

# THE PROGRESSIVE THINKER

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

VOL. I.

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NO. II.

## MOTHER AND CHILD.

Drunk and disorderly—so it was said,  
Into the court-room the culprit was led.  
There on her dark and unwomanly face  
Lingered the signs of her shame and disgrace.  
Solel with the mud in whose depths she had lain—  
All the sweet instincts of modesty slain—  
Standing so boldly there,  
Waiting so coldly there,  
Hearing her sentence with sullen disdain.

Sternly the justice looked down from his seat—  
Down at the woman who stood at his feet;  
Wondering how she had wandered so far  
From the clear heights where the virtuous are.  
Ah, how unwomanly she seemed in the gloom,  
There in that dismal and crowded court-room,  
Treading unthinkingly,  
Going unshrinking  
On to the depths of her terrible doom!

Suddenly, strangely, his features grew mild—  
There on her head by a pure little child,  
Smiling at him with such innocent eyes,  
Blue in their depths as the bonny blue skies.  
Over her shoulder it struggled to climb,  
Sweetly unconscious of sorrow or crime,  
Laughing so merrily,  
Beautiful, verily—  
Fair as a lily-bud found in the slime.

Softly he spoke to the woman—and then  
Out from that dim, noisy court-room again  
Bore she her baby, with faltering tread—  
Freely for the sake of that innocent head.  
Just for a moment the bonny wee child  
Backward looked over her shoulder and smiled:  
Lying so sweetly there—  
Cursed so completely there—  
By the foul touch of those fingers defiled.

Sadly the justice bent over his book,  
Asking himself, as he thought of that look,  
Through what dark pathways of sin and deceit  
Fortune would carry those small, winsome feet.  
Ah, that a blossom so tender should rest  
There on that hard and unwomanly breast!  
One so undutiful  
Crowned with the beautiful!  
Sin by the glory of motherhood blest.

Think of it, fathers, when sweet eyes of brown  
Watch thro' the window your coming from town,  
Plump little feet patter over the floor,  
Eager to meet your warm kiss at the door;  
Thy, wee hands draw your chair to its place—  
Fair-like forms clamber up to your face—  
Cherished so carefully,  
Nurtured so prayerfully,  
Kept from all knowledge of shame or disgrace.

Dream of it, mothers, when lullabies sung  
Over the cradle so tenderly swung,  
Blend with the laugh of the baby that lies  
Warm in the light of your watchful blue eyes.  
Ah, but how proudly you guard her from harm,  
Keeping her safe from all thought of alarm—  
Kissing, caressing her,  
Lovingly pressing her  
Close to your heart in your sheltering arm.

—Nelly Booth Simmons.

## DEATH.

A Common-Sense View of the Transition, by Rev. Chauncey Giles.

Death is almost universally regarded as the great and fearful mystery that embraces life everywhere in its shadowy arms. It has been called the King of Terrors. It is inflicted on men as the greatest punishment for the greatest crimes. All men shrink from it, and shudder at its approach; and we mourn over those who have been removed by it with a depth, a bitterness, and a continuance of sorrow that we feel for no other loss. There are no more sad, mournful and hopeless words than these, "Behold, we die, we perish, we all perish."

What is that change which we call death? Can any light be thrown upon its darkness? Can its enigma be solved? The doctrines of the new church answer, yes, its darkness has been penetrated, its silence broken, its mysteries revealed. I invite your attention to a brief statement of what its teachings are upon this subject, so interesting, and hitherto so mysterious and full of terrors. But before we can fully understand the nature of the change itself we must know two things, namely, first, what is that which passes away at death, and secondly what is the nature of the world into which it enters.

First. Our doctrines teach us that man is essentially a spiritual being; that there are spiritual substances as well as material, and that, consequently, there can be, as Paul says, "a spiritual body." Man, then, is essentially a spiritual being, having a spiritual body, perfectly organized in all its parts of spiritual substances, as his material body is organized of material substances, so that the only essential difference between the spiritual body, or man, and the material body, is a difference of the substances out of which they are formed. The spiritual body has every form and every organ that the material body has, even to the minutest fibres. Thus the spiritual body, or soul, is not a ghost or vapor, or formless something, or vital principle, but an organized human being, having bones, flesh, nerves, arteries, veins, lungs, heart, viscera, head, chest, limbs, and all the organs of hearing, seeing, tasting, feeling and smelling. This body has spiritual blood, which the heart propels; the lungs breathe a spiritual atmosphere; and man as a spiritual being sees, hears, feels, tastes, walks, touches, and, indeed, wants none of the powers, forms and functions of a man. If you could see a man's spirit, you would see the man himself. And, indeed, it is the spiritual man that hears, feels, tastes, touches, sees and acts before death.

This perfectly-formed human being is clothed in a material garment which we call the body, and this it is which has so long been mistaken for the man himself. The body is to the man himself as the shell is to the nut, as the husk to the corn, the chaff to the wheat. It is the envelope, the instrument, the garment, and it is nothing more. It is not the human being, it is no part of the human being, any more than the clothes are a part of the body. The change which we call death, then, is to be wrought upon this being, which we have found is essentially the man himself, enveloped in a material covering.

Secondly. Let us now, in the second

place, inquire what the spiritual world is. As there are spiritual substances out of which a spiritual man can be organized, it follows that there can be a real spiritual world formed of spiritual substances. And this is what our doctrines teach. The spiritual world is made up of various spiritual objects, as the material world is made up of various material objects; and these objects are relatively the same in both worlds. There are spiritual earths, mountains, hills, valleys, plains, rivers, seas, rocks, atmospheres, sun, moon, stars, clouds, trees, animals; indeed, there is a mineral, vegetable, and animal kingdom in the spiritual world, the same as there is in this; the only difference being that the spiritual world is more substantial and more real in every spiritual sense, more beautiful and various in form, and as much more excellent in every quality as a spiritual substance is more excellent than gross matter. Here, then, is a real world; there is nothing imaginary, nothing illusory about it. It is real and substantial to every spiritual sense, as the spirit is real and substantial, having all the senses.

Knowing what man is, and what the spiritual world is, we are prepared to understand what death is. It is nothing more than the translation of the spirit, which is the man himself, from the material world to the spiritual world; and this translation is effected by withdrawing him from the material body. It is taking off his material body. It is doing to men what we do to the corn when we strip off the husk, or to the wheat when we remove it from the chaff. It is properly a resurrection, or a new birth. It deprives him of life no more than it destroys the qualities of a nut to take it from its covering; or deprives the bird of life to break its shell and come forth into the material world; or than it deprives man himself of consciousness and life to be born into this world. On the contrary, it sets him free. While he is enveloped in the material body he is not consciously in the spiritual world, as he is not consciously in this world while in the womb. When he is withdrawn from the body he comes openly and consciously into the spiritual world. His spiritual senses are set free to operate, to be effected by spiritual objects, as by birth into this world his natural senses are set free to be effected by the objects of this world. The man, now a spirit, is not changed into another form, or another being. He loses nothing, and he gains nothing but greater freedom, and more favorable conditions for the development of his life; as a man by being born into this world gains no new organs, but only more favorable conditions for the development and use of those he already possesses. The change which we call death, then, is more properly a birth, a resurrection, a transition into a new and higher state of existence. We completed one cycle of life when we were born into this world; we complete another when we are born into the spiritual world. This, according to our doctrines, is that great mystery, and that great terror at which the nations from generation to generation have stood aghast. Let us now inquire how this change is effected, and state some of the circumstances attending it.

Our doctrines teach that this resurrection is effected by the divine mercy of the Lord, through the ministry of angels. When from disease or other causes the material body has become so much deranged and disorganized that the soul can no longer use it as an instrument of life in this world, the lungs cease their action, and all consciousness is lost. But the spirit does not immediately leave the body. Nor can it by its own power extricate itself. When the internal parts grow cold, the vital substances, wherever they may be, even if inclosed in the multiplied intricacies of the most elaborate tissue, are separated, for such is the force of the Lord's mercy, which acts as a vivid and spiritual attraction, that nothing vital can remain behind. Celestial angels are present, to protect the soul from all danger, and to render all needful assistance in raising up the man into the spiritual world. When man is thus raised up by the celestial angels he possesses only an obscure species of vitality. He does not see, but can only think. Other angels approach, and by their aid his spiritual sight is opened, and the person is now aware for the first time that he is a spirit, and has been introduced into the spiritual world.

From this statement it will be seen that the common ideas about the painfulness of that change we call death are entirely erroneous. Death is not attended with any horrors; and what has been regarded as the sum of all agonies is nothing more than sinking into a sweet and dreamless sleep, and gently and gradually waking again in the spiritual world. The shudder and convulsive action that is sometimes seen is no evidence of pain. But even these are not often attendant upon the closing scene. Generally life fades gradually away, so that it is impossible to tell when consciousness ceases. Physiologists also have come to the conclusion that death is not generally attended with pain. All consciousness of life in this world, all knowledge of material things, gradually fades away, as day sinks into night, or as the poet has beautifully expressed it:

"So fades a summer cloud away,  
So sinks the gale when storms are o'er;  
So gently shuts the eye of day,  
So dies a wave along the shore."

The awakening to consciousness in the spiritual world is just as gradual and gentle. The man, now a spirit, is not ushered suddenly into strange and awful scenes. He is

not overpowered by the splendors and awful grandeur of the divine presence. He is not summoned to the tribunal of divine justice to answer for all his sins—to have the black catalogue rehearsed to him, and to receive a formal trial, sentence, and acquittal.

But as he leaves this world like the fading light of day, so he rises to the spiritual, as the day dawns, gently, gradually, with a growing light; and he wakes to find himself surrounded with friends, who are ready to answer all his inquiries, who minister to all his wants, and who greet him with the utmost kindness and love. When we are born into this world we are not greeted with half the joy, or ministered to with half the tenderness and delight that the angels greet the new-born soul and minister to all his wants.

How beautiful and consoling is this view of death! Surely we can sav with the apostle, "O death, where is thy sting? O grave, where is thy victory?" The divine mercy and infinite tenderness of our heavenly Father, displayed in the provisions that he has made for us during this great transition, are inexpressibly affecting. When we first learn what our doctrines teach upon this subject, when we see that the Lord's loving kindness is manifested toward his children as much in death as in life; that he makes our bed for us; that he takes every step with us; that he sends the loveliest and wisest of the angels to lead us through what has been called the "dark valley," instead of some horrid monster, who rudely seizes the soul with remorseless grasp and hurries it away to abide the sentence of stern, unfeeling justice, it seems like a new revelation of the divine love. But we might know, if we would reason correctly, that the Lord's loving care would be especially exercised over us when we most needed it. Infinite love could not fail us at such a time. When we say that his love is infinite we have exhausted every expression of it. But it will take us an eternity to find out what infinite means, and then we shall not exhaust it.

But let us notice some other interesting particulars concerning death. Nothing seems more uncertain than the time of death; and yet our doctrines assure us that the Divine Providence governs that as well as everything else. All ages die. Earth is the seminary of heaven. It is the nursery where the germs of immortal life are planted and commence their growth, and infinite wisdom knows when it is best to transplant them. The spirit is the real man. The body is the rough shell. The Lord knows when it is best for the spirit to be removed from its earthly covering infinitely better than the best gardener knows when to transplant his fruit and flowers. The divine Providence extends to the manner of our resurrection from the body also, as well as the time. Nothing is unnoticed by him, nothing occurs which he does not seek to overrule for our good. Some mature early, and some late. The good often remain here long and pass through many trials and temptations, that the dross may be thoroughly purged away from their natures. The bad are often removed that they may become no worse. The infant and youth are sure of salvation, which they might not attain if they grew up to adult life in this world. Some die suddenly, without a moment's warning, others see the goal of life long before they reach it, and travel many days, and sometimes years, with it in view. Some seek for death as a release from intense pain; and others shrink from it as the great horror, and would give anything or suffer anything in their power, if they could only live. But in this we ought to submit to the guidance of the divine wisdom. No one knows when it is best for him to leave this world, and we ought neither to seek to go nor to stay. When trouble, pain and disappointment come, some look to death as a relief; they idly and foolishly wish they were dead. But they know not what they ask.

Suppose the blossom should become dissatisfied with itself because it was not ripe fruit, and, tired of cool nights and of being tossed about in winds and storms, should ask to be severed from the tree, that it might rest upon the bosom of the earth, or find shelter in the ground. Or that the green fruit should pray to be dislodged from the stem, that it might escape the very influences necessary to ripen it. What folly, you would say, in the flower and unripe fruit!

But how much greater the folly in us to seek to be severed from the body before our time! Such wishes always originate in entirely false views of life and death. All our unhappiness originates in our evil nature, and no man can escape his evils by escaping from the body. He could as easily escape from his own shadow. The only way to escape from evil is to resist and overcome it; and we are in a much more favorable condition to do this while in the body than we shall be in the spiritual world. It is infinitely better to bravely fight our battles here, to meet pain and disappointment, and endure hardships as good soldiers, than to fly in a cowardly manner from the ills we have to those we know not of. The Lord has therefore planted in the mind a fear of death, that man may not rashly and lightly seek it to escape the ills of this life. But the danger and the excess are mostly in the other extreme now. There is a great and terrible fear of death as the greatest calamity that can befall us or our friends. We ought not to be in perpetual bondage to this fear; and a correct knowledge of what

life and death really are will do much to release us from it. The true wisdom for every one is to live in the present, to respect all the laws of health, to be willing to remain in this life as long as his heavenly Father thinks it is best for him, and to be ready to go when he calls him, trusting to him as the same being of infinite mercy who cares for us all with the same love in death as in life. He created us, and has made the universe a storehouse filled with everything useful for us, and will he desert us? Will he be less present to us in this crisis of our existence? I remark again that we do not lose our identity by this change. We shall be as conscious of our existence, that we are still ourselves, in the other life as we are in this. When we wake in the morning we know that we are the same person that went to sleep the night before. So when we wake in the spiritual world we shall know ourselves. It is true we shall not ordinarily look back upon our life in this world as we look back upon the scenes of yesterday. But our existence and consciousness of the fact will no more be destroyed than it now is by going from one house to another. This change is inevitable. It will come to each one of you; it will come to me. The time will come when our friends will gather about us and watch with us during this great transition. Our consciousness will begin to fail, our pulse will grow feeble, our breath slower and slower, until it stops, and the cycle of life in this world is closed. We shall leave with our friends only the natural body, our cast-off earthly garment; and we shall wake to consciousness in the spiritual world, where we shall live forever. When we rise in that life we shall soon become associated with those of a character similar to our own; we shall be introduced into our eternal home; and we shall live forever the life we have begun to live here. If the principles of goodness and truth have been implanted in our lives here, we shall be united with those who are the embodiment of similar principles, and these principles will be like fruitful seeds, growing, blossoming, and bearing the fruit of ineffable, and to our poor feeble sense here, inconceivable, joys and blessedness. If we are evil, if we cherish only selfish and worldly affections, we shall reap the bitter fruits of such evil seeds. Let us then bring the subject home to ourselves personally; let us try to think of ourselves as going, as already there. You and I, if we have lived and loved well here, repeating in every act of our lives to eternity the mournful dirge of our text, "Behold, we die, we perish, we all perish;" but if we have loved goodness and truth, and made it our own by life, we shall not die any more, we shall live forever a life of infinitely varied and ever-increasing blessedness.

## THE SPIRITUAL AS THE GUIDE OF LIFE.

BY MRS. CORA L. V. RICHMOND.

The Tree of Life that is supposed to grow in the immortal garden of paradise, whereon the fruitage is for the healing of the nations has hung, can not be the product of a single day, nor yet of a year, nor of a century of human growth. Spiritual truth is either eternal or it has no abiding place in the universe; is but imagination, sentiment, metaphysics, philosophy, poetry, but not reality, and if the spiritual truth abides in eternity, it waits for growth. It can afford the centuries of slow advancement, can afford repetition of its rays, can afford the seeming darkness that rises to eclipse its brightness. Every advent of spiritual truth is accompanied by an impulse that for a time seems to yield to the world a harvest, at least the promise of a harvest, of higher and better triumphs.

Prophets arise, Saviors are born, apostles go forth knowing the truth is enlivened with the evidence of God's power, the world hopes even against experience for a full triumph of the spiritual purpose. The wave recedes, the nations are left somewhat in darkness. Discussions arise, intellectualism takes the place of spiritual worship, and the ages are then lost in entangling web of sophism woven of external life. No religious truth has come to the earth that has not experienced these various stages. None will ever come until, in those ages that are yet to unfold, mankind shall be born with spiritual impulses adequate not only to overcome the physical senses, but the intellectual temptations also that exist upon earth.

Spirituality is as different from the intellectual proposition of it as is the golden rule of Christ different from the application of it in the world to-day. Spiritual truth is as essentially different from the statement of the intellectual moral code as is the pervading sentiment of love in the human heart different from a statement of it by a third party. No adequate knowledge, experience, power or principle of goodness is imparted by rule. Mathematics contains no morality, and the science of geometry is not in itself a code of morals. The codes of morals adopted, as well by Christian as by heathen countries, must of necessity contain somewhat of spiritual vitality in their inception. As codes they amount to nothing; as precepts they are valueless, but if the soul be pervaded by the same essence that gave them birth, they constitute a point of recognition between the present and the past and are as indices to show that others have thought the same thoughts, realized the same inspira-

tions and dreamed of the same possibilities for humanity.

No one can properly be a moralist in merely an intellectual sense and still lead a spiritual life. The moralist may do nothing at variance with the code of the decalogue; he may not violate any one of the commandments; he may not even violate the Golden Rule; but if he does not affirmatively assert it he therefore has not the spiritual impetus and power. If man refrains from doing harm to his neighbor and does not also actively engage in good work, he presents the negative of goodness, the negative of evil; for all moral purposes in the universe he is a vacuum, and around this vacuum may congregate various social results that are negatively good, but unless the man shall not only refrain from injuring his neighbor but shall seek to do his neighbor some good, unless he shall not only refrain from anger, condemnation, censure, criticism, slander and other evils of a social and occult moral nature, but shall also perform some act of kindness, actively shelter his neighbor's name with words of charity, does good deeds at every fitting opportunity, expresses his life in the higher impulses of higher humanity, he is not, therefore, an active spiritual power in human society.

The trouble with religious impulses is that it takes the place, first, of active form of worship, then, of good deeds, and finally recedes into the negative condition of non-action—that is, the refraining from anything actually wrong. This, of course, is considered a great point in the moral world. We do not deny it, considering what men actually do under temptation. But at the same time he who understands the laws of spiritual power and activity, is aware that nature not only abhors a vacuum but a negative, and that he who refrains from evil, either because the moral precept is strong within him as an intellectual proposition or because of the fear of the consequences, is not absolutely under a spiritual control of religion, but is under intellectual control of a proposition of morality.

The laws of morals belonging to the Christian church are actively in vogue only, perhaps, in the simplest and most humble walks of life. In the larger degrees of society they are violated negatively, violated actively, without knowledge, and the world drifts on ignorant of the fact that the social, moral and political fabric of the entire civilized globe is a perpetual violation of the Golden Rule. It would shock any ardent and devout worshiper at any Christian shrine this day to tell him that in every day of his life he was violating the Golden Rule, and the precepts of Christ's Sermon on the Mount, and yet such is the construction of society that it is inevitable, if one lives in and forms a part of the existing social structure; and governments are based upon a violation of it; the rules of the civilized and enlightened world forbid its full practicability, and he is either a recluse or an eccentric, shut out from the social world and debarred all commercial, political and other relations with mankind, who dares to follow the Golden Rule in spirit as well as in letter. I am not making this statement too strong. It applies to all who are here as well as to those who are absent. It is a portion of existence which you naturally, as you suppose, inherit; which is handed down from the social structure under which you live, and in respect of which, probably, you have no more responsibility or knowledge than you have for the color of your eyes and hair. But a portion of the responsibility comes with a knowledge of the fact; and nature expects man in proportion to his knowledge to obey her laws. So the moral forces of the universe expect man in proportion to his awakening to gain the point of triumph by conquest, not only over that which is in himself personally wrong, but over a condition in society that constantly forces human beings to commit wrongs that are set down in spiritual law as being a violation of its precepts and forces.

But the individual to whom this proposition will be presented—probably nine-tenths of those who are here present—will say: "If we actively engage in the full expression of spiritual law, as we know it, we are debarred from fulfilling our duty to our family, our friends; we can not exist in business, in social life; we are met at the very outset with the obstacle of starvation. But is this any proof? If the moral law requires martyrs, why not you, as well as anyone? It was considered nothing in the days of martyrdom to perish for the sake of a sentiment, a creed, a formula of worship. It was considered nothing in the time of the Huguenots to put a man to death for opinion's sake. If it be a fact that the Golden Rule is impracticable, and that man can not live expressing it, of what value is two thousand years of teaching? All the aggregation of wealth that is in this city expended in teaching the Golden Rule this day, would keep the millions from starving who are now hungry for bread. If in the nineteenth century it is discovered that the moral sentiment of the whole world has been a mistake; that neither Hindoo, the Parsee, the Brahmin, the Buddhist, the Hebrew, the Christian, was right; that neither the Zend-Avesta, the Shaster, the Koran, the Bibles of all the Indians, the New Testament, contains the essential spirit of what is practicable in life; if it be found that the teaching of Socrates, Plato, Zoroaster, Confucius, and all the minds whose names stand in constellated letters as guides for human conduct, were mistaken; if it is found that the aspirations of poet, philosopher, seer and

sage are without foundation, and that these aspirations do not belong to any possible impulse of life, but rather to an *ignis fatuus* born of a fatality that man can not overcome, then to-day let it be set aside as a rule of action. Nor let it stand in mocking array at the entrance of the temple and shrine, nor let it be paraded in all departments of literature, nor let it stand as the rule of guidance for little children to read and endeavor to imitate until it is suppressed by the over-wise parent or the worldly-wise school into which they enter with adult years.

The Sunday-school book may be torn up, the Sabbath department of human education cease to exist, and mankind be placed upon a practical basis of life, which is the survival of the fittest, the success of the strongest, the triumph of that which has the greatest physical might and the law of evolution may be developed into a code. If it be right that man shall live upon a material basis, that material philosophy shall prevail, let it prevail. But let us have no Bibles, no New Testament, no code of morals, no poetry, no philosophy, that teaches of something different, something so sublimely at variance with the daily usage of life and the teachings of material philosophy. The law that governs the brute creation, the law from which the Darwinian theory of life has sprung, is unfortunately a portion of the law that prevails in society; the swiftest win the race, the strongest gain the victory. Those who are greatest in material might overcome the weakest, and it is no longer the custom in human life for men to slay their inferiors, physically, as they meet them on the street. They mass men together and the stronger nation slays the weaker. Or if it be on the field of commercial combat he who is the strongest intellectually slays the one who is so unfortunate as not to possess a mind as strong. But in the field of social life it is the triumph of the one who has, perhaps, the greatest amount of physical wealth, and the greatest amount of pride, ambition, tyranny and power to sway over his fellows.

This is a one-sided picture. If that side were the only human side, and if it were true that spiritual law can never form the basis of human action, that would be all the side to present; and I should only have to say to you that it is the highest code of morals derived from physical nature; that man shall prey upon his brother wherever he has the opportunity, or wherever he thinks it necessary for him to do so; that he shall acquire all the wealth that he may desire, as might is right; that he shall, if physically stronger, destroy the weaker that the fittest may prevail; that he shall also determine who are the fittest, by such laws of might and legislation as in solemn convocation, called the "Congress of Nations," these shall determine, and in all respects man shall live for himself, as there is nothing else for him to live for.

But as this, I say, is not the *only* side, and as the other side gleams out brighter notwithstanding its surface has a temporal and material side of existence, for it is only upon the surface, while the spiritual is more profound, deeper and abiding, I shall present the other side, and say to you that in all essential particulars for which life is valuable the golden rule of self-denial, physically and even intellectually, of immolation of self, if need be, upon the shrine of principle, or an altar of sacrifice, constitutes not only the loftiest ideal of life but the highest thought of love in the veneration of the world, and that mankind admires not so much the heroism of the battlefield, not so much the conquest of armies, not so much the triumph of the Alexanders, the Caesars, the Pharaohs, of the world as the triumph of him who, for his country sacrifices his life; the victim who upon the altar is immolated; the martyr who dies to sustain a truth, as he supposes; Christ upon Calvary, who perishes for the truth's sake, and that along the glittering line of heraldry which history records no names are held so sacred as those who through heroism have saved a country, nation, city, or a human being from destruction; and that he who walks this life with self under his feet becomes the triumph of the ages, and is pointed to by philosophers, student, stoic, materialist, theologians, alike, as being the highest example of humanity. Not only so, but humanity everywhere responds to that lofty sentiment. Visit any jail, any dungeon cell, the darkest places in London, Paris, New York, gather together a crowd of men and tell them of an act of heroism against tyranny and every man will cry out in favor of the heroism and against the wrong. Among the most depraved of human beings an act of virtue is uplifted and exalted, while an act of vice or tyranny or shame is condemned.

What does this mean? It means simply that within and beyond the seemingly incongruous surface of human life, that which deals with misery, sin and shame, there is a certain chord attuned to the highest that nature and God can give; not only to the singing of birds, and the warbling of nature's strains through waterfall and leaflet, and feathered songster, but attuned to the highest impulses, wherein virtue, integrity, purity, truthfulness, and whatever belongs to human exaltation, wins a triumph straightway to the hearts of those who gaze upon them, even though those hearts are conscious of being in the darkness of despond themselves.

[To be continued.]



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As there are thousands who will at first venture only twenty-five cents for THE PROGRESSIVE THINKER sixteen weeks, 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 to \$10, or even more than the latter sum. A large number of little amounts will make a large sum total, and thus extend the field of our labor and usefulness. The same suggestion will apply in 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 valuable information imparted therein each week, and at the price of only a trifle over one cent per week.

## A LARGE PUBLISHING HOUSE.

Without soliciting the wealthy to take "stock," or importing any one for gifts; and without any anticipation of any benefit, we propose to establish in this city the largest Spiritualist Publishing House in the world. If One Hundred Thousand Spiritualists will subscribe for THE PROGRESSIVE THINKER, on trial, sixteen weeks for twenty-five cents, and continue even that small contribution, we will have a Publishing House here, of which you may well be proud, inside of five years. Each one who subscribes for THE PROGRESSIVE THINKER will be, as it were, a "brick" in the contemplated structure (don't forget that), and from a spiritual point of view be considered part owner. We believe that ninety-nine out of one hundred who read this, will co-operate with us. The one who will not respond must have the paper free.

SATURDAY, FEBRUARY 8, 1890.

## SUBJECTS TO BE CONSIDERED.

THE PROGRESSIVE THINKER will be devoted to Spiritualism, Biology, Electro-Psychology (as formulated by the celebrated Dr. Dods), and its differentiations, Mesmerism, Animal Magnetism, and Hypnotism; Somnambulism, natural and self-induced, as presented by the celebrated Dr. Fahnestock; Telepathy; Visions, while awake, in sleep, or in Trance; Psychometry, as ably presented by Professor Buchanan; Cremation, a Spiritual and Sanitary Necessity; Brain Waves, Psychic Waves, or Soul Force; Ethics as a Factor in Religion, and as announced by the Philosopher and Seer, Hudson Tuttle; the Various Stages of Death, in the Transition of the Spirit to the Higher Spheres; the Signs of Death; The Danger of Premature Interment, etc., etc. All these subjects as well as many others equally important will receive careful, critical and comprehensive examination from time to time in THE PROGRESSIVE THINKER.

ON TRIAL, THE PROGRESSIVE THINKER is only 25 cents for sixteen weeks, or \$1 per year. For that amount you get the best thoughts of the ablest writers in the United States and Europe, and also aid us in establishing in Chicago the largest Spiritualist Publishing House in the world.

## AN IMPORTANT FEATURE.

It will be our aim to make THE PROGRESSIVE THINKER the leading exponent of all subjects which pertain to the Spiritual Philosophy, directly or indirectly; it will be a receptacle of facts, criticisms and advanced views; an instructor for those seeking light, and a constant incentive to thought even in those who are truly enlightened. In the initial number we shall commence a magazine entitled, *The Journal of Cremation*, giving valuable and interesting data with reference to crematories in the United States and Europe, and which will be a library in itself on this subject, and be invaluable for future reference. It will be the aim to demonstrate that Cremation is a Spiritual and Sanitary necessity. This magazine will be followed in due time by others on special subjects, furnishing valuable information not accessible otherwise to the general reader.

THE PROGRESSIVE THINKER will be unique, reconstructive as well as iconoclastic, and will contain the advanced thought of this country and Europe. On trial sixteen weeks for 25 cents.

## Sample Copies.

When you send in your subscriptions, please furnish the names of as many Spiritualists as you can, both at your own place and adjoining towns, to whom we can send sample copies. One clerk is kept constantly busy in surveying the Spiritualist field and finding those who do not take any Spiritualist paper. Nine out of ten of those who read a sample copy, will desire to become permanent subscribers.

## The Home Circle.

The home circle is the prayer-meeting of Spiritualism. Few families, indeed, who have not one member possessing some phase of sensitiveness which, if properly cultivated, would be of highest value especially to the household.

The professional medium has done good service, but when Spiritualists would seek for a continuous stream of inspiration, a shrine to which they may go with assurance of being met there by their departed friends, they must cultivate the home circle, and find their mediums in their own families.

The investigator who earnestly desires to gain a knowledge of the value of the manifestations and the philosophy of Spiritualism, should form a circle at his own family table; or, if that is impracticable, of a few earnest, sympathetic friends, with the determination to continue the sittings at regular and appointed times over a lengthy period. No startling results may be obtained at first, but if the seances are perseveringly continued, satisfactory manifestations will surely be gained. It is certain that among six persons having interest enough in Spiritualism to sit in a circle, one will be sufficiently sensitive to become mediumistic.

There is another side, equally if not more important—that of the spirit intelligences. I have observed that as a rule those who have no near and dear friends on the other side, have less interest, and find great difficulty in receiving satisfactory communications, if they receive any at all. While conversely those who previously had no interest become intensely so at the death of some one dear to them, and often become highly receptive. Our desires must be met with reciprocal favor on the other side. For a time after bereavement, our grief clouds our spiritual sight and shuts out from our longing eyes every glimpse of heaven. But when our hearts become patient to the affliction, there rises a longing to know of the new existence our loved ones have entered. If they exist, we want to hear from them. Ah, if they exist? They have the same earnest desire to make their presence known, and their intense spiritual sensitiveness is lacerated by our moans and tears. If they are furnished opportunity, they will improve it to the utmost, and hence it becomes almost a duty on our part to supply the requisite conditions. It is probable that our desire at such times is intensified by impressions from the spirit friends thus interested.

## HOW SHALL A CIRCLE BE FORMED?

If there is any place in the world where the departed wish to come it is to the old home; to the table around which the family has so often gathered. There they become *en rapport* with the conditions of the old earth-life, and revive the delights of memory by the familiar scenes, where kindred hearts beat in unison with their own undying affection.

A few friends carefully selected should form the circle. They should hold the seances at regular intervals, and there should be an earnest, cheerful spirit.

A course of reading on spiritual subjects, with singing should proceed each seance. The seance should be confined to an hour, or an hour and a half at the most. Even when no communications have been received, a feeling of harmony and spiritual growth will be felt by such meetings, and if continued, success is sure to be gained.

When indications of mediumship first appear, there should be no effort to force the manifestations in any direction. The awakening of curiosity, or eagerness of desire at this moment, often destroys the conditions on which the manifestations depend, and several seances are necessary to retrieve the loss. Especially harmful is the asking of what are called test questions at this time. Almost the first thought after some evidence of an unknown force is manifested, is to identify it by personal or test queries. This disposition cannot be criticised, for it is right that we "prove the spirits," and satisfy ourselves. But it is far better to do this after the conditions are firmly established, for at first the difficulties under which the communicating spirits labor are very great, as it may be and probably is, the first time they have ever essayed to manifest, and the means are all new to them and difficult to manage.

If questions are asked under such circumstances, the probability is that they will not be correctly answered, especially if the answer involves names and dates, and if not correct, the antagonism of doubt is at once awakened, and succeeding questions continue to be answered with increasing inaccuracy. Instead of seeking tests, or by questions to lead the control, it is best to remain passive, and receive whatever the communicating spirits are enabled by the conditions furnished to give. After a time, when these are established, eagerness of curiosity on the part of the circle has abated, and the spirit friends have perfected themselves in the use of the forces employed, such questions, and any and all questions may be indifferently asked, without fear of an erroneous answer giving rise to inharmonious.

A circle may be formed of three or more members. The number should not exceed twelve. No one suffering from illness should be admitted. The importance of positive and negative persons, and of alternate seating these elements, is not of as much importance as an earnest spirit, which is impressed with the importance of the occasion. The seances should be held at regular and appointed times, and all members should feel it a duty to attend punctually.

The room should be cheerful, and well ventilated, and the light subdued. The

evening is the most propitious season, as the night is negative, while the day is positive. When assembled, one member previously appointed should read some selection or an original paper, and the members should, after a friendly expression of views, engage in singing. Then the circle should be formed around a table, by joining hands or by lying the hands on the table. The seance under no circumstances should continue longer than two hours.

The first part of these seances should be made so interesting that if the seance failed in desired results, it will be felt that the time has been well employed. It is possible a score of such seances may be held without success; but the members should not be discouraged; the probabilities are that after a few sittings some form of mediumship will be manifested. When this is the case, the members should not allow themselves to express surprise or eager curiosity, but remain passive, with slight words of encouragement, or questions when called for.

Honest, gentle skepticism is no bar from a circle, but a dogmatic, rude manner, which engenders opposition, is and should be carefully excluded. In short, a circle to which spirits are to be attracted, and through and by which they are to gain the means of communicating with their earthly friends must be spiritual. The dropping out of old members and coming in of new should be avoided; but this may be done when there are sufficient reasons, and it is agreeable to all. As manifestations of great value, not only to the friends but to psychic science, may be received, one member should be appointed as secretary to keep an accurate record of the facts, and when these are of noteworthy character he should prepare and publish an account of them in some journal.

To avoid evil influences, "evil spirits," "lying spirits," see that such perfect peace, fraternity and harmony reign in the circle that such influences cannot enter. If they do, use reason and persuasion; have exhaustless charity, and on no occasion allow antagonism to appear. It must ever be borne in mind that all inspirations must partake of the character of the person through whom they come, as the rays of light are colored by the glass through which they pass. It also is true that the mental capacity of the medium limits the breadth of the inspiration. The medium's mind may not have the educational training, but it must have the latent capabilities, and when this is rightly understood, a new method of education will be presented.

Especially should the superstitious belief in the infallibility of spirits be put aside. They are the same as while in the flesh, and no message should be accepted without being duly weighed in the balance of reason. On no occasion should they be consulted like fortune-tellers on selfish matters of money, lost treasure, crimes, etc. They have other tasks than the playing detective, or hunting for lost articles. A spirit friend may become interested, and then if they communicate unrequested, the message may be truthful, and accepted without harm. To carry a fortune-hunting and fortune-telling spirit into the circle is to degrade Spiritualism and bring disgust to the minds even of those who thus abuse it.

HUDSON TUTTLE.



DR. H. W. THOMAS.

We take pleasure in announcing that this eminent divine is to occupy our Rostrum next week. He is not only eminent as a liberal preacher, but he is good throughout his whole nature—good in the most comprehensive meaning of that term, and every Spiritualist in the United States should read his address. Remember, Spiritualists, Free Thinkers and Liberals, that for a very small amount of money you can be brought in contact with leading minds in THE PROGRESSIVE THINKER.

Mrs. Cora L. V. Richmond says in an address on "The Spiritual Temple, the way to the Temple, and who live within the Temple": "The Brahmins built no temple to the supreme power of good; to him no service is offered, to that deity no need of external praise or ceremony. But Vishnu, whether under the name of Buddha or any of the essential attributes of his divinity, must have temples, because Vishnu is the interpreter between Brahman and man. Siva, who is the destroyer, the disintegrator, who symbolizes death, time and change, must have temples, for it may be that he can be propitiated. But the Infinite Good knows all, forestalls everything, is prepared for everything, and requires no temples nor altars of external praise. Yet unto that unknown God, whom the children of Israel were enjoined to worship instead of the idols of the Egyptians, unto that unknown, nameless deity, who was the spirit of their ancient worship, they must needs build temples, a literal tabernacle, a real ark of the covenant. It is almost pitiable to see in the modern Hebrew house of worship the small boxes representing what they call the ark of the covenant. This tabernacle of human praise is no more pitiable than to see the host which the Roman Catholic church parades before its astonished witnesses, they falling down to worship as the host passes by; no more pitiable than to see the image of the crucifixion, or even of Christ, set up as an object of worship, while the spirit is continually forgotten, the very meaning of self-sacrifice is unknown."

## IT IS SPONTANEOUS!

The Expression of Good Feeling Comes from all Quarters.

The Progressive Thinker is Winning Golden Opinions.

The circulation of THE PROGRESSIVE THINKER is not only constantly increasing, but it is winning a multitude of golden opinions. We have space for only a few.

W. P. Sanford, of Defiance, O., writes: "I take this opportunity to say to you that the eighth number of your paper fell into my hands, and after I had given it a careful perusal I became a convert to the same, and procured thirty-seven subscribers."

George Fone, of Titusville, Pa., writes: "I thank you much for your beautiful paper—beautiful in thought and action. To me it is the one thing needed. It brings with it the glorious light, and to those who realize it, it takes away the fear of death, which to my mind no other system can do, for outside of Spiritualism it is a groping in the dark. Of late I have become what is to me a great seer, and I would to God that all could see as I do. The world would not long be groping their way in superstition. I have seen many inhabitants of the spirit-world. One little incident I will give: One morning on awakening, my departed wife was lying by my side with her head on my pillow. She looked natural and beautiful. I see such spiritual sights every day."

Prof. J. W. Kenyon writes: "I believe you will far outstrip any other spiritual journal in numbers, as I believe THE PROGRESSIVE THINKER shows that it will excel them in quality. We have been long in need of a paper that will give us the advance thought of the age by the best thinkers of every liberal school, and one that will not stoop to notice every little piece of driftwood that appears upon the great river of active life. Allow me to say that THE PROGRESSIVE THINKER will fill that long felt need. May your inspiration increase with your subscription list until you become as famous in your 'Search After Truth,' as you did in the past, in your 'Search After God.'"

Dr. G. W. Brown, of Rockford, Ill., writes: "I see you will win the race, and make THE PROGRESSIVE THINKER one of the institutions of Chicago."

