends in the names. The names must be sent in at one time. Just think of this offer—a valuable book and The Progressive Thinker one year for One Dollar. Don't you really think we ought to have 1,000,000 subscribers on these terms, and thus make permanent our Divine Plan of giving a valuable book with each yearly subscription? On these terms you are getting the book as an absolute gift, not even paying postage.

Bear in mind, please, that the order for Ghost Land must in all cases, be accompanied by a year's subscription for The Progressive Thinker. You can not subscribe for the paper for a year, and then one day, one month, or six months afterwards order the book. The two orders must come together. There have been thousands of noble Spiritualists who neglected to send for the book when they sent in their yearly subscriptions but who have, since seeing their mistake, cheerfully renewed for another year, and thus obtained Ghost Land.

Of the most successful events of the season, it shows what the young people can do when properly organized for systematic work.

MRS. EVIE P. BACH,
Sec'y. Y. P. S. U.

THE COMING MAN

Oh, not for the great departed,
Who formed our country's laws,
And not for the bravest hearted
Who died in freedom's cause,
And not for some living hero
To whom all bend the knee
My muse shall raise her song of praise—
But for the man to be.

For out of the strife which woman
Is passing through to-day
A man that is more than human
Shall be born, I say;
A man in whose pure spirit
No drop of self will lurk;
A man who is strong to cope with wrong.

A man who is proud to work.
A man with hope undaunted,
A man with God-like power
Shall come when he most is wanted,
Shall come at the needed hour.
He shall silence the din and clamor
Of clan disputing with clan,
And toll's long fight with purse proud might
Shall triumph through this man.

I know he is coming, coming
To help, to guide, to save,
Though I hear no martial drumming
And see no flags that wave.
But the great soul-travelling woman,
And the bold, free thought unfurled
Are heralds that say he is on the way—
The coming man of the world,
Mourn not for the vanished ages
With their great, heroic men,
Who dwell in history's pages
And live in the poet's pen;
For the grandest times are before us,
And the world is yet to see
The noblest work of this old earth
Is the men that are to be.

—Ella Wheeler Wilcox.

PRICE OF THE "SEQUEL."
The price hereafter of this number of The Progressive Thinker will be as follows: Three cents for single copy. Where five or more are ordered, two cents per copy. Where one hundred or more copies are ordered, one dollar and fifty cents per hundred.

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