

# SCIENCE, THE BIBLE OF THE FUTURE. SUPPLEMENT BY AN EXCITED THE PROGRESSIVE THINKER.

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

VOL. 19 CHICAGO, ILLINOIS, SATURDAY, APRIL 29, 1899. NO. 492

## GOL. INGERSOLL ON "THE DEVIL"

A Remarkable Lecture by the Celebrated Agnostic Divine, Delivered in Chicago, Ill., Sunday Evening, March 19, 1899.

Reported Expressly for The Progressive Thinker, by A. M. Griffen.

Ladies and Gentlemen:—A little while ago I delivered a lecture on "Superstition," and in that lecture I took the ground that the Devil was the foundation of Christianity; that the Devil was really the keystone of the arch and that if you took him out the arch fell. I tried to show that demonology was a

brain. As I have said a thousand times every brain is a field where nature with unconscious hand sows the seeds of thought, and the crop depends upon the soil. (Laughter.)

Along the banks of the Ganges wandered Asuras, the most powerful of devils, and they warred against the Devas,

then with the assistance of this master they could change themselves to wolves or to any animal.

This was not simply an idle belief. Within two years, from 1568 to 1600, in one district of France, the district of Jura, over six hundred men and women were convicted of having changed themselves with the

### ASSISTANCE OF THE DEVIL

into wolves. Every one was convicted. Every one was executed—six hundred within two years. Let me tell you one case. A man went hunting; he was attacked by a wolf; he drew his clasp knife in defending himself and cut off one of the wolf's paws; the wolf howling ran away. He picked up the paw and put it in his pocket. I am giving you the evidence that was submitted at the trial. He went home. His wife was sitting in a chair with her arm bandaged. He asked her what was the matter? She had met with an accident; she had accidentally chopped off her hand. Thereupon he pulled the paw of the wolf out of his pocket and it had changed back into her hand. He had her arrested; the evidence was given, and she confessed her guilt (laughter), and thereupon the poor woman was executed.

This is only one instance. I could give you thousands; but there is no time to give the history of this belief in devils. It is sufficient to say that

### IT HAS BEEN UNIVERSAL.

and there was a time when men said that the fact that a belief had been universal was evidence of its truth; but I say to-night that it does not even create a suspicion of its truth. The consequences of this belief have been terrible, beyond the imagination. Millions and millions of men and women, children, fathers and mothers have been sacrificed upon the altar of this ignorant and idiotic belief—famous and countless homes have been broken up.

Of course the Christians of to-day do not believe in the devils of the Hindus, Egyptians, Persians or Babylonians. They believe only in the devil of the Jews. They think that these nations created their own devils as they did



THE COLONEL WAXES ELOQUENT.

there is a devil "because father saw one." (Laughter.) They tell their children, and the grandchildren know there is a devil, because grandfather saw one, (renewed laughter), and the devil that he saw pursued him."

Some old woman sitting by the fire at night alone, a storm raging without, hears the mournful sigh of the wind and to her it becomes a voice; her imagination is touched, and the voice seems to utter words, and out of these words

### SHE CONSTRUCTS A MESSAGE.

a warning, a threat, or a promise. If the words are good she has heard a blessed angel; if they are malicious she has heard a devil; and she tells this to her children and they believe, and afterwards they say that "Mother's religion is good enough for them." (Great laughter.) A girl suffering from hysteria falls into a trance, has visions of the infernal world. The priest sprinkles her pallid face with holy water, and in a very solemn voice he says: "She hath a devil! She hath a devil!" A man utters a terrible cry, falls to the ground, foam and blood issue from his mouth, his limbs are convulsed, and the spectators say, "This is the Devil's work."

They were honest, as honest as they were idiotic. And through all the ages people have mistaken dreams and visions for realities. To them the insane were inspired, epileptics were possessed by devils, apoplexy the work of unclean spirits, and when some poor man had the palsy he was "full of devils."

For many centuries people believed not only in these phantoms but that they had seen them, and so thorough, so vivid was this belief that they made pictures of them. They knew exactly how they looked. They drew and selected their hoofs, their horns and all of their malicious deformities.

Now understand, I am not calling their honesty in question nor the honesty of the savages of to-day in question. I admit

### THAT ALL THESE MONSTERS

were naturally produced by monsters. These people believed that hell was the native land of devils, that the Devil was a king, and that he and his imps were the enemies of men, and curiously enough some of these devils were made out of degraded gods; and naturally enough many devils were made out of the gods of other nations, so that frequently the gods of one people were the devils of another.

In nature there are opposing forces, and some of these forces work for what men call good, and some for what men call evil. Back of these forces our ancestors put intelligence, design. They could not believe that good and evil came from the same being; so back of

himself; he did not come by chance; he is the handwork of the

### INFINITE ORTHODOX GOD,

and these Christians are compelled to admit that when God created the Devil he knew exactly what he would do; knew the measure of his success; knew when he made him that he would be a successful rival; knew that he would deceive and corrupt the children of men, and knew that by reason of this devil countless millions of human beings would suffer eternal torment in the prison of pain; and this God also knew when he created the Devil that he, God would be compelled to leave his throne, be born a babe in Palestine and suffer a cruel death. All this He knew when he created the Devil. Why did He create him? Just think, now; think.

It is no answer to say that this Devil was once an angel of light and fell from his high estate because he was free. God when he made him knew what he would do with his freedom, exactly knew what he would do when he gave him liberty of action, and consequently he must have made him with the intention that he should rebel, with the intention that he should deceive the human race. Knowing what the Devil would do when he made him God is responsible for the acts of the Devil, and if he knew what he would do when he made him then the Devil's acts are the acts of God; and there is no escape. No orthodox Christian has ingenuity enough to dig himself out of that cell. (Applause.) He must have made him with the intention that he should rebel, that he should fall, that he should become a devil, that he should tempt and corrupt the father and mother of the human race, that he should make hell a necessity and that in consequence of his



"JUST THINK, NOW!"

creation millions of the children of men would suffer eternal pain.

Why did he create him? Let us think. If I had the power to change that glass into a human being and I knew that he would be a murderer and be hung before he could be "born again," and go to hell and suffer forever, hadn't I better leave it glass? (Great laughter and applause.)

Why would God make a successful rival? We have here in the United States some seventy-five million people. How many belong to the churches? About twenty million. How many joined for political reasons? I don't know. (Laughter and applause.) How many joined for business, for social reasons, for fashion? I don't know any. (Renewed laughter.) Admit that they are all absolutely sincere, humble, contrite followers, twenty million, there are fifty-five million

### FOLLOWING THE DEVIL,

(laughter), going the broad road to eternal hell; and they call this a Christian country. Why? Because the Devil is ahead. (Great laughter.) Why did God make a successful rival? Now, admit that God is infinitely wise, has he—and I ask it with great reverence—has he ingenuity enough to frame a reasonable excuse for the creation of the Devil? Just think; just think.

Now, does the Old Testament really teach the existence of this malicious deity?

The first reference to the Devil is in Genesis, in which it is stated that he was more subtle than any beast of the field, and according to this truthful story he had a conversation with Eve, the first woman. We are not told in what language they conversed nor how he happened to understand her language or she his—whether they were educated together. (Laughter.) From the account it was the first time they had met. Eve hadn't been created long at that time—scarcely dry. (Laughter.) Where did Eve get her language? Where did the Devil get his? Of course I know such questions are impudent, blasphemous, but I will swear they are natural. (Great applause and laughter.) The result of this conversation was



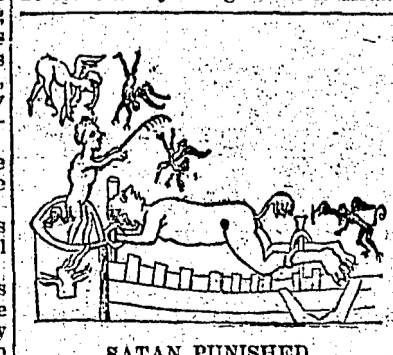
LUTHER'S DEVIL.

their own gods; and yet the Christians of to-day must admit that for many, many centuries Christians did believe in the existence of countless devils; that the Fathers of the Church believed as sincerely in the devil as they did in Christ, as sincerely in imps and unclean spirits as they did in God.

Now, I want to be fair, and I admit that our poor, ignorant savage ancestors did whatever they could to account for what they saw, for what they experienced, and I admit that the devils and gods, the ghosts and imps were all naturally produced, the effect of nature on the undeveloped brain. The cause of phenomena filled our ancestors not only simply with wonder but with terror. The miraculous, the supernatural, was not only believed in but it was constantly expected. A man walking in the woods at night, just a glimmering of the moon, everything shadowy and uncertain, thinks he sees a monstrous form. One arm is raised as if to strike him; his blood runs cold.

### HIS HAIR LIFTS.

and in the gloom he sees the eyes of an ogre's eyes that appear to flame with malice, and he feels that a horror is approaching. He turns and with a cry he seeks safety in flight. He is afraid



SATAN PUNISHED.

to look back. He feels that it is pursuing him, and at last he falls unconscious at the door of his miserable hut; and when he finally comes to himself he tells his wife and his children that he has seen a devil, and the children know

### DOGMA OF ETERNAL PAIN,

and the foundation is gone. The Devil inflicted the wounds that Christ came to heal. The Devil corrupted the human race, the human race the Christ came to redeem; and the first question now is, Does the Old Testament teach the existence of this Devil?

Well, it does, if it teaches anything. It teaches the existence of the Devil, of Satan, of the Serpent, the enemy of God and man, of high and women, and those who believe the sacred scriptures are compelled to say that this Devil was created by God. He did not create



MAKING A TELLING POINT.

ation. Never while I live will I bend the knee to any god, no matter if he is the real one.

### THAT CURSED MATERNITY

with pain and agony, never. (Applause.) To me maternity is the holiest word in our language.

In addition to other curses the serpent was cursed. Why didn't he curse him before? It is wonderful, this God's lack of business sense. (Laughter.)

He cursed the serpent, condemned him to crawl on his belly and eat dust. How he moved from place to place before that time I do not know. Did he walk, fly, or hop? (Laughter.) Neither do I know what his diet had been. (Renewed laughter.)

Now, it will not do to say that this is an allegory or a poem, because that proves too much. If the serpent did in fact exist how do we know that Adam and Eve did? Is all that is said about God allegory, poetic or mythical? Is the whole account after all an ignorant dream?

Neither will it do to say that the Devil, or serpent, was the personification of evil. Do personifications talk? Can a personification

### CRAWL ON ITS STOMACH?

Can a personification eat dust? And if we say that the Devil was a personification of evil we may be driven to say that Jehovah was a personification of foolishness; that the Garden of Eden was the personification of a place; and that the whole story is a personification of something that never happened. (Laughter.) It may be that Adam and Eve were not driven out of the garden, and possibly they only suffered the personification of exile, and maybe the cherubim placed at the gate of Eden with flaming swords were only personifications of police. (Great laughter.) But there is no escape. If the Old Testament is true, the Devil does exist, and it is impossible to explain him away without at the same time explaining Jehovah away.

So there are many references to devils and spirits of divination and evil, to which I have not time to call atten-



TEMPTATION OF CHRIST.

tion; but in the book of Job, Satan, the Devil, has a conversation with God. It is this devil that brings sorrow and losses on the upright man. This devil raises the storm that wrecks the homes of Job's children; this

### DEVIL KILLS THESE CHILDREN,

and take this devil from Job and all meaning, plot and purpose fade away. Is it possible that the devil in Job was a personification?

So in Chronicles we are told that the Devil provoked David to number Israel; and for this act of David caused by the Devil, this act, God, you know, became wrathful and sent a man to David to tell him: "You can take your choice—three years of famine, or three months before your enemy, or three days of pestilence." So David chose the pestilence. This God did not punish the Devil who put it into the heart of David to take the census; he did not punish David who was induced by the Devil to take the census, but he sent the pestilence and killed seventy thousand poor Jews who had done nothing in God's world except stand up and be counted. (Great laughter.)

So in Zachariah we are told that Joshua stood before the angel of the Lord and Satan stood at his right hand to resist him.

All the passages about witches and those having familiar spirits were born of a belief in the Devil.

When a man in the Old Testament who loved Jehovah wanted revenge on his enemy he fell on his holy knees and from a heart filled with religion he cried, "Let Satan stand at his right hand."

Now, there is no doubt but what the writers of the Old Testament honestly believed in the existence of the Devil. But I want to be fair with the Devil. Christians tell us that if there had been no sin there would have been no death; that death came into this world by sin;

that sin came into the world by the Devil. Consequently no devil, no sin; no sin, no devil. If there had been no death this world would have been full hundreds and hundreds of years ago, and you and I never would have lived? We are indebted to the Devil for our lives (laughter), if this account in the Old Testament be true, and I now tender my sincere thanks to his Sanctified Majesty (great laughter) for the joy I have had in my short life. Let us be fair with the Devil. He was the first one

### TO TELL PEOPLE TO THINK

and try to know something. He was the father of the university. He was always in favor of education, and for six thousand years he has been standing by the Tree of Knowledge and saying to the children of men, "Eat and know good from evil; become as gods." So, after all, we must be fair with this Devil, treat him honestly.

Now, the next question is, Does the New Testament teach the existence of the Devil?

Take the Devil from the drama of Christianity and the plot is gone; there is no connection between the scenes, none between the acts; the whole drama becomes unmeaning fragments, chips, pieces, splinters. As a matter of fact the New Testament is more explicit than the Old. The Jews, believing that



GNOSTIC DEVIL.

Jehovah was God, had very little business for a devil. There was nothing too mean for Jehovah to do himself. (Great laughter.)

The first reference in the New Testament to the Devil is in the 4th chapter of Matthew, where we are told that Jesus was led by the spirit into the wilderness to be tempted by the Devil. It seems he was not led by the Devil into the wilderness, but by the spirit, and that Spirit was the Holy Ghost that came down in the form of a dove when the voice was heard, "This is my beloved son in whom I am well pleased." That Spirit and the Devil were acting together in a kind of pious conspiracy, and in the wilderness forty days, tempted by the Devil. The Devil then asked him to turn stones into biscuits; and he then took him to Jerusalem to the pinnacle of the temple and tried to induce him to leap to the ground. He took him to the top of a mountain and offered him all the kingdoms of the world if he would fall down and worship him.

Now, the question is, did the author of this account believe in the existence of the Devil, or did he regard the Devil as a personification, or is it an allegory, a poem, a myth, a parable or a lie? Was Jesus tempted? If he was tempted, who tempted him? Did anybody offer him the kingdoms of the world? If Christ was not tempted by the Devil, then the temptation was born in his own heart. If that be true how can it be said that he was divine? If these adders, these vipers, were coiled in his own bosom, can we say that he was the son of God? Can we say that he was pure?

Let us be honest and use the little sense we have. I haven't much; it is all I have got, and I am going to stand by it, and I am not going to let any preacher take it away, either. (Laughter.) It is a very small flame that burns in my brain, but I am not going to let anybody blow it out.

In the same chapter we are told that Christ healed those which

### WERE POSSESSED OF DEVILS,

and which were lunatic, and those which had the palsy. A distinction is



FROM HOGARTH'S RAREE SHOW.

made between having devils and being sick, between having devils and being afflicted with the palsy; so you cannot sneak off with the idea that devils were diseases.

In the 8th chapter we are told that people brought unto Christ many possessed with devils. Oh, you have no idea how thick devils were in Palestine in those days. (Laughter.) Yes, sir, nobody could open his mouth without in went a devil. (Renewed laughter.)



COL. ROBERT C. INGERSOLL.

necessary part of orthodox Christianity, and that to give up the Devil WAS TO THROW AWAY CHRIST.

Several ministers had the goodness to answer me; others had the goodness in short interviews to give their opinion, and some were honest enough and sure pld enough to say that they believed in the existence of the Devil; and some were dishonest and "spiritual" enough to say that all allusions to the Devil in the Bible could be easily explained by saying that these devils were personifications of evil. Others were not quite sure whether there was a Devil or not, and proceeded to tell what others be-



ST. JAMES AND DEVILS.

lieved without saying what their convictions were. But one good man and a kind man said that he believed in the Devil, an actual, living, personal Devil, who was attending to business (laughter); and that all the evidence that he needed to convince him of the existence of this devil was furnished by my life and my lectures. (Renewed laughter.) He undoubtedly was a good man; and when I read these sermons and these answers, in spite of myself there came into my mind a line from Heinrich Heine: "Christ rode an ass, but now asses ride on Christ." (Great laughter.)

Now, the questions are, first, where did the idea of the Devil come from? Second, does the Devil really exist? And third, do the sacred scriptures teach the existence of the Devil and of unclean spirits? And fourthly, whether this belief in devils is a necessary part of what is known as "orthodox Christianity?"

### IDEA THAT A DEVIL EXISTS

comes from? Where did man get it? How was it produced?

You must remember that fear is an artist; fear is a sculptor, a painter, and fear is a most wonderful dreamer. You must remember, too, that among all tribes, among all nations, some persons were the sport and prey of natural phenomena; some others were struck by lightning, the bosom blasted and the child left motherless; some were devoured by earthquakes; some were seized with the burnings and freezings of fever; some were overwhelmed by volcanoes, by rivers of fire, and our poor ancestors thought, and naturally thought, that all this was the work of some malicious intelligence.

### OF SOME FRIGHTFUL FIEND,

of some enemy of the human race; and this was a natural result of the facts in nature, upon the undeveloped savage



# THE SIGNIFICANCE OF SPIRITUALISM.

An Easter Sermon, by Rev. M. J. Savage, the Renowned Liberal Divine of the Messiah Pulpit, New York.

I take as my text from the fifteenth chapter of the First Epistle to the churches in Corinth, the fourteenth verse:—"If Christ be not risen, then is our preaching vain and your faith is also vain."

Of course, from the point of view that Paul occupied, if Jesus had not come up from the underworld and been seen alive, then their faith, that Christians were to be delivered from death, was vain, and their preaching without any adequate foundation. As most of you doubtless know, the Easter hope and the Easter celebration under some name, in some form, are thousands of years older than Christianity. But the significance of our Christian Easter lies in this one fact, to which I call your special attention: "The whole meaning of it is here—the belief that a man, whatever else or more he may have been, after he had passed through the experience called death, had been seen, had communicated with his friends, and so demonstrated that death was not the end of conscious existence. This is the significance of Easter; and this is the significance that is claimed for Spiritualism."

The believers in this great faith tell us that they, too, have had communications from those who have passed through the experience called death, that they have been seen, that their voices have been heard. Mark you, the present I am saying nothing that ever as to the attention emphatically to the fact that the significance of the Easter claim and the claim of Spiritualism are precisely the same; and, if they are true, they demonstrate the same great truth and fill the human heart with the same great hope.

A Spiritualist would very likely tell you that the advantage was on his side, because the evidence, whether it be the scientific claim that evidence can be shown, or the claim that evidence can be shown, is old—the witnesses cannot be questioned; it must be taken on faith. While the advocates of Spiritualism will tell you that their facts are present, happening almost every day in the year, accessible to anybody, and they offer them to you only on the basis of the scientific claim that evidence can be shown. This is their claim; and it is a claim that we shall find of great significance as we pass on to the development of our morning's theme.

I have been showing you for some weeks past how the almost universal belief in life beyond death has been held, and has grown, in all religions, among all people. I have shown you, especially during the last two or three Sundays, how this belief has come to overshadow the world, so that the common lives of common men have been lives of otherworldliness, so to speak—the present life has been diminished and belittled in the comparison, until it has seemed of almost no account. I have shown you how this overbelief, that offered no other method of knowledge, very serious doubts concerning these dear precious things of the human heart that cannot as yet be demonstrated—so far as the general opinion is concerned.

I want you to note that we are to deal this morning with a reaction against a reaction. Though it has been proved to the satisfaction of those who have been dealing with the great material facts of the universe, that the existence of the soul and its continuance after death are incapable of proof, the great masses of the people—who love, and to whom human life is as nothing without love—have refused to accept the verdicts of science, have refused to believe that these men who have said, "I do not know," have proved the matter to the bottom. They have said, "We cannot give up the trust and the hope; and though we admit in a general way, and with regard to all other methods, the supremacy of the scientific method, yet we must believe here or we cannot live. And so, in spite of the methods and the claims of science, the great majority of the common people have clung to the hope, and that somehow and sometime it would be vindicated as a rational hope.

It is interesting to notice the attitude of the poets as indicating this great common belief and trust. For instance, the first verse of this hymn of Whit-tier's that we have just sung,—

"Oh, sometimes comes to soul and sense  
A feeling which is evidence  
That very near about us lies  
The realm of spirit mysteries."

I have had the pleasure of talking this whole matter over with Mr. Whit-tier, and know that he believed the essence, the substance, of what is called Spiritualism, though he did not give much of his time to what was called investigation of the facts. But he cries out, you remember, showing how close it was to his heart.

"Alas for him who never sees  
The light shine through his cypress-trees."

Who hath not learned in hours of faith  
That life is ever Love of death,  
And love can never lose its own."

And, then, you are familiar with these words of Longfellow's:  
"There is no death! What seems so  
Is transition.  
This life of mortal breath  
Is but the suburb of the life Elysian  
Whose portal we call death."

I could quote to you passages from hundreds of poets—from Sill, who has written so finely, under the title of "A Morning Thought," to Browning, who believed with his whole soul, so that he defied death, and said that he was not one to be afraid when death came, he did not wish to be delivered from any of his pictured horrors, but he did shrink from feeling the fog in his throat, who did not fear to face him in any form, and who, under the title of "Apparent Failure," another poem, asserts his great eternal hope for the poor wrecks of humanity, washed by the waves of crime to the horrible strand of the Paris morgue. Browning is not a very orthodox in his faith; but he believes in God and the human soul to such an extent that he thinks they never can be finally separated.

And then there is Tennyson's lovely "Crossing the Bar," closing with the words:—"For though from out our bourne of Time and Place  
The flood may bear me far,  
I hope to see my Pilot face to face  
When I have crossed the bar."

Then there is a beautiful little poem by Aldrich, written after the death of

have done, it has liberalized the thought of the people who have accepted it both in regard to God's dealing with this world and also as to his dealings in the next.

But now one thing no church can afford to overlook. There has never been a religion on this face of the earth that did not start with precisely the same kind of happenings that Spiritualists claim are taking place to-day—never one. Christianity started with what? Appearances of people from the other side; voices out of the unseen; apparitions; strange happenings—precisely the same kind of happenings that Spiritualists claim are taking place to-day. Judaism was born out of the same kind of atmosphere and supposed occurrences. So was Buddhism, so was Mohammedanism, so has been every religion that I have been able to study in all my long life of research. All religious claims have had at their beginning visions and voices, appearances of people, coming out of the unseen. Only the Spiritualists repeat again, that the happenings are supposed to take place to-day, the witnesses are alive, can be cross-examined. You can find out whether they are honest men or whether they have been dishonest, whether they have really found out something of value. You can find out these facts to-day; while concerning the basis of all the other religions you must simply take the questions at issue on faith, because they are no longer capable of investigation. In regard to most of them there is not a single first-hand witness to any of these occurrences. The only first-hand witness that we have to the seeing of Jesus after his death is Paul; and Paul does not claim to have seen him in the body which was buried in the tomb. He saw him in a vision on the road to Damascus.

Now I wish, because I find myself continually misunderstood and misrepresented, to state one or two things concerning my own personal attitude. I read a paper some years ago at Saratoga before the National Conference on "Immortality and Modern Thought." I was not a little interested and amused at the meeting to find that a lot of my friends, who had Spiritualism, had gone out saying, "Savage has lost his head, and gone to the Spiritualists." And there were a lot of Spiritualists there who went out of the meeting angry and disgusted because I was not a believer, or at any rate did not dare to say so. On one side they were angry because I seemed to be for and on the other side because my attitude seemed angry. I have concluded that was probably I had hit the middle path of truth and soberness.

I have never called myself a Spiritualist. I have been charged with being a coward and time server for not doing so. I believe that at the heart of Spiritualism there is a great truth, perhaps, not yet clearly outlined, understood, or demonstrated, but I have never been able to call myself a Spiritualist because, as that word is used popularly in the newspapers, it would utterly misrepresent me. There are so many things connected with the movement that I not only do not believe, but with which I am disgusted beyond words, that I am not willing to wear the name. I hardly need say that it is toward the end of the last thirty years, I think have proved to those who are acquainted with me that I am not afraid to wear any label which belongs to me.

Spiritualism as organized has been its worst enemy. There have been a large class among men who are so credulous that, no matter what sort of evidence you tell them, they will simply say, "I believe it." I was telling you the other day that Tertullian, the old Church Father, said he believed "because it was impossible." This comes very near the attitude of a great many Spiritualists I have met. They will believe anything, no matter what, that is told them, without investigating or asking for evidence.

Another thing that has been against them—not with me, however, I take pride in saying—is that the movement started with the poor and the meek and lowly ones of earth; but there is a striking parallelism right in there with the early Christianity. You know people went around then, asking whether Jesus was a real prophet, and what he said was true, but how many of the scribes or the Pharisees believed on him. Men commonly wait for a popular movement before they join.

Spiritualism started in this same way; and I have met a great many people who have confessed to me privately that they believed, but would not say so because it was not popular. One famous English scientific man told me, in private conversation that he had been experimenting for years, and knew that Spiritualism was true; but he added, I don't talk with people about it; because I used to call every man who had anything to do with it a fool, and he kept silent. This is the sort of people we have taken in regard to it; and to-day you can never get at the number of Spiritualists by the census. I venture to believe that you cannot take a stand on any spot on Manhattan Island and sling a stone without there being some one or more families who are studying Spiritualism privately in their own houses, and who are believers, but dare not tell their next-door neighbors know of it for fear of ridicule. I have had people, when I was traveling, sit down beside me, and evidently feel their way. They would ask a question or make a statement just to try to see whether I was going to laugh at them. The moment they found I was serious, they would tell me wonderful things within the range of their own experience. So the country is full of people who have had strange things happen to them, and who believe or at least wonder if there is not something in it.

One of the worst enemies of Spiritualism is the dishonest practitioner, the fake medium, or the people who use him up through any possible favor, or as they mistakenly think, for the honor of the cause and to save it from disgrace. If there is any man on the face of this earth meaner, more utterly contemptible than any other man, it is he who will take money, coined from the broken hearts of the hopeless tears of those who wish to know whether their dead are alive; and he will not even for that they believe to be a genuine message from the other side, but simply for the sake of the money. When a person will do that I do not believe there is anything on the face of the wide earth too mean for him to do.

These are some of the obstacles that have stood in the way of the progress of the movement called Spiritualism.

Now one word in its favor. I do not call myself a Spiritualist. I shall announce to you frankly, later on, what I believe and where I stand. There are certain things that ought to be said in defence of Spiritualism. The other day, all the newspapers in New York had long articles as to the belief of Rev. Dr. Abbott of Plymouth Church; and I was coupled with an account concerning the belief of Dr. Hillis, his successor, both of whom believed, according to their own statements, all that is essential to Spiritualism, only they were

# A MESSAGE FROM THE SOUL-REALM.

"The Awakening and Experience of a Materialist in Spirit Life." Given Through Cora L. V. Richmond.

Undoubtedly I was dead! There it was, that other me, that body which I supposed constituted and contained all the vital force, all the activity of mind, heart and brain, which I supposed when it died would be the last of me.

I remember a sense of suffocation and I thought I called out for help; but the next thing I knew was watching the thing lying there that looked precisely like myself. There it was, the exact personal image, only the eyes were closed, the lips were motionless, the face was colorless, the hands refused to move and the whole thing was as useless a lump of dust as you could imagine. I said while looking at it:

"You must be dead, you! Late! You were active, you were buoyant, you were full of life and animation; your hands could move, your feet could walk, you could obey the bidding of the mind that was within you; what are you doing now, lying there motionless and aimless? Get up, I say, and do my work for me, and do not let me down."

It neither moved nor obeyed to my wish, nor could I circumvent, or surround, or pervade it with the thought that was criticising it. So I felt rather compassionate and said: "You are helpless after all with your organic structure, you can do nothing. There are with closed eyes, inanimate lips, cheeks that refuse to glow, hands that will not move, feet that will not walk. What are you doing this for? Am I talking to you like something else. Who are you? Who am I?"

"If that be myself, why am I pitying it, talking to it so? Why is it separate from me? Why am I standing here, looking at you, my animation, hope and strength, determined to work, and you will not do my work for me?"

"It is many years we have traveled together, you and I, and is it for that we now must part? Are you something separate from me? If you are not arise and go forth as before for there is much work for me to do."

"What is it that seems to have parted with me? I am not of you seeking nor of mine. What has parted us? Why am I separate from you, and why are you there?" And there still was no answer.

I saw people moving all about the heart, examining the pulse, and the heart-beats, and applying various instruments to see if there were any manifestations of life there. They said "Life is dead."

I knew they said it. I felt them say it. I do not know whether I heard it or not, but I knew they said it. Now, what was I that was hearing this? What business had I to hear if I were dead? What business had I to see if I were dead? Were they going to bury me alive?

A horrid feeling came over me. Perhaps my body was in a trance—dead not only in a state of coma. But I did not feel as though I was in a trance. There was the body, here was I.

I assure you, friends, that the one great revelation of that moment was that the heavens had opened and another absolutely unexpected world had been revealed.

But at that moment I saw nothing, heard nothing, knew nothing excepting that there was the thing I called myself, and here I was going on thinking, criticizing and wondering why they made all this display and all this fuss over that body, while I was here talking with them, or to them, for they did not answer. I said to the physician, "I am not dead." He paid no attention whatever. I said to my friend on the other side, "Why, here I am." He made no response. I even whispered to some who were nearer and dearer, "I am here, I am all right." They paid no attention. I said to myself on mourning as I was really dead.

Then I became somewhat indignant that they should pay so much attention to that body, and pay no attention whatever to me, and then I began to realize that I was separate from it. Was not my thought of some consequence? Was not my real self something more than that body? I was not I who had never spoken that they did not need me?

They made no response. Dead to all intent and purpose as far as they were concerned! Not by my own hand I assure you, nor by my own wish, although it was what was called an accident or casualty.

How was I to settle with myself? Just before, it seemed it had not been many hours, I had been fully declared that I knew of no possible existence separate from that body.

I had dreams—every man has dreams! I had ideas—all men have ideas! But I had early in life separated myself from the stereotyped "kingdom of heaven" that had been taught me in childhood. I had also separated myself from all thought of the theological heaven and had existed beyond that, and had devoted myself, as I believed, to the welfare of my fellow-beings. I believed there was nothing beyond earth-life to attend to. I thought, now I know it was an inward conviction, that whatever was to be afterward we could attend to then.

Now I was experiencing that condition that I had named "afterward." Could I attend to it? I did not feel quite ready. I had not yet fulfilled many purposes of human life. I had accomplished some things; but I had suddenly been plunged into relationship with that body and with all other human beings that I knew nothing about. What should I do? How should I carry out my purposes and wishes for humanity? What could I do since I had no form, since I evidently had no mechanism to work with?

Perhaps, after all, this thought of being, that I still existed, was only a fervescence which would soon pass away; perhaps it was only a kind of mental vapor like that which arises from the bodies of substance under peculiar conditions. So I waited to see the gradual diminution of my consciousness. I waited to see if it would stop thinking; if I would know nothing what others were doing; if I would not stop being aware of existence. But nothing of the kind came.

After a sufficient lapse of—I do not know whether it is time or perception that I am talking about—after there had been a sufficient interval, or some time, I began to see people; not people in the human form, but people I had known in childhood, people who were near and dear, some of the dearest and the best. "Oh," I said, "I know what it is now. I am in delirium. Something has happened to me. I have a fever and I fancy I am out of my body, and seeing my friends in the past. Of course when the fever goes, or whatever it is, I shall be all well again and go on with my usual pursuits."

But they smiled upon me and said: "You are not only not in a fever, but you have awakened from a fever, from the fever of earthly life, from its futile striving, from much that is good and much that is unworthy, from all things that pertain to earthly existence and earthly expression as you

# How to Find Out.

Fill a bottle or common glass with water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder, and every part of the urinary passage. It cures inability to hold water and scalding pain in passing, it cures every ailment following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and extraordinary effect of Swamp-Root has been realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of this wonderful discovery and a book that tells more about it, both sent absolutely free by mail, address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you read this gentle offer in the Chicago Progressive Thinker.

Bible for human existence, I studied the poets, philosophers and ideal lives of earth; they all taught me that this is what comes after death. They have breathed upon me in my study and many a time, until the study of imagination I have mounted upon the realm of thought and have been set free.

Oh, what a wonder freedom is! We prate about it in our prison-houses of clay, dead friends, and ask others to follow us on our particular heights where we inhabit the prison-house of walls. For on one hill is the prison-house of theology and on the other is (what I now know) the prison-house of materialism.

To say that "we do not know," and say it with the willingness to know, is one thing. To say "we do not know," and say it with the spirit of "neither does any one else," is quite another. I realized that I was not at all the spirit; that there was not all the earth any human being who knew about the life beyond. So I realized in this new-found freedom that I had been enslaved by that opinion; that it was a kind of creed that we Spiritualists had fashioned, not knowing about it ourselves, we were quite sure that we were not only could not know, but no one else could know, and we followed.

When it came to my consciousness that the body that had manifested my love, my hate, my intelligence or my lack of it, all there was of me, could do nothing whatever but go back to dust, what other real life could come to me, then friends, and the life that was, then and there in the spirit state?

You talk about real things and the rose fades before your very eyes; you talk about the realities of matter and they are transmuted and transformed even while you speak, and then you fall back on the immutable principles of truth, justice, and freedom, and think you have something the matter with you.

I tell you, friends, the human mind is greater than truth, and justice, and freedom, and it could not think of them. I can think of truth, justice and freedom, and think that they endure, but what estimate do I put upon the human mind?

Here I am convicted, and that in the presence of these living witnesses, of the bigotry and bondage which even I used to think logically on a subject where my opinion had already been made.

Set free! Ah, if you knew the meaning of freedom from every limitation; from eyes that can only see a few vibrations of light; from ears that can only hear, and feel, and feel, and feel, a few vibrations of sound; from the limitations of the senses that feed and sustain the body, but have little to do with sustaining the mind; from the limitations of the brain that will not work when it is weary or over-wrought, and from the limitations of the physical body that last dies.

I would not have treated my friend as that body treated me. I survived the change and the body, did I not account myself greater than the body, something more was I? That body doubtless disintegrates and passes back into the things of which it was made, to serve some purpose in nature; maybe, like the body of one of our progenitors, it will ascend to nourish an apple tree on the fruitage of which our boys will feed. But of this, that I think and live, and be in the presence of these minds, revered and blest, it finds comfort and satisfaction in freedom.

I have waited a sufficient length of time to become somewhat familiar with the spirit state, and to know the meaning of this word, freedom; to know that this consciousness is not an evanescent thing that will pass away after a while; it is no delirium. That which I thought delirium after the change of death grows stronger and stronger with each passing season, and all who are dead and were dear to me are restored in this state, as all who are alive on earth are restored in mine. Now, but they know me in the past, they have not forgotten the memory of me, and through some wonderful intuition which I find in many of their minds I have been able to reach them, to make them understand that this is the real self, to let them know the great purpose of life that they have in view are mine also.

But my friends, I am here to testify that the great difficulty in the way of liberty, is the bigotry of those who talk about freedom; that the great difficulty in the way of separating man's theology from his past bigotry is the opposing bigotry of materialism. I am here to testify that sweeping into this 19th century was a subject that an ashamed of never having investigated and understood before I left my body. This manifestation which we relegated to the domain of "superstition" or to some "unknown natural laws," is the natural manifestation of spirit to matter, of the spirit realm to the realm of matter when human beings will not perceive that realm without it. I am here to testify to the reality of inspiration, of the messages of testimony from the spirit state, and to testify that the greatest barrier in the liberalizing of the human race is because this is not recognized in the great work for freedom; that where there have been too many one kind of bondage is no better than another, but is simply the reaction from the other; and the bondage to the senses and to the realities of mere secular life is as great a bondage as that which the orthodox evangelical religionists give to the church authorities. The authority of the senses, even when dominated by reason, cannot be fully trusted until the reason is enlightened in all possible ways.