Edward A. Pierson, of Greenville, Tenn., writes: "I shall not let one progressive thinker pass me without calling his attention to your most excellent paper, and hope for good returns from here."

George West, of Springwater, N. Y., writes: "I must say that after reading THE PROGRESSIVE THINKER over and over again, I consider it the best spiritual medium that I have ever met, and one with which I desire to become more fully acquainted."

Hector Hayes, of Muir, Mich., writes: "Glory! you have just hit me. THE PROGRESSIVE THINKER is received. Your nice coarse printed paper seems to be a Godsend to this poor spiritual veteran of eighty-five years' mundane life."

L. F. Weaver, of Copenhagen, N. Y., writes: "I think the way you start off, I shall like THE PROGRESSIVE THINKER very much. There is a good deal of vim in your paper, and that is what I like. I think it is about time that Free Thinkers, and Spiritualists in particular, ought to stand up for their rights."

Mrs. Susan E. King, of Onset, Mass., writes: "I have received ten numbers of THE PROGRESSIVE THINKER, and like the paper very much."

Mrs. M. A. Stratton, of Franklin Square, Ohio, writes: "I received a sample copy of your valuable paper last evening. It is certainly just the move and paper for this age."

William Williams, of Vicksburg, Mich., writes: "You just hit the right man in the right place in sending me a sample copy of your paper. On receiving it I read it all to my wife, and we both agreed that for its space it contained the most interesting and sound reading matter of any spiritual paper we had ever before read. Had never before learned that there was such a paper published in Chicago. A thousand thanks for the knowledge."

Joseph E. Baldwin, of Topeka, Kansas, writes: "I received THE PROGRESSIVE THINKER, and am much pleased with it."

A. J. Davis, M. D., the seer and author, writes: "The Rostrum is one of your strongest magnets."

Mrs. Mariam D. Yale, of Waterville, Ct., writes: "May God and the angel world and this world help you in your undertaking, till your labors are crowned with success both for the good of humanity and financially."

Richard Hedden, of Dowagiac, Mich., writes: "I sent you six names yesterday, all of Dowagiac, Mich., and send another to-day, also to be sent to Dowagiac, Mich. I shall put in a loose quarter by way of further testing the honesty of post-masters." [The quarter came duly to hand. We don't recommend that method. Quarters are coming to us constantly from all parts of the country, being held in place in a card; a hole cut in the card and paper pasted on both sides of the quarter. Held secure, the quarter will not be noticed by those handling letters.—Ed.]

The editor of the *Free-Thinker's Magazine*, Buffalo, N. Y., has our thanks for a fine engraving of the Bruno monument.

## A General Survey.

The Spiritualistic Field—its Workers, Doings, etc.

Owing to an increased office practice, requiring an over-use of powers, Andrew Jackson Davis would respectfully decline, after this date (Jan. 6, 1890), and until further notice, to treat the sick by correspondence. This does not apply to distant patients now under treatment.

Buchanan's *Journal of Man*, after three years of useful existence, suspended with the January number. The editor, however, promises to continue his labors and write for the spiritual papers in the future. In this last number he has this to say: "THE PROGRESSIVE THINKER is the name of a large weekly spiritual newspaper recently established in Chicago at the remarkably low price of \$1.00 a year, by J. R. Francis, formerly associated with the *Religio-Philosophical Journal*. The editor expects 50,000 subscribers, and will need them all to make it profitable. It appears to be well edited, and will no doubt have a large circulation."

Will A. Mansfield, the independent slate-writing medium of Cassadaga fame, arrived in Denver, Colo., on January 1st, in response to a call from a circle of business men of that place. He is located at 1624 California street, where he is kept very busy in the exercises of his powers. He has calls to visit other Western cities, to which he doubtless will respond in person.

Lyman C. Howe has been lecturing at Elmira and Waverly, N. Y. Last Sunday he lectured in Boston. Speaking of his last lecture in Meadville, Pa., he says: "I had a packed house, and a sweet glow of spiritual earnestness and cordial feeling made it easy and pleasant for me."

Prof. J. W. Kenyon has a three months' engagement at Albany, N. Y. He has been lecturing lately at Troy.

J. P. Sanford, of Defiance, Ohio, has our thanks for a very large list of subscribers.

Mr. S. E. W. Martin, of this city, has our thanks for the especial interest he is taking in extending the circulation of THE PROGRESSIVE THINKER.

According to the daily press report there is a haunted house in Lynn, Mass. The tenement in which the mysterious noises were first heard is occupied by Wilcomb Smith and his wife, and several children reside with him. One Wednesday Miss Smith was sweeping out the room which adjoins the hall, when she heard the sound of some sweeping in the hall, and as she was the only one in that part of the house she was considerably frightened. She saw, by peeping through the key-hole, a woman ascending the stairs, dressed in pure white. Directly after this, noises were heard that resembled some one rapping on the stairs. The noise continued all day Wednesday, and early on Wednesday night the city police were notified. Several of them responded, and listened outside the stairs, and underneath the stairs, and the rapping seemed to be underneath. The officers went underneath the stairs, and the noises changed to another locality. The rappings were also heard underneath the floor.

The old veteran in the cause of reform, Warren Chase, celebrated his 79th birthday a few days ago. We hope he will live in the enjoyment of good health until, at least, he reaches 100 years.

Dr. F. H. Roscoe is at present in Washington, D. C. His address is as follows: 1706 L. St., N. W. He is giving a course of lectures at Washington in Willard's Hall, and meeting with very marked success, having from five hundred to seven hundred people to hear him each Sunday evening.

Nellie M. Smith, of Sturgis, Mich., writes: "My husband, Dr. Abram Smith, talks for my paper wherever he goes. He is now building up a small society at Batavia, Mich.,—the choicest people of course—mostly young family people, and they are getting some of the choicest spiritual gifts. They call him 'father,' and well may for he is in fine sympathy with them. Your paper charms them—all of us in fact."

Rose L. Bushnell in a late *Golden Gate*, says: "Spiritualism is a science based on facts. Correct; all who have investigated its truths, will respond to the same conclusions, that it is a truth as deep as love, and as exalted as the highest aspirations, is also correct. But, is the fact of spiritual science all there? The facts that the spirits of the 'so-called dead' do return, do come back and tell us there is another life, and leave us somewhat mystified, must we stop there? 'To the pure all things are pure.' Can the pure stream of Spiritualism be contaminated by the 'injection' of mystical speculations or Oriental philosophy? Is it possible that an intelligent Spiritualist is in danger of stepping into quagmire, if he or she thinks for themselves, and go just a little ahead of the phenomena of spirit return? If the name Spiritualism lacks 'tone,' who is to be blamed? I am sure it will never lose its name or be more disgraced, if other Children of Light come forward and are not named the same."

Moses Hull writes to *New Thought* as follows: "We have seen Jesse Shepard's 'Ville Montezuma.' It is, indeed, a fine place; such a palace as one does not see in traveling many thousands miles; but poor Jesse like hundreds of others, bit off more than he could chew, and was compelled to sell at a sacrifice. The report is that he joined the Catholic Church, and then got sick of it and has left them and has returned to his first love. Some say Catholic spirits got hold of him but could not hold him. We know nothing of the matter only what we hear."

THE PROGRESSIVE THINKER is a new Chicago paper, edited by John R. Francis, who was, we believe, associated with the working of the *Religio-Philosophical Journal*—and devoted to a list of subjects that fairly takes one's breath away. Cremation as "a spiritual and sanitary necessity," seems to be a feature, and Spiritualism and allied subjects will all be treated. Hudson Tuttle, Mrs. Richmond, and other known names, are among present contributors, and Andrew Jackson Davis is promised. It is a question in our own minds, however, whether we do not want concentration of effort rather than dispersion of energy. Mr. Francis has a strong

opinion of his merits, and of his chances of success.—*Light, London.*

Yes, we plead guilty of strong opinion as to success, and that opinion is being strengthened every day. While *Light* is an excellent paper, and old enough to be self-sustaining, yet it stands in need of substantial financial aid, in order to pay its editor ample remuneration. All the Spiritualist papers in America, except THE PROGRESSIVE THINKER, are inclined to grumble for want of substantial support. They would be glad to receive a bequest of several thousand dollars in order "to extend the sphere of their usefulness." THE PROGRESSIVE THINKER, however, can get along without bequests; without crowding its columns with advertisements; without seeking donations; without trying to get deep down into the pockets of any one, and without lamenting that it has lost money. Its editor not only has strong opinions as to his chances of success, but he expects to attain a larger circulation than all other Spiritualist papers combined in the United States, and with the list of *Light* thrown in, too. Our growth has been phenomenal. We already have a larger circulation than any other Spiritualist paper published in this city, and subscribers are coming in rapidly with each mail. It is undoubtedly refreshing to Spiritualists to have a paper that is self-sustaining, and still furnished at about one-third the cost of the high-priced papers.

Mrs. A. L. Pennell lectured at 93 S. Peoria St. last Sunday. Next Sunday Mrs. W. Bishop will lecture for the Society there. Mr. Jenifer has charge of the meetings there now.

Mrs. Mary E. Weeks, a most estimable lady and excellent medium, formerly of this city, has lately changed her name, under most auspicious circumstances, at Los Angeles, Cal. She now writes it Mary E. Weeks-Wright.

J. M. Potter, Secretary, writes: The Haslett Park Camp will open July 24th, and close Sept. 1st, 1890. We have made definite engagements with Geo. H. Brooks, Mrs. R. S. Lillie, L. V. Moulton, J. Clegg, Wright, and Mrs. Adah Sheehan. The Haslett Park Association is now regularly organized under the laws of the State of Michigan, and the bonds are ready for those who desire to aid the enterprise in sums of \$5 and upwards. Each bond-holder is entitled to a vote in the management of the association. The growth of this benevolent spiritual enterprise has so far, exceeded the expectations of its projectors."

The *Golden Gate* says: "Few of us realize that we have with us in San Francisco one of the most gifted mediums in the world. Mrs. H. Mitchell, 1637 Mission St., is truly wonderful as a means of communication with our spirit friends. Write the question you wish answered, address it to your friend in spirit life, fold the paper before the medium enters the room, and without losing sight of it a moment, finally burn it, and distribute the ashes, and in a few moments you will get a written reply, signed by your friend. Our friends will do well to call."

The following words from the *Banner of Light* express a truth which it would be well for all to realize: "Those who possess the gift of mediumship, and misuse the God-given talent, will reap a harvest of tares and thorns in spirit-life, which will terribly sting their souls for hundreds of years."

J. Clegg Wright is engaged to speak at the following camps next season: Niantic, Haslett Park, Cassadaga and Queen City Park.

Mr. Jenifer has rented Banner Hall, No. 93 S. Peoria street, where he will in the future conduct meetings.

During February G. H. Brooks will lecture at Springfield, Mo.

We cannot furnish back numbers of THE PROGRESSIVE THINKER. The demand for them has been far beyond our expectations. We are sorry to disappoint any one.

The *Free Thinkers' Magazine*, Buffalo, N. Y., H. L. Green, editor, contains for February a well executed engraving of "Christians Burning Bruno at the Stake." The contributions, interesting as usual, are as follows: "An English Poet," by George Jacob Holyoake; "The Gods," by Col. Ingersoll; "Alone with the Highest Law," by Herbert E. Crosswell; "Religion or no Religion," by A. B. Bradford; "Reminiscences," by Lucy N. Colman; "The Presbyterian Dilemma," by Hugh O. Pentecost; literary department.

## "NO INFANTS IN HELL."

TO THE EDITOR: With this standing headline the *Chicago Tribune* begins a column report of the discussion by the New York Presbytery on the revision of the Westminster Confession. This makes one revert to the discussion between Col. Ingersoll and Dr. Field, in which this doctrine has been shown by both the defense and the opposition to be indefensible. "I save my tears," cried Dr. Van Dyke, in the Presbytery, "for the mothers whose hearts have bled under that doctrine, for the poor souls who have had their deathbeds shadowed and made horrible by this doctrine. This debate will not leave the church where it is. It is either to go forward or backward. I intend to teach that there are no infants in hell, and that there is no limit to God's love, and that no man is punished, save for his own sin. I intend to teach that God loves all mankind, and with a love that we cannot fathom or understand."

Col. Ingersoll on the side of reason, and Spiritualism on the side of spiritual progress, have done more to whip these people into line with the progress of the age than any other known process. It is true that there is an undercurrent in nature that sweeps along and carries everything with it. To this force we owe all the agencies of human progress, Spiritualism, Ingersoll, who has never been answered by an orthodox clergyman, and even the proposed revision of the Westminster Confession. Personally, I am opposed to revision. I would let it severely alone, and in two or three generations it will be like the asses of Saul's father—"no where," and the ass seekers will find better employment "among the prophets."

R. NEELEY.



SPIRITUALISTS. THE PROGRESSIVE THINKER'S ROSTRUM will bring to you from time to time the advanced thought of the age. Just think, our paper only twenty-five cents for sixteen weeks, and yet this department equal in all respects to the same amount of space in any of the high-priced magazines.

Written for The Progressive Thinker.

## SPIRITUALITY OF SPIRITUALISM.

BY J. WHITTEMORE, M. D.

Spiritualism *per se* is a very simple uncomplicated matter, easily understood when definitely expressed. It is not in any proper sense a science, a philosophy or a religion. By itself considered, it is a fact and nothing else. We do not like the name Spiritualism, because it does not have any distinctive significance; but it is too late to go back of the title so generally adopted in this country, and it is of no great practical importance. But there does seem to be some importance attached to a right understanding of the term Spiritualism. We have said that Spiritualism is a fact—a simple, uncomplicated truth. It does not in itself comprise all that may grow out of it, any more than does the first foundation stone contain all that the most elaborate structure reared upon it does, or the acorn all the vast proportions of the oak. A Spiritualist is simply a person who knows the fact that under favorable conditions the spirits of the so-called dead can and do return and hold converse with mortals. We think this is nearly the definition given by "The American Spiritual Alliance." This is as near as we can remember. Hence Spiritualism has in itself no ethical quality, and not necessarily any science, philosophy or religion. A person may be a true Spiritualist and almost wholly lack all these, just as the common laborer can roll in the heavy stones to lay the foundation, and perfectly understand his department of labor, while he has little or no conception of the grandeur of the edifice to be built upon these rough foundation stones.

The most ignorant and unoppressed Spiritualist has come to the knowledge of facts, by witnessing phenomena performed by spirit powers, which lay at the very base of what are proudly called "the higher aspects of Spiritualism." And some of the very men who are responsible for this definition of Spiritualism, turn round and contemptuously call the foundation layers, Spiritualists—simply "wonder-seekers," forever asking for tests and making Spiritualism a mere mockery. These exalted personages who have arisen to take full charge and control of the spiritual movement generally launch out with the assumption that Spiritualism is a Science, a Philosophy and a Religion. They sometimes hurl anathemas at mere "wonder-seeking Spiritualists" and "Godless semi-materialists," with gush, furor, verbosity and hate worthy of an orthodox pulpiteer or a political demagogue. And we are forced to the conclusion that the more religious and God-fearing the speaker, as a rule, the more fierce the denunciations. We might give hundreds of examples to prove this.