My reason was no guide upon a subject about which I knew nothing.

(Continued on page 7.)

**TERMS OF SUBSCRIPTION.**  
The Progressive Thinker will be furnished until further notice, at the following terms, payable in advance:  
One year.....\$1.00  
Six months......50  
Three months......25  
Single copy......5c

**REMITTANCES.**  
Remit by Postoffice Money Order, Registered Letter, or draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, and to mail them unless you add that amount to the amount sent. Direct all letters to J. R. Francis, No. 40 Loomis Street, Chicago, Ill.

**CLUBS: IMPORTANT SUGGESTION.**  
As there are thousands who will at first venture only twenty-five cents for The Progressive Thinker, we would suggest to those who receive a sample copy, to solicit several others to unite with them, and thus be able to remit from \$1.00 or even more than the latter sum. A sample copy of this amount will make a large sum total, and thus extend the field of our labor and influence. The same suggestion will apply to all cases of renewal of subscriptions—solicit others to aid in the good work. You will experience no difficulty whatever in inducing Spiritualists to subscribe for The Progressive Thinker, for not one of them can afford to be without the best information imparted therein each week, and at the price of only about two cents per week.

**A Bountiful Harvest for 25 Cents.**  
If you want a more bountiful harvest than we can give you for 25 cents, just pause and think for a moment what an intellectual feast that small investment will furnish. The subscription price of The Progressive Thinker is only twenty-five cents, and for that amount you obtain one hundred and four pages of solid, substantial, and stirring and mind-renewing reading matter, equivalent to a medium-sized book.

**TAKE NOTICE!**  
If at expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for arrears.  
If you do not receive your paper promptly, write to us, and errors in address will be promptly corrected, and missing numbers supplied.  
Whenever you desire the address of your paper changed, always give the address of the place to which it is then sent, or the change cannot be made.

**FOREIGN COUNTRIES.**  
The Progressive Thinker is furnished in the United States at \$1.00 per year, the postage thereon being nominal, but when it is sent to foreign countries it is charged to the subscriber at 50 cents extra, making yearly subscription \$1.50. Please bear this in mind.

SATURDAY, APRIL 20, 1890.

THAT FATAL GROAN.

When that celebrated navigator, Captain James Cook, on his voyage of discovery in the western seas, reached the Hawaiian Islands, in February, 1779, he was first recognized as a god, and the natives seemed disposed to give him homage as a superior being. Troubles arose over a boat which the natives had stolen. In an attempt to recover it, Capt. Cook received a blow upon the head from behind. The violence of it induced a groan, which the natives interpreted as evidence that he was mortal, so he was killed and probably eaten, for the naked bones were recovered a few days later, and were buried in the sea.

If "groaning" is an evidence of mortality then we have Bible proof that Jesus was not a God, as his partisans claim. Mark tells us at the crucifixion "Jesus cried with a loud voice, and gave up the ghost." Is it not right to infer this "loud voice," when the mortal agony was so great as to extinguish life, was in the form of a groan, such as John 11:33, 38 represents he gave expression to on another occasion?

**A REIGN OF TERROR.**  
A dispatch from Shanghai on the 10th inst., to the Daily News, London, says: "An American Protestant missionary at Hankow, a Chinese treaty port on the Yang Tze Kiang, makes sensational allegations against the Roman Catholics of burning Protestant chapels and torturing Protestants. He gives the name of a priest concerned, and pictures a reign of terror in certain districts."

There is little question, if the facts were known, that the aggressions of the Chinese on missionaries, whether Catholic or Protestant, have been fomented by opposing Christian sects. Catholics wish to keep down Protestant rivalry; so the natives are incited to war upon them, and destroy their property, perhaps kill their missionaries. And this is reversed in strong Protestant localities.

The tricks of the heathen Chinese become in such cases devices of Christian propagandists, just as those who incited the Armenians to rebellion against the Turks howled until they were hoarse at the cruelties of the soldiers who were warring to put down the rebellion.

**AN ETERNITY ON EITHER HAND.**  
An English Sunday-school organ, The Chronicle, discoursing on the wonders and vastness of the material universe, says:

"These sink into common place compared with the idea of an endless state of being. The heavens tell their own tale. They had a beginning; their brightest suns are spending their force, and will have an end."

The postulate that suns, planets and life had a beginning we apprehend is a false one, as is its antonym, that they are spending their force and will end. Change is a condition inherent in matter, but destruction never. Life had no beginning; it will have no ending. The superior forms of life we now witness, have ascended step by step from the lowest gradation of germ and animal-cell life to its present ennobled, and this progression to a higher and still higher stage of being will ever go onward. Looking backward into the remote past, or forward into the glorious future, an eternity is before us.

**MEDICAL LEGISLATION.**  
The Illinois Legislature, at its XLII session, just closed, revised the medical practice act, by requiring graduates of colleges out of the State to be examined by the State Board of Health and obtain their certificates of qualification before they shall engage in practice. A diploma from any Illinois medical college chartered by the State will be recognized without examination. All persons who heal by purely spiritual or mental processes, without using drugs, are exempted from the provisions of the act. An examination is required for those practicing osteopathy.

**MISSTATEMENT.**  
In the Young People's Paper, published at Elkhart, Ind., there is an editorial in the April issue on Abraham Lincoln, in which we read: "Some of the most trying times [during the war] found Lincoln on his knees in prayer to God to save the nation."  
A person giving credit to such a statement is not well read as to the true character of President Lincoln. He was an infidel, straight out, until he embraced Spiritualism, and then he did not become one of the praying kind.

## RELIGION AT THE POLLS.

Coshocton is a prosperous town in Central Ohio, some 100 miles south of Cleveland, through which passes the Pittsburg, Columbus and Cincinnati Railroad, with a population of perhaps 6,000. It has recently assumed unusual importance from a contest at the polls between priestcraft and bigotry on the one hand, and common sense on the other. The contest was a bitter one, and as a consequence the result is almost of national importance.

It seems Coshocton has a small public library, deriving a limited sum annually for its support by taxation. An attempt was made to enlarge its resources and usefulness by voluntary contributions. A Doctor W. C. Frew subscribed \$25 to that fund, and expressed a hope that conflicting creeds of every character would be represented in that library; in short, to use his own words, that "The works of John Wesley shall stand along side the works of Thomas Paine."

Dr. Frew was proposed as a candidate at the corporate election on the 3d instant, as a member of the School Board. To this the bigots took exception. They published and circulated widely a little folio sheet entitled "The Public Schools," a copy of which, fortunately, has fallen into our hands. It is dated March 25, '90, with the motto, "For God and Home and Native Land."

It opens with an appeal to the voters of Coshocton, from as it alleges, "one hundred representatives of the Presbyterian, Methodist, Baptist, Catholic, United Brethren, Episcopal, Methodist Protestants, Lutherans, and other organized churches, with many representative citizens not members of any church, but defenders of the Bible and Christian principles and sacred rights." It asks all to vote against Dr. Frew, not because of any objection to his personal character, but because they did not wish infidelity to be represented in the public schools, and did not want the Bible and Christianity to be so represented on that Board. In closing their appeal they inquire:

"If infidelity is not a crime against God, and a sin against humanity, what is it?"

This appeal, worthy an Inquisitor, was followed by nearly three and a half columns headed, "Opposing the Public Library, Atheism and Infidelity Strike at an Adjunct of the Public Schools." In the body of the article it is stated: "Dr. Frew was left off the Board of Managers, and given no part in the management of the Library, because his atheistic and infidel views are obnoxious to more than 99 per cent. of the people of this community; because atheism and infidelity are opposed to all for which this nation stands." And again: "Because atheism and infidelity maintain no institutions of learning, lend no support to charities of any character whatsoever; and if permitted to carry themselves to their logical conclusion would result in anarchy rather than good government."

In the concluding paragraph we read: "It is for the people of this community to say whether they desire the library to be antagonized by atheism, and infidelity entrusted with temporal power."

Then comes a card from J. F. Meek, who, if not a pulpiteer, imitates one very closely. He denies any personal hostility to Dr. Frew, but says: "I am opposed to him [Dr. Frew] for member of the Board of Education, because he is a declared atheist, infidel and agnostic, and is therefore, I believe, not a fit personage for the position to which he has been nominated."

National poems follow this interesting exhibition of priestly declamation, in which "Great God, our King," and "In God is our trust," are made to play important parts. The sheet concludes with: "A vote for A. S. Caton will be a vote for all for which this leaflet stands."

The issue was well made up, and it was a sharp one.

The Coshocton Age, a local Republican paper, is before us with the verdict of the people expressed at the polls. It seems the women had a vote for school officers, and the Age estimated 600 of them voted, and cast a majority of their ballots for Dr. Frew; but, observe, in a poll of 1704 votes, 1291 were cast for the Doctor, a little more than three to one. This was very good for one who was alleged to be "obnoxious to more than 99 per cent. of the population."

Religion is not a good thing to mix in politics in any community, or by any party, at any time. Priest or layman guilty of such an offence should be rung down and out every time, and we are glad to note it is almost invariably done.

Dr. Frew very modestly came out with a card after the election, thanking the people of Coshocton, without regard to religious or political affiliations, for their hearty and spontaneous vote, claiming it was not a personal triumph, nor a victory of infidelity over Christianity, but a rebuke to bigotry and intolerance, which has so often been a reproach to the Christian church; at the same time it was the triumph of the civilization of the 19th century over that of the 16th century.

**THE WAY TO DO IT.**  
The Rev. Dr. Lawrence, of the Second Baptist church, this city, in a late Sunday evening discourse, advised the women of his congregation to shun women's clubs and society. They should avoid un-Christian women whom they do not expect to meet in heaven. Says the Record:

"He told the women if they would give up society and the clubs, practice domestic virtues and try the experiment of getting some real love and life into their hearts, they might exert a wide influence in deepening the religious life of the church."

Yes, if the dear sisters will sacrifice every pleasure, live for the church only, and become its willing slaves, they will have the proud satisfaction of riveting on themselves more tightly the gyres by which they are held in thrall.

**A SILLY FAKE.**  
The sectarian press has been jubilant over a report flashed over the wires, that a Washington Spiritualistic medium gave a message from the professed spirit of John Sherman, the next night after his death was falsely reported, saying it was all right with him, etc.

W. H. Burr, Esq., Washington, writes that the report was a fake; that no such seance as mentioned in the Washington Post, was held; consequently no message purporting to come from Sherman was received; neither did he materialize.

## Col. R. C. Ingersoll.

The great liberal divine, Col. Robert C. Ingersoll, preached in Chicago on the evening of March 10, to an audience that paid him thousands of dollars. He took for his text "The Devil." We had his sermon taken down by a rapid stenographer as it fell from his lips, and it appears in The Progressive Thinker this week. It is eloquent, poetical, logical, and scintillates throughout with rare gems of thought. Millions should read it. Send in your orders at once and circulate the paper far and wide. The additional attractions in this issue make it a paper surpassing by far anything ever sent forth by the Spiritualistic press in days past. The paper will be furnished for missionary work at One Cent per copy, to as many different addresses as you may send in, or Seventy-five Cents per hundred to one address. We want to send out from One Hundred Thousand to a Million copies containing this remarkable discourse, and that of Mr. Savage and Mrs. Richmond. Send in your orders at once. One and two-cent stamps will be accepted in payment.

**Rev. M. J. Savage.**  
He is an eminent divine of New York. His pulpit utterances on Spiritualism, which appear this week, will attract great attention among thinking minds everywhere. It will make excellent food for thought among all classes of people, and is worthy of standing side by side with Col. Ingersoll's masterly production.

**Mrs. Cora L. V. Richmond.**  
After reading the addresses by Col. Ingersoll and Rev. M. J. Savage, your interest will not flag in the least when you come to read Mrs. Cora L. V. Richmond's "Message from the Soul Realm, the Awakening and Experience of a Materialist in Spirit Life." It beams throughout with suggestive thoughts, and imparts a divine lesson.

**Our Eclectic Magazine.**  
We call the particular attention of our readers to this feature of The Progressive Thinker, on the fifth page. Ten thousand secular papers are examined each week by the Press Clipping Bureau, to obtain Spiritual and Occult matters of special interest to every-body.

**The Progressive Thinker.**  
The great demand for The Progressive Thinker this week shows conclusively that it still stands at the head of the procession. Besides the three addresses, there are other interesting features of the paper which will keep up an unflagging interest to the last line. Now is the time to send in your subscription.

**SPIRITUAL COMPANIONSHIP.**  
The giving of tests is, by no means the principal thing in Spiritualism. While psychic demonstrations, of undeniable spirit source, are of great value, as evidence that cannot be gainsaid, of the reality of continuity of life after the transition from earthly being, it would be to fall immeasurably short of the full import of Spiritualism were we to be satisfied with tests, of any or all phases.

For it is indeed sadly true that one may revel in a surfeit of tests, and yet be in heart and life on a plane of gross materiality and sensual animalism; the whole tenor of thought and desire may be keyed and pitched to the siren song of base passion and animal propensities. So true it is that the Spiritualism of tests does not necessarily include the Spiritualism of high and pure spiritual aspiration and moral refinement.

While the home circle is undoubtedly the purest type of the primary school of Spiritualism, and least liable to immoral taint or the infection of deception, to reach best results these circles should be entered into and conducted with sincere desire and honest purpose, with minds held steadily to high and good ideals, and with constant aspiration for spiritual purity and moral growth.

For these, after all, are the things of real value, the things that never fade, never dissolve; the things we shall take with us when we leave our earthly forms and enter upon that other phase of existence beyond the realm of mortality.

The home circle, the private circle, may be and should be used as a means of spiritual growth, of advancement in knowledge and moral progress. Spirit visitors should be invited and received on a noble purpose, and for no other purpose than to secure for the seeker that may excite our wonder, without aiding our moral and spiritual unfoldment into a noble ideal of manhood and womanhood.

In your home circles and your private circles, set before your minds a thought of good, high and pure things to be attained; ask for that which is true and elevating, and which may be a means and pathway to a higher and nobler life. Tune your minds and thoughts to this end and aim, and be not satisfied with less.

It is undoubtedly true that they who seek the company of low and morally debased spirits will have their desire fulfilled, and that to their own spiritual harm and moral debasement.

Earnest, sincere desire for the visitations of the good and helpful will bring their presence and aid. It is ours to choose our own spiritual companionship of the invisible world around us. If our hearts choose the good, good will be ours.

We may attune our hearts and thoughts here and now to the purer spiritual spheres of that realm whither our aspirations tend and where our ideals have their home, and from which they beckon alluringly, winning us ever onward and upward.

**PROF. JOHNSON'S PUBLICATIONS.**  
The discussion in regard to Prof. Johnson's works, particularly his "Rise of Christendom," wherein he was unable to find a historical Jesus, has awakened new interest in them. Inquiries are already being made how the books can be obtained. In reply we will say: A note addressed to Dr. G. W. Brown, Rockford, Ill., with a stamp for return postage, will bring the desired information. Nearly all the copies in America have been ordered through him, he securing them to purchasers at the publisher's prices, postage added.

## THE HOME CIRCLE.

How to Investigate—How to Form Circles and Develop Mediumship.

Mrs. Emma Rogers, of Kansas, inquires: "A great many of my neighbors are anxious like myself, to investigate Spiritualism. How shall we form a family circle?"  
This question is so constantly asked, the information is so urgent, that the following from the tract "What is Spiritualism?" is quoted in full:

The investigation of spiritual phenomena is just conducted in the home whatever may be given. No one should return, and anxiously to receive on our part is met with even greater desire to communicate on theirs. Sensitiveness or the mediumistic faculty, is possessed by all in varying degrees, and is capable of cultivation. There is nothing miraculous or mysterious about it. Sometimes a member of the circle that gathers around the table for the first time is found to be mediumistic, and communicates at once received from spirit friends. This is not often the case, however, as there are certain essential conditions, and several attempts may have to be made before these are complied with.

Although there is nothing arbitrarily fixed in the manner of forming a circle, as is generally supposed, there are rules the observance of which will facilitate development. The number in the circle should not be less than four or more than twelve. The members should be so selected that, as a whole, there will be perfect sympathy and harmony. An equal number of males and females is preferable to a preponderance of either sex. The date of meeting should be fixed and unchanged; and every member should attend regularly. The sittings should be held at least once each week, but not more than twice. It is best, when practical, to have a room set apart for the circle, and invariably there. The members should sit around a table, always occupying the same places, except when requested by the spirits to make a change.

The sensitive, or known medium, should form part of this circle, which may or may not join hands. At the commencement, joining hands (the right over the left always) has advantages, but afterwards the hands can be placed on the table, palms downward. No one should be allowed in the room who does not sit in the circle. It should be a quiet time, and the members should sit around a table, always occupying the same places, except when requested by the spirits to make a change.

The sensitive, or known medium, should form part of this circle, which may or may not join hands. At the commencement, joining hands (the right over the left always) has advantages, but afterwards the hands can be placed on the table, palms downward. No one should be allowed in the room who does not sit in the circle. It should be a quiet time, and the members should sit around a table, always occupying the same places, except when requested by the spirits to make a change.

The sensitive, or known medium, should form part of this circle, which may or may not join hands. At the commencement, joining hands (the right over the left always) has advantages, but afterwards the hands can be placed on the table, palms downward. No one should be allowed in the room who does not sit in the circle. It should be a quiet time, and the members should sit around a table, always occupying the same places, except when requested by the spirits to make a change.

**Will Have A Library.**  
To the Editor.—If I live long enough, and you continue to send books with The Progressive Thinker for about nothing, as you are doing now, I will in a few years, have a library of my own of the best books ever published. The Progressive Thinker makes a thanksgiving dinner for me every week. I wish them two a week instead of one.

J. R. WEBSTER,  
Poland, N. Y.

**SLIGHT DIFFERENCE.**  
"In Paris a pauper woman has been convicted of having had her child baptized fourteen times as a Catholic, and have thereby incurred a fine of five francs and a dress each time."—News item.

The difference is but a slight one between the pauper's child, twenty-six times baptized, and that of the millionaire's child baptized but once. The parent of each was after the "stuff," the pauper receiving it here, the millionaire, better able to wait, laying up stock in heaven.

**The National Children's Lyceum.**  
The National Children's Lyceum is making good progress, and it has given good incentive to local lyceum work. Its influence has already been the benefit of this necessary part of the public work of Spiritualism. New lyceums are being reported from many sections, in places where no such effort has heretofore been made, and the success attained is startling. Old workers who said "it will not succeed," every one knows that success cannot be obtained without effort; and yet very little effort has been made in most places to develop a lyceum for children to grow into earnest Spiritualists.

The various sects, with their Sunday Schools, have been permitted to indoctrinate the majority of Spiritualists' children. And Sunday schools are now forming, the boys into military companies and brigades, with moral and religious obligations—anything to hold them, and even love of war taught, which, however, is not inconsistent with the history and teachings of Christianity. Can we not develop some scheme to centralize the young interest and give them a better social relationship? We owe it to the future of Spiritualism to unfold some means by which we can better attract and hold the young. We need a genius who loves children—we need devoted women and earnest men. An interested adult contingent must precede the children's allegiance. Every local society should have socials in the winter and a picnic in the summer; every camp-meeting a children's day, and every locality a lyceum. Do not wait for a number of children, or adults, but start with yourself and one child if you cannot get more—and by persistence growth will soon ensue. Let us be getting a good ready for a large representation next October at the Chicago convention, and there further develop ways and means to carry forward the interests of children and of Spiritualism.

**MUST WALK THE PLANK.**  
Rev. Dr. McGiffert, Professor of Church History in Union Theological Seminary, a Presbyterian, has committed a mortal offense, for which there is no forgiveness. In a recent book entitled "Christian Church in the Apostolic Age," he incurred the displeasure of his fellows by writing: "The Lord's Supper was no more than any other meal."

That was extremely naughty for a college professor, so it is stated he is to be tried for heresy. There was a former charge of a like character against the man of brains, so the presumption is, at the next session of the General Assembly at Minneapolis, Prof. McGiffert will be asked to walk the plank.

**Easy Victims for a Designing Trickster.**  
Bucyrus, O., April 15.—A traveling Spiritualist with a commercial turn of mind, who has been located in this city for some time, is among the missing, as is also a generous number of dollars from the pocket of a young school-teacher named Denier.

Denier consulted the Spiritualist on that ever-interesting topic of "love, courtship and marriage." After giving the young man a dollar's worth of the commodity the medium announced that the spirits told him there was a fortune buried near Bucyrus which the spirits wanted to deliver to him in certain conditions. These were that after he had got the cash he was to give 400 to the cause of Spiritualism. He was also to come in each day from the country for a sitting—paid \$1—until the spirits could make known the location of the coin. Lastly, he was to pay the medium \$75 for his trouble, one-third of it to be in advance. Denier invested the \$25 on the spot. After being instructed by him of his good fortune every night at 12 o'clock and report three days later for his first sitting, he left. The three days being up, he came to town for his first sitting, but the Spiritualist had decamped. Half a dozen others were caught on the same game.—New York World.

## THE N. S. A.

Matters of Interest, by the Secretary.

We are moving right along here in our work, and we are by no means discouraged at the outlook for the N. S. A., or for the cause of Spiritualism generally. The press, as a rule, the railroad officials, and the public at large are certainly showing a consideration for and a courtesy to the N. S. A., that is very pleasing to the managers, and to all who have the welfare of this association at heart. In relation to the railroad agents, we have to report that the General Passenger Agent has adopted a rule not to allow any special—clergy—to rates to a spiritual speaker who is not endorsed by this N. S. A. Not that we have solicited any such regulation, but the agents declare they must do this for the protection of the railroad interests, and have done so from their own volition. Ordained ministers in our ranks, therefore, who have been regularly and legally ordained by some established Spiritualist society, should have a true copy of their ordination papers filed in this office. The fee for such filing is one dollar. Only those who have proper credentials, and who do not give sittings, or do any work towards earning a living outside of the railroad, can be placed on the list of those who are entitled to consideration from the railroads.

The financial accounts of the N. S. A. are on the wrong side of the ledger. Why? Because there was a very heavy debt of hundreds of dollars on hand, when the present board went into office last October, because current expenses are walking right along, and because the times are hard and our societies are not getting along very well in their money affairs. Therefore, donations of any amount will be gratefully accepted by this association.

Personal appeals from the secretary to various authors for donations of copies of their works to the N. S. A. Library, have resulted in very generous and courteous replies and gifts. Among the valued letters and contributions of this sort, are those of Lillian Whiting, Susie C. Clark, W. J. Colville, Carlyle Petersilea, D. W. Hull, W. H. Bach, and others to be heard from. One author, principally noted as the son of his father, ascended to the higher life, who was a representative Spiritualist, and a prominent scientist—responded to a solicitation for a copy of his book with a curt answer, that as he considers Spiritualism a superstition like others of its kind that have gone by, and that it (Spiritualism) has had its day, he must decline to present a copy of his work to an association in which he does not take the slightest interest. All the other authors appealed to up to date, have shown the utmost good breeding and courtesy in their replies.

I have a beautiful thing to report; it is that of a personal donation of quite handsome little sum of money to Annie Lord Chamberlain, the well-known medium, who for years has been an invalid, and yet who has to labor in one way and another to help support her blind sister, another of the pioneers of our cause in phenomenal Spiritualism, and Lord Webb, Poor Ann's sister, trying to earn a few dollars in canvassing for Clara Barton's new book, and her health is not equal to the task.

Well, I was telling of this to a grand, good man here—I wish I could give his name, but I am not permitted, yet the angels know it, and they bless him for many such good deeds—and he gave me a check to be disbursed to the lady mentioned to help her along in her lonely and unselfish way, and I tell this because I want all my readers to rejoice too over a philanthropic deed of a Spiritualist, and a friend of the N. S. A.

Thanks to the courtesy of the spiritual papers in advertising the copies of that useful medical work, that we have on hand—"The Occult Physician"—and especially to The Progressive Thinker, our lot is being rapidly sold, therefore I take this opportunity of saying to my readers, that if they wish to secure a two-dollar book for one dollar, and at the same time help the N. S. A., they must send their order soon for a copy of this work.

One more thought that is pressing on me for expression at this moment, and that I must close, with thanks to our kind editor who gives us so much space for our rambling remarks. My thought is this query: Why is it necessary for some one who is especially friendly to a medium, or platform worker, and who personally considers that medium the best of all others, to rush into print in general laudation of his favorite, and declare her or him to be the superior of all mediums? Is my reader weary of well-developed and intelligent worker in our cause who is faithful and conscientious in the work, is peerless in the estimation of those who have been instructed, comforted, and otherwise blessed by their ministrations, and it is unfair and unkind to all others for papers to print, and individuals to publicly proclaim that any one in particular is a superior being. Besides, it is untrue, there is no superior person in all respects, if there were, he would be too perfect for this world. I notice one thing, that the most modest and unassuming in the ranks and works of Spiritualism, as well as among the flowers of Nature, are the fairest and the sweetest, and exhale the most lasting and beneficent spiritual fragrance.

But, good-bye, and fraternal greetings to one and all from the N. S. A., and from your co-worker and friend,  
MARY T. LONGLEY,  
Washington, D. C. Sec'y N. S. A.

**AND SO IT GOES.**

**Easy Victims for a Designing Trickster.**  
Bucyrus, O., April 15.—A traveling Spiritualist with a commercial turn of mind, who has been located in this city for some time, is among the missing, as is also a generous number of dollars from the pocket of a young school-teacher named Denier.

Denier consulted the Spiritualist on that ever-interesting topic of "love, courtship and marriage." After giving the young man a dollar's worth of the commodity the medium announced that the spirits told him there was a fortune buried near Bucyrus which the spirits wanted to deliver to him in certain conditions. These were that after he had got the cash he was to give 400 to the cause of Spiritualism. He was also to come in each day from the country for a sitting—paid \$1—until the spirits could make known the location of the coin. Lastly, he was to pay the medium \$75 for his trouble, one-third of it to be in advance. Denier invested the \$25 on the spot. After being instructed by him of his good fortune every night at 12 o'clock and report three days later for his first sitting, he left. The three days being up, he came to town for his first sitting, but the Spiritualist had decamped. Half a dozen others were caught on the same game.—New York World.

**Easy Victims for a Designing Trickster.**  
Bucyrus, O., April 15.—A traveling Spiritualist with a commercial turn of mind, who has been located in this city for some time, is among the missing, as is also a generous number of dollars from the pocket of a young school-teacher named Denier.

Denier consulted the Spiritualist on that ever-interesting topic of "love, courtship and marriage." After giving the young man a dollar's worth of the commodity the medium announced that the spirits told him there was a fortune buried near Bucyrus which the spirits wanted to deliver to him in certain conditions. These were that after he had got the cash he was to give 400 to the cause of Spiritualism. He was also to come in each day from the country for a sitting—paid \$1—until the spirits could make known the location of the coin. Lastly, he was to pay the medium \$75 for his trouble, one-third of it to be in advance. Denier invested the \$25 on the spot. After being instructed by him of his good fortune every night at 12 o'clock and report three days later for his first sitting, he left. The three days being up, he came to town for his first sitting, but the Spiritualist had decamped. Half a dozen others were caught on the same game.—New York World.

**Easy Victims for a Designing Trickster.**  
Bucyrus, O., April 15.—A traveling Spiritualist with a commercial turn of mind, who has been located in this city for some time, is among the missing, as is also a generous number of dollars from the pocket of a young school-teacher named Denier.

Denier consulted the Spiritualist on that ever-interesting topic of "love, courtship and marriage." After giving the young man a dollar's worth of the commodity the medium announced that the spirits told him there was a fortune buried near Bucyrus which the spirits wanted to deliver to him in certain conditions. These were that after he had got the cash he was to give 400 to the cause of Spiritualism. He was also to come in each day from the country for a sitting—paid \$1—until the spirits could make known the location of the coin. Lastly, he was to pay the medium \$75 for his trouble, one-third of it to be in advance. Denier invested the \$25 on the spot. After being instructed by him of his good fortune every night at 12 o'clock and report three days later for his first sitting, he left. The three days being up, he came to town for his first sitting, but the Spiritualist had decamped. Half a dozen others were caught on the same game.—New York World.

**Easy Victims for a Designing Trickster.**  
Bucyrus, O., April 15.—A traveling Spiritualist with a commercial turn of mind, who has been located in this city for some time, is among the missing, as is also a generous number of dollars from the pocket of a young school-teacher named Denier.

Denier consulted the Spiritualist on that ever-interesting topic of "love, courtship and marriage." After giving the young man a dollar's worth of the commodity the medium announced that the spirits told him there was a fortune buried near Bucyrus which the spirits wanted to deliver to him in certain conditions. These were that after he had got the cash he was to give 400 to the cause of Spiritualism. He was also to come in each day from the country for a sitting—paid \$1—until the spirits could make known the location of the coin. Lastly, he was to pay the medium \$75 for his trouble, one-third of it to be in advance. Denier invested the \$25 on the spot. After being instructed by him of his good fortune every night at 12 o'clock and report three days later for his first sitting, he left. The three days being up, he came to town for his first sitting, but the Spiritualist had decamped. Half a dozen others were caught on the same game.—New York World.

## "SEVEN DEVILS."

I see it—I see it—a great cloven foot—  
A tall that is long—and with two horns  
to suit—  
I smell it—I smell it—a sulphurous flame,  
That gives me the sense of an agonized pain!

A mixture—a compact of darkness and sin—  
A battle of passions—a horrible din—  
The furnace of hell, with its fire-red dened heat,  
Is stifling and seething, whilst high on its seat,  
The devil is sitting with sardonic grin—  
With fork in his hands is plunging souls in!

O, this is the devil they call orthodox,  
The devil that follows and frightens the flocks—  
The devil that lures men from honor and right,  
And leads them to crimes in the darkness of night.

O, devils are many—in legions they come,  
Wherever they find any work to be done!  
The devil of politics wriggles and squirms,  
He's sly and he's subtle, and catches the worms,  
With sweetened-up speeches of freedom "for all,"  
The dwellers in cottage, and hovel, and hall!

And when he has gathered them on to his bait,  
The confiding creatures may starve as they wait—  
The devil of politics chuckles and grins,  
And looks all his promises in with his sins!

The devil of business—Commercial, he's named,  
O, never has devil more praised or more famed,  
His tools are so many, his weapons so great,  
He's ruler of races and ruler of state!

Supply and demand, competition and  
Are forces this devil writes down on his page;  
The clanking of chains and the sharp snap of steel,  
His ways and his methods most clearly reveal!

Society's devil is shining and sleek,  
Whose garments are new every day in the week—  
With paint and with powder, and artifice rare,  
The great social devil is counted as fair!

With jewels and gems, and with satin and lace,  
This devil can build up a resplendent place—  
But back of it all is the scent of the sin—  
A stench of real rottenness comes from within!

The ambitious devil that rules in the brain—  
The flattering mocker that beckons to fame,  
And builds up a pinnacle wrought of the mist,  
As feeling as vapors that submerge the mist!

O, this is the devil that promises fair,  
And falsifies promise with doubt and despair!  
The devil of self is the devil to shun,  
A multiplied devil—the "many in one,"  
The tempter and webs that he weaves are so strong—  
His victims are blinded to right and to wrong.

And naught but their own picket fence can they see,  
And naught can they know of the soul's liberty!  
This devil of self that we flatter and pet,  
The worst of the devils we've ever seen yet,  
This leader of legions we all must de-throne,  
Ere peace and its promise shall truly be known!

The devil that gambles in cards or in wheat,  
Is easy to find—and is easy to meet—  
The men, they are frantic—the women, the same,  
And all of them quar

works and utter inspired words, together with some Personal Traits and Characteristics of Prophets, Apostles, and Jesus, or New Readings of "The Miracles," by ALLEN PUTNAM. Price 75 cents. For sale at all bookstores.



## THE HONORED "SAGE OF CASSADAGA."

Life Sketch of the Hon. A. B. Richmond, Meadville, Pa.  
By Hudson Tuttle.

The subject of this sketch, Hon. A. B. Richmond, is an American of Americans, for he is a direct descendant of John, "the Puritan," who came over in the Mayflower. His grandfather, William Richmond, was a soldier of honor-able mention in the Revolutionary war. His father, Lawton Richmond was a physician and surgeon in the war of 1812. After the war, Dr. Lawton Richmond settled in Indiana, where he resided until 1834, when he removed to Pennsylvania, continuing the practice of medicine until his death in 1843. He was also a local Methodist preacher.

The son, A. B., was born in Indiana, April 26, 1825. He came with his parents to Pennsylvania and attended the Allegheny College and afterwards graduated in medicine. He was a close and ambitious student, and became proficient in chemistry, especially in analysis, and as an expert toxicologist he was sought after. During his three years' practice at Meadville, Pa., he studied law, and at the end of that time was admitted to the bar in 1848. He soon became noted for his ability to grasp the most difficult legal problems, and famous as a criminal lawyer. He has been employed in over 4,000 cases, as counsel, one hundred and sixty being homicides; also in many hundred civil cases—particularly in disputed patent cases. If convinced that the accused was innocent or that he was the victim of intemperance habits, Mr. Richmond exhausted every resource in defense. Some of his methods were much like those of Abraham Lincoln, and are most amusing stories as he related them. The poor and defenseless never asked his aid in vain, and the case of the tramp received as careful attention as that of the millionaire.

He is many-sided, and not content with the exactions of his profession, studied natural philosophy and mechanics with the eagerness of a school boy. His technical ability gave color to the saying that he could construct anything from a microscope to a steam engine. He was in 1853 appointed assistant director of machinery at the Crystal Palace, and was State Commissioner at the World's Fair. He delighted to instruct, and publicly gave lectures on chemistry, philosophy, physiology and other scientific subjects, always attracting large audiences. His aim always in which he understood was to give the masses, and to gain this he shrank from no burden imposed by study and research. He was indefatigable in his efforts to gain information, and to this patience of effort he added the keenest receptivity to drink in and assimilate thought wherever found. He became an eminent lawyer, and vastly more than a lawyer. He understood mechanics, medicine, physics, philosophy, and his mind was broadened by reading everything that came to his hands.

His parents were rigid Methodists of the Puritan type, and he was educated after the strictest sect of the Pharisees. In early manhood he became a member of that church, but his scientific studies changed him to a materialist, and unbeliever, and he was made to feel the shaft of bigotry, and like those he had left. Not until his overshadowing strength denied this opposition did it cease to decay him.

He says in explanation: "I had formerly been a member of the Methodist church, but my scientific studies had led me unwillingly into the gloomy agnosticism of infidelity. I had never examined either the philosophy or phenomena of Spiritualism, and like the Seybert Commission, my wisdom was based upon my ignorance. I did not even know that John Wesley, the founder of Methodism was a Spiritualist; that his mother was a medium, in whose presence often occurred many of the Spiritualist phenomena as manifested to-day—a fact which history clearly proves."

One feature in his character and one great work of his life deserves more than passing mention. This is his stand taken on the temperance question, and that in the early day when it meant quite other than fame and praise of men. As a criminal lawyer, he was brought in contact with the most daring criminals, and became cognizant of the causes and motives which actuated them to their unlawful courses. He says, from this intimate acquaintance, "For years I have become convinced that nearly all the crime committed in the country is caused by intemperance; that it cost more to punish those who have been made criminals by its influence, than it does to support our common schools, or to sustain the religious teachers and churches of our land." He also clearly saw that the only way to prevent crime was to legalize the sale of the beverages which wrought this crime, and opposed the granting of licenses to any one to engage in the business. He wove his conclusions into narratives of the lives and crimes of important cases he had defended, and gave them as lectures on the temperance question. These were well received, that he behought that a book of such experiences would prove an admirable teacher, and he set to work in his compilation, amidst the arduous labors of his profession. The result was a large volume, published under the title of "Intemperance and Crime: Leaves from the Diary of an Old Lawyer." Several editions were sold, and then by accident the plates were destroyed. It is so much so that after a year and a half of the most cogent, and overwhelming arguments ever published in the temperance cause, it ought to be republished in cheap form, and scattered broadcast over the land. The stories from his personal observation, criminal cases in which he pleaded before the bar for the wretched victims of intemperance are fascinating in their simplicity with which they are told, and carry conviction with them. They would form each and every one the most powerful temperance tracts, if taken from their context and published separately. No didactic writing, or sermonizing would compare with them in the influence of their profound humanity, sympathetic charity and reality.

Mr. Richmond is eloquent, and at times his flights are surpassing those of poetry. In his laboratory he sat looking at a glass of liquor, a portion of which he had analyzed for poison, supposed to have been placed therein. His trusted reagents gave no indication of any poisonous substance, and it was as the manufacturer stated on the label pure liquor. In his own words: "I looked for a few moments, and soon saw its color change, and the bottom of the red drops of murder were from its liquid depths the ghastly face of suicide looked at me, with the glazed eye and livid features of the dead. Again I looked, and pale, haggard, want, famine and wretchedness were floating like notes in the sunbeam in its sparkling contents. And there, how the mother's grief, and the father's agony, and the child's despair, and the wicked life and the records of sin and crime. The very bubbles that sparkled

on its surface were full of human sorrow, disease and woe. X-ray, although the tests of science had failed to detect them, these terrible ingredients were all there, and not even the contents of the witches' cauldron in Macbeth afforded a more horrible compound than pale Hecate had here distilled in her hellish brew from the fruits of the earth."

After this great work had been enthusiastically received he set his hands to the writing of a temperance novel entitled, "A Hawk in an Eagle's Nest," which received flattering notices from the press.

All this is prefatory to the work by which he is best known to Spiritualists. They have heard of the investigations of the great lawyer, and how he became convinced of the genuineness of the phenomena.

The weight of his evidence depends on his character, his ability and scientific culture. If it be claimed that scientists with minds acutely trained by observation are the only qualified investigators of psychic phenomena, then the Spiritualist could point with confidence to A. B. Richmond as one who answers to the requirements. Like Robert Hare, Prof. James, Prof. James D. Hargrove, Prof. Crookes, Varley and Wallace, he was prepared by previous culture.

In this light, nothing can be added to make him a more valuable witness. His whole life has been spent in the discrimination of evidence; in detecting the false from the true, and the analysis of the subtle motives which actuate men. His task has been the best possible for the task of investigating spiritual manifestations, to comprehend their scientific relations, if they were genuine or to detect the frauds, if spurious. Thus armed and equipped, he was impelled to visit the camp at Cassadaga Lake in 1887. Of his condition of mind at that time, it was rather antagonistic to the belief in spirit existence. He was not sure there was "vasty depths" for any spirits to come when called. He had for amusement studied juggling and became proficient in the art. He was versed in the tricks by which the senses are deceived, and having carefully read the report of the Seybert Commission, then just published, he felt convinced that no pretended ghost could deceive him, and was inclined to visit the place with those who had faith in the manifestations. He visited various mediums, became more and more interested, as his explanation by fraud began to be shaken. Day by day the evidences multiplied until his doubts gave way and he became a believer in the new science of life here and hereafter. The record of his investigations would of itself make a volume. The results are condensed in Mr. Richmond's "Review of the Seybert Commission," which he immediately set himself to prepare. That commission had in a perfunctory way set itself to investigate, that it might retain the beneficent bequest of Mr. Seybert, with prejudice and hypocritical pretense. It had made an huge joke of the subject, despite the great consequences involved. To the Spiritualist, the report was a mass of misstatements, of garbled facts and the pretense of science; but to the outside world, the high sounding names of the members had influence, and the effect was exceedingly damaging.

Mr. Richmond came to the breach armed with facts of his own observation, extensive reading of the works of Varley, Crookes, Sargent, and others, and a lawyer's skill in presenting his own case and probing the vulnerable points of his adversary. In his two books, "Review of the Seybert Commission," and "What I saw at Cassadaga," plainly showed not only its want of the true scientific methods in its investigations, but its ardent hypocrisy and dishonesty.

The commission was appointed to enact a farce in fulfillment of the conditions of the will of Henry Seybert, and thus grasp the \$50,000 for the University of Pennsylvania. By methods as far from the intention of the generous giver, as truth is from error, the University gained the money and the chair of "Moral and Intellectual Philosophy," the professor chosen to which should devote his attention to "those such and such an investigation of all systems of morals, religion and philosophy which assume to represent the truth, and particularly of Modern Spiritualism." [Quoted from the will.]

In his last publication, "The Henry Seybert Bequest and What Has Become of It," Mr. Richmond makes a plea for common honesty in the disposition of the bequest. He says the University has been the most disreputable of money for the past ten years. Instead of investigating Spiritualism as designed by Mr. Seybert, they did all in their power to bring it ridicule and dishonor, and this, Mr. Richmond says, is "a violation of its trust, is a sin against humanity, and deserves and should receive universal condemnation." The chair is established, and Prof. Puller, who was the most disreputable, and unfair of the ten commissioners, who went to Europe to investigate, but passed by Wallace and Crookes, to visit the place where Zollner had died, and report him insane when he investigated with Slade, and whom C. C. Massey proved to have made a false report; this Puller has the honored chair. Of his ten terms, as said for the Seybert fund, little can be said, for there is little of it, yet Mr. Richmond hazards the opinion that of the kind, it is too much. At least it must be said that Spiritualism, which it was the founder's intention should be taught there, is conspicuous for its absence.

Mr. Richmond, now 74 years of age, is well preserved and still carrying life's full burden. He has laid nothing down, made no pretense of retiring. His vigorous mind takes up the most momentous law cases; his recreation is a popular lecture now and then, or a few days spent at camp. Mr. Richmond has just completed the manuscript of another book. The title is, "The Nemesis of Chautauqua Lake." The scene of the story is in and around that lake. It is a story of accidents of fate, and early settlement of Chautauqua county, an Indian story, somewhat like Cooper's novels. It gives a correct history of the incidents in the life of the pioneers of Western New York, giving the correct derivation of the Indian names of that locality. Critics who have read the manuscript, speak very highly of it. Mr. Richmond is waiting to secure a publisher.

HUDSON TUTTLE.

"The Bridge Between Two Worlds," by Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their psychical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the pure realms of the spirit-world. It is a story of incidents of fact, and characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents. For sale at this office.

## INGERSOLL'S LECTURE.

(Continued from page 8.)

But, they say, "If you give up these superstitions, what have you left? Let me give you to-night the declaration of a creed."

We have no falsehoods to defend; We want the facts. Our force, our thoughts, we do not spend

In vain attacks; And we will never meanly try To save some fair and pleasant lie.

The simple truth is what we ask— Not the ideal. We have set ourselves the noble task— To find the real.

If all there is is naught but dross, We wish to know and bear our loss.

We will not willingly be fooled And by fables nursed; Our hearts by earnest thoughts are schooled

To bear the worst, And we can stand erect and dare All things, all facts that really are.

We have no God to serve or fear, No hell to shun, No devil with malicious leer.

When life is done An endless sleep may close our eyes, A sleep with neither dreams nor sighs.

We have no master on the land, No king in air; Without a manacle we stand, Without a prayer;

Without a fear of coming night, We seek the truth, we love the right.

We do not bow before a guess Of age unknown; A senseless force we do not bless In solemn tone.

When evil comes we do not curse, Or thank because it is no worse. Our life is joyous, jocund, free; Not one a slave

Who bends in fear the trembling knee And seeks to save A coward soul from evil's pain;

Not one will cringe or crawl for gain. The jeweled cup of love we drain, And friendship's wine

Now softly flows in every vein With warmth divine, And so we love, hope and dream

That in death's sky there is a gleam. We walk according to our light, Pursue the path

That leads to honor's stainless height, Careless of wrath. Or curse of God, or priestly spite,

Knowing, and knowing do the right. We love our fellow-men, our kind; Wife, child and friend;

To phantoms we are deaf and blind, But we extend our hands to friends, The helping hand to the distressed

And by loving others we are blest. Love's sacred flame within the heart, And friendship's glow,

While all the mirrors of art From wealth beyond, Upon the thrilled and joyous brain

A present paradise and banish pain. We love no phantoms of the skies, But living flesh

With passion's soft, and soulful eyes, Lips warm and fresh, And cheeks with health's red flag unfurled.

The breathing angels of this world. The hands that help are better far Than lips that pray.

Love is over the gleaming star That leads the way. That shines not on vague realms of bliss

But on the paradise in this. We do not pray or weep or wail; We have no dread,

No fear to reach beyond the veil That hides the dead; And yet we question, dream and guess,

But knowledge we do not possess. We ask, yet nothing seems to know; We cry in vain.

There is no master of the show Who will explain. Or from the future tear the mask,

And yet we dream and yet we ask. Is there beyond the silent night An endless day?

Is death a door that leads to light? We cannot say. The tongueless secret locked in fate

We do not know; we hope and wait. (Great applause.)

## INVOCATION.

A Practical Prayer to the True God.

"Oh, self, we know not thy beginning, If beginning ever was, nor the cause of thy being, but we do know that thou art, because there is both internal and external consciousness, because there is sight, hearing, smelling, tasting, feeling, external, because there is an internal consciousness that senses all in one, and that conscious ego tells the tale of identity, indestructible, immortal; tells of intellect and memory, an indelible impress upon a universe of matter and spirit, of an entity of elements and atoms; tells of the beauties of sublime nature, of the clouds and sunshine of life; that tells the waters of the mighty ocean to roll on in majestic grandeur and the winds to sweep the earth; and shift her sands from pole to pole; that tells the happy land that sings from early dawn to the dim twilight of the day his prayerful roundelay, and the wise old owl that amuses the weird shadows of dusky sprites and hobgoblins with his echoing hoot, that they have belongings of their own in this world of noise and of quiet, of bustle and hush; that tells the slimy snake and lizard they have rights to crawl and creep the narrow stagnant pools and be at home in their own sphere; that tells the proud eagle, king of the air, that the little sparrow that rides saucily upon his back is flier of right, and to teach his royal largeness while he flies that greatness does not mean the size.

Oh, self, the indicator of God and man and every living and lifeless thing, personality of that which breathes outward from within inward from without to grow, unfold and give form; teacher and pupil, proprietor and eternal moving force of things; conceit, when narrowed down in man and but a voice for calling to own and use; cold and cruel, and a monarch on the throne of love when miserly in motive, crushing all beneath most savage feet; perfect when extending a helping hand to those below in ignorance and vice; God-like when universal in desire and general in tendency; we can but come to thee as our God, our guardian, our own, to pray for our cleanness and purity, for thine unlimited charity, for thy highest possible unfoldment here and a speedy advancement hereafter."

DR. T. WILKINS.

## MRS. RICHMOND'S LECTURE.

(Continued from page 8.)

Neither is yours. When you know about a thing and have perception of it then you can use your reason as to what you will do with it."

I had shut the doors of my mind, not willfully, but because I thought there was nothing to know, the subject of a future life. Yet once or twice when the Spiritualists were kind, when we spoke and wrote together on subjects pertaining to human well-being, they spoke to me about this realm, and I thought; these people, folk as though they know what they are saying. Some had offered to take me where I would meet and know those on this side of existence, who having felt as I felt in human life, became aware of this intercommunion of this spirit state before they left the human form. No, I had to wait until this great change came to me, and I have to come here and acknowledge in all this that I was wrong. But I was right in one thing:

Down deep in my spirit—I can call it spirit now since that is all there is of me—down deep in my spirit I did believe that if there was a future life, it would be a life as natural to the spirit as the earth life to the body; that we would spring to it as buoyantly and gladly as the bird springs into the air that is its native element; that we would find it congenial and not be afraid; that our associations and companionship in spirit life would be according to our needs and not according to any restricted dogma or creed, I have found it so.

More fair than all the fair ideal pavilions of earth and sky is that realm which stretches out to aspiring minds. More beautiful the companionship because no shadows come between us here; we understand one another. It is because of the lack of understanding one another that these great shadows crowd in between us in human states. My friends, if we are not fraternal one with the other the earthly shadow is deep. Greater than all dreams of human happiness, than all dreams for the welfare of mankind is the thought of impelling others in the direction of freedom; freedom from the bigotry of outward human arrogance, freedom from the bigotry of material bondage. Friends, let our reason be set free. Let it include all the knowledge of the earth and sky. Then with those who at this day and hour are visiting upon the world the great blessing of this message, with whom I have sometimes stood side by side in this battle for truth, we, too, can chop hands in liberalizing the liberal forces of the world, and set free the laws of intelligence and the spirits of men from the bondage of death!

As a fitting sequel to the evening's address, one who passed away at the same time, a young girl, whose friends in the Sunny South (and later in the North) looked to with great expectation and hope for a future promise as one who was full of gifts, we may say of genius, who had already entered upon a happy career of public usefulness, and of work for the enlightenment of the race with your permission, will give the closing poem (she being a poet on earth) in which she will portray her side of the story of the transition.

Life was so dear to me; I pressed Its dewy blossoms to my heart, But lo! it seemed I drank therefrom Rare nectar, like that which the gods impart.

On false Olympus; and I strove To consecrate my life to joy Of humanity, and Freedom's breath, a Never dreaming of tasting death.

Life was so fair to me; yet No bitter had mingled with the sweet; I had learned nothing to forget, And new-found friends waited to greet My footsteps as they must forward press

Out into life's strange wilderness. I strove that every wrong should die; If I could aid the things of worth; That all people should be free and high As was intended from Freedom's birth.

In one sudden shock I passed away; I had not time to be afraid; Nor even time to think—I could not stay.

No voice beloved, no spoken word, No song; not any sound was heard. But I awoke, and saw a wondrous glow Rising, in the far Orient

A golden glory seemed to o'erflow; And the one to whom also death was sent Seemed not to know that I was near, Seemed awfully to rise in a shadow here.

But I was free at first; as fair As these flowers that greet the morning's light. Most beautiful, most surpassing rare Was the scene that rose unto my sight.

I had panted for freedom on the earth As pants the doe for the cooling streams, As those who have Olympian birth Panted for the realm of immortal dreams.

I had hungered and thirsted for knowledge, too; I quaffed the cup even to the brim; But the light that pierced my spirit through Came as a glad triumphal hymn.

I was sorry that there were those to weep; Sorry that the loved ones far away, Who would not know that my sudden sleep Bore no part of my hence that could stay.

I was where I learned at a single bound That the spirit is free as a dove; as a dove I had wings like those that were sung of to-night.

The wonderful, wonderful realms of love; And I flew and flew as swift and far As thought, just for the sake of being free.

That nothing could restrain or mar; Nothing more could grieve, nor fetter me, But only my spirit and my understood.

Then I returned for a time to brood; Conscious of the things that were passing here; That many wondered and mourned her as dead;

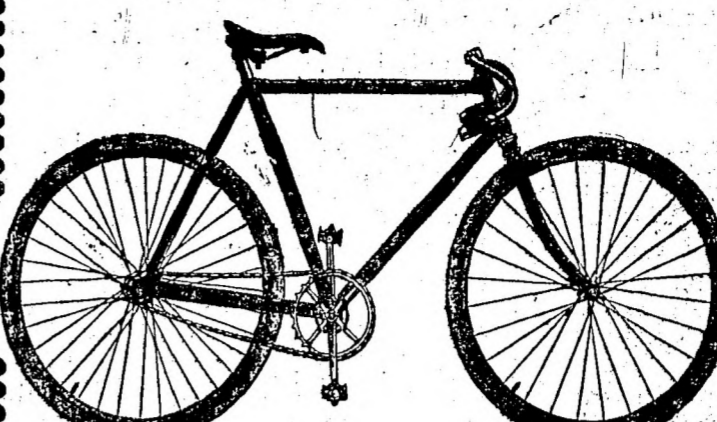
Every thought I could think met a sigh or a tear. "Too young to die." This of me they said. Who is young? who is old? I found my life

As though it were made for me, by me; And kind spirits the gates of the new life unclosed And welcomed me to my eternity.

I sang my song on the hills of day; I will speak my word where there are ears to hear; But mourn not for me, early taken away From human love, and the human life so dear.

Life is life wherever it be, good friend, And my life is living and never will end.

## The "White"



RIDDEN by the professional racer, it has proven a winner oftener than any in competition. Ridden by the non-professional, by the "scorcher," for business or pleasure, it has a record second to none. Material used in its construction, pains-taking care in manufacturing details, ease in running, and handsome, symmetrical design are a few of its claims for superiority. Reasonable prices, coupled with high values, are characteristics of the "WHITE." Our long established reputation guarantees the excellence of our product.

Models A and B.....\$50.00  
Model C (30-in. wheel)..... 60.00  
"Special Racer"..... 65.00  
Models E and F (chainless)..... 75.00

White Sewing Machine Company,  
CLEVELAND, OHIO.

To DO GOOD & BE GOOD  
THE RELIGION OF HUMANITY.

THE PROGRESSIVE THINKER  
BUCKETTINE

Our New Premium Book, Another Unprecedented Offer.

The Divine Plan Continued. Occult Life of Jesus.

## OUR PREMIUMS.

In compliance with the Divine Plan, which we inaugurated two years ago, the profits of this office have to a certain extent

Flowed Back Into the Pockets of our subscribers. Many hundreds of dollars have been thus expended, and the result has been most gratifying. Thousands of books of great literary, historical, spiritual and occult value have been sent out at less by far

Than the Actual Cost, to enrich the minds of the various readers, as well as to grace the shelves of their libraries. We have been instrumental in laying the substantial foundation for spiritualistic libraries in thousands of homes, which otherwise would never have heard of Ghost Land or Art Magic, and this has been accomplished by only the expenditure of a few cents on the part of those who desired the premiums.

We now take great pleasure in announcing a

NEW PREMIUM for the coming year, which commences June 1st, and at that time, or a little before, this extraordinary work will make its appearance. It is entitled

"THE OCCULT LIFE OF JESUS OF NAZARETH."

It is Interesting, Fascinating and Astounding in its Revelation.

and it will attract fully as much interest and win as high appreciation as Ghost Land and Art Magic. This work, like Ghost Land and Art Magic, was published many years ago, and after a few copies were sold, the plates were destroyed in the great Chicago Fire, and thus the publication has quietly slumbered until resurrected, as it were, by the Progressive Thinker, for the purpose of printing fresh editions to go forth to its thousands of readers to interest and instruct. The medium through whom this remarkable book was written was Alexander Smyth, and the spirits who controlled him were

Saul and Judas, who returned to earth to give a true version of the "Occult Life of Jesus." They trace his life from infancy until the time of his crucifixion, throwing a most wonderful flood of light upon his remarkable career, which differs very widely from that given in the Scriptures. This work consists of 320 closely printed pages—a valuable book indeed. But that is not all. Connected and bound therewith is a second book

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

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 60 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

Bear in mind that when The Occult Life of Jesus (including the Hull-Covert Debate) is ordered alone, Twenty-five cents must be sent in connection with a year's subscription to The Progressive Thinker, in order to pay postage, etc. The Progressive Thinker one year, and the above book, \$1.25.

A year's subscription to The Progressive Thinker must accompany all the orders for the books, and no attention whatever will be paid to requests to modify the rule. The fact that you had just subscribed for the paper (and thousands have) and did not know of this offer, we wish to state that it will be inexpedient for us to change our plan and do business otherwise. Each one, whether on our subscription list or not, when desiring the above books, must send a year's subscription. There will be no deviation from this rule.

Bear in mind that when The Occult Life of Jesus (including the Hull-Covert Debate) is ordered alone, Twenty-five cents must be sent in connection with a year's subscription to The Progressive Thinker, in order to pay postage, etc. The Progressive Thinker one year, and the above book, \$1.25.

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

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 60 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

Bear in mind that when The Occult Life of Jesus (including the Hull-Covert Debate) is ordered alone, Twenty-five cents must be sent in connection with a year's subscription to The Progressive Thinker, in order to pay postage, etc. The Progressive Thinker one year, and the above book, \$1.25.

A year's subscription to The Progressive Thinker must accompany all the orders for the books, and no attention whatever will be paid to requests to modify the rule. The fact that you had just subscribed for the paper (and thousands have) and did not know of this offer, we wish to state that it will be inexpedient for us to change our plan and do business otherwise. Each one, whether on our subscription list or not, when desiring the above books, must send a year's subscription. There will be no deviation from this rule.

Bear in mind that when The Occult Life of Jesus (including the Hull-Covert Debate) is ordered alone, Twenty-five cents must be sent in connection with a year's subscription to The Progressive Thinker, in order to pay postage, etc. The Progressive Thinker one year, and the above book, \$1.25.

## TAKE NOTICE.

## Premium Terms

Remember that all orders must be accompanied by their requisite amounts, viz:

Art Magic and The Progressive Thinker one year, \$1.20.  
Art Magic, Ghost Land and The Progressive Thinker one year, \$1.70.

Art Magic and the Occult Life of Jesus (including the Hull-Covert Debate) and The Progressive Thinker one year, \$1.50. This offer holds good only till May 30.

The Occult Life of Jesus (including the Hull-Covert Debate, Art Magic and Ghost Land will be furnished for one dollar, making only \$2 for these three books and the paper one year.

The Occult Life of Jesus (including the Hull-Covert Debate) will be furnished to each yearly subscriber for 25 cents, which only a little more than pays for the postage. Bear in mind, that each order for the book must be accompanied with a year's subscription to The Progressive Thinker. The Occult Life of Jesus and the paper one year, \$1.25.

The Occult Life of Jesus will not be ready for delivery until about June 1. These books, elegantly bound in the highest style of the art, should have millions of readers.

## TAKE NOTICE.

Bear in mind that the order for the premium book must always be accompanied by a year's subscription to The Progressive Thinker. You will not be allowed to order the paper, and afterwards send for the premium. The two orders must come together. Each one can get the premium at any time by extending his subscription one year. On no other terms will the premium be sent out.

## THE DIVINE PLAN.

It is carried out in The Progressive Thinker office, a portion of the profits returning to each subscriber in the form of a valuable book. The Progressive Thinker one year and Art Magic costs \$1.20. The 20 cents is only a little more than pays for the expense of postage, so the book is practically a gift. A book like Art Magic is invaluable for reference, and it should be in every library. As we are aiding you, we ask you in turn to aid us by extending the circulation of The Progressive Thinker, thus in a measure becoming a part of the Divine Plan yourself.

## A LIBRARY.

The Spiritualist who commences now to form a Spiritualist or Occult library, by subscribing for The Progressive Thinker and obtaining Ghost Land, is wise. If he reflects this offer, his neighbor will soon advance ahead of him, and he will soon over to borrow what he had not the enterprise to pay for. We think, in view of what we are doing, that The Progressive Thinker should visit every Spiritualist family in the United States. Commence now, we repeat, to form a Spiritualist or Occult library by subscribing for The Progressive Thinker.

## KEEP IN TOUCH.

Keep in touch with the great spiritual movement. You can do so by reading The Progressive Thinker each week. The paper one year and Art Magic costs only \$1.20. The book is almost wholly a gift, as the 20 cents is only a little more than pays for the expense of mailing. Art Magic is splendidly designed, is elegantly bound in cloth and is neatly printed on fine book paper, and will prove a valuable acquisition to your library.

"Wedding Chimes. By Delpha Pearl Hughes." A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal Ministry. Price \$1. For sale at this office.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Dr. Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print, 25 cents. For sale at this office.

"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.