Religious Spiritualists seem always to imply, and often express the sentiment, that "there can be no such thing as spirituality independent of religion." Hence those who ignore their God and have none of their religion are not and cannot be spiritually minded. One eloquent speaker says: "To talk of spirituality independent of God and religion is to talk nonsense." And the mass of theistic teachings drifts along the same channel. All this seems true to those who honestly utter it. But there are those who know that it is all a mistake, evidently growing out of the old habit of religious thought. There are those who know that the "highest aspects of Spiritualism" stand altogether independent of, and above any form of religious belief or knowledge of God. It might be further demonstrated that religion in most of its forms, if not in all, has been in all ages and among all peoples a hindrance to the development of spirituality in its ethical relations. Spirituality, it must be remembered, is not necessarily good. Superstitions of the most debasing forms often develop a superabundance of spirituality of a kind not to be sought by Spiritualists. The relation of religion to superstition is so very close, and they so frequently coalesce, that many persons who have thought deeply on the subject ascribe to them co-equality. Or if there be any difference it is in degree, and not in essential quality. We may hereafter be permitted to investigate this subject. But the question now before us is this: Can a person be spiritually minded independent of religion? The writer has no hesitancy in answering this question affirmatively. And personally, it is better attained without religion than with it. We have tested the merits of both methods in actual experience. Speaking in the first person, singular number, I am a spirit in the midst of other spirits, both incarnate and exanimate. Some are evidently below me in intellectual and moral developments. There are more who are far in advance of me in every desirable quality. In this condition I seek for continual advancement in everything pertaining to soul development, and the attainment of everything which tends to soul growth—to the expansion of all my spiritual powers and their direction in the most efficient methods of self-purification and the greatest usefulness to my fellow mortals and immortals. Does this look like boasting? Well, then, leaving self out of the question, this may be regarded as some illustration of what we mean by the spirituality of Spiritualism. It is the ethical and intellectual culture of our spiritual nature for purposes of the most efficient good to ourselves and to all who come within the range of our influence, here and forever.

The central point, the foundation and corner stone of all soul culture is moral goodness. We do not deny or ignore the reality of our physical bodies, or the stupendous structure of the material universe. This is all as real as our spiritual existence. But this is but the external shell or bark which the expanding soul is soon to throw off to give it more room for growth in its own more congenial element, a spirit body. I am no advocate or believer in the materiality of spirit. All the evidences that my reason can grasp, go to prove that mind and matter are essentially different substances. Both are substantial realities; but they never invade each other's domain. There is no such thing as a material spirit or mind, or a spiritualized material body. Nothing material or semi-material goes into the spirit world. Man is not merged into pinelumber because, he lives in a house built of pine, and the house never becomes the tenant who

inhabits it. The shadow of the man may fall upon the house and the shadow of the house upon the man. So the shadow of our materiality may fall upon the exanimate spirit and the material body may and ought to feel the control of the spirit while inhabiting it. But neither has any absolute or perfect control in this life. Paul, whoever he was, had some conception of this fact in the "war in his members against the law of his mind, so that he could not do the things that he would." We may mock at the theology of Paul and affirm that mind has absolute control over matter—the spirit over the body—but all the facts of experience contradict such assertions. There is not a mortal living that has not to some extent Paul's experience: "That which I would not that I do \* \* \* for the good that I would I do not \* \* \* I find then a law, that when I would do good evil is present with me." All this is badly mixed up with Jehovah and his ideal faith, but in the light of Spiritualism, it is in exact conformity to all human experience while in the mortal body.

Then there is great force in his illustration based upon the old Tuscan mode of punishing a certain class of criminals, by chaining them to a dead body. "Who shall deliver me from the body of this death—dead body?" or our material body. To this we are at present chained, and our powers are limited by its conditions. To deny this is folly. We cannot do what we would if free from its restraints. But this one thing we can all do: we can to a very large extent "keep the body under" the control of mind. While we inhabit this house, it is one of the offices of spirituality to keep it clean, pure and as free from disease as possible. A careless neglect of the laws of health and propriety, any excessive indulgence in eating or drinking degrades both body and mind; so does any course of moral depravity or impurity which degrades man to the level of the beasts. The soul—the man—is more responsible for the condition of the house he lives in, than most men are willing to acknowledge. There are exceptions to most general rules; there is to this. It is the criminal classes who usually inhabit cells in our prisons. This is the rule; but the exceptions are many. There are some good men there. Some have lingered and died in prisons; yea, upon the gallows, simply because they were, in intelligence and moral excellence, too good for their generation. So, also, there have been men of the purest character, who by misfortune, robbery or persecution, have been glad to find lodgings in a stable. So, again, there are some persons of pure minds and noble purposes, who from no fault of their own dwell all their days in diseased and filthy bodies; chained there by hereditary taint, by accident or the crimes of others. But these are exceptions, which will become fewer and fewer as generations pass under the regenerating influence of the spirituality and purity of modern Spiritualism. The rule is, a pure soul will inhabit a pure body. If this be doubted, we may safely say this should be the rule, and will be in "the good time coming." Appropriate means never fail of success.

Now then, does the reader grasp our idea of the spirituality of Spiritualism; or rather of Spiritualists. I always write the *ism* with an inward protest. Is it anything different from soul-culture—from moral and intellectual development to the full extent of our ever unfolding capacity, for all the uses within the compass of its possibilities forever? By this we bring ourselves into communion "with an innumerable company of angels and spirits of just men" exalted above the conditions of material life. We are brought into the association with the highest and purest minds in earth and heaven. With such exalted intelligences we unite what of influence and power we have, to extend the dominion of moral purity and intellectual light over the "wide, wide world." This is in brief, and homely praise, what we mean by spirituality. Not full-orbed of course, but spirituality in progress, beginning here, but always opening inward and upward through all the celestial galleries of the eternal temple of ultimate truth, where we may feel the heart-beats of eternal life. At present we live in two worlds. Here our highest aspirations are hindered by the mutations of matter, to which we at our best, are partially subject. The fluctuations and accidents of matter clip the wings of the soul by which it would rise to higher moral and intellectual attitudes. The shadows of earth eclipse the sun of the immortal spheres, so that we have only a partial and imperfect view of the higher heavens. But we have arisen to a partial comprehension of both duty and destiny, and begin to feel the wings of immortality unfolding, and the prospective glow of eternal youth cheers us in spite of the growing infirmities of physical age. The desire for emancipation increases, and home instincts grow stronger day by day; and the desire for a field of labor unobstructed by the limitation of material conditions becomes an absorbing desire of the soul as we peer heavenward through the intervening mists. But the clouds are gradually thinning, and through many and increasing clefts eternal light is shining. Old age stands quivering with joyful hope that soon "the mists will clear away," and the full-orbed sun of immortal life will burst upon the soul, never more to be obscured by material conditions.

This is a faint and unworthy exhibit of our idea of spirituality. It is not true to the picture which angels have graven upon the soul, but the best copy we can, in our weakness, transcribe on paper. But there is this comfort, the truly spiritually minded can read more than we have written or ever can write. We have no war with those who predicate spirituality upon God and religion. Forty years' experience has thoroughly convinced the writer that in that he has been hindered rather than helped. If there be a higher grade of spirituality than can be attained by a human soul rising upon his own merits, assisted in the upward course by an innumerable company of angelic helpers, who have attained the end to which we aspire, we know nothing of it. And if there be an order, or orders of intelligent beings higher in the scale of spirituality than that which lies within the realm of human possibility, we know them not. But whatever may exist in this line of being, we shall find in due time as we follow on to know all there is to be known. Whatever of good there is to be found we shall find, as we mingle our light with the brighter spirits who are marching before us through

the spirit-illuminated streets of the heavenly spheres.

We are often, even now, brought very near the home world. Heaven has many times folded us in for a season, to enjoy an earnest of the higher realms of spirituality and eternal life. There we hope to find our home.

In our next issue, that eminent liberal divine, Rev. W. H. Thomas, will occupy THE PROGRESSIVE THINKER'S ROSTRUM. His address will be on "The Continuity of Life."

Written for The Progressive Thinker.

Written for The Progressive Thinker.

"Love of Country," "Liberty of Conscience," and "Loyalty to the Constitution."



## ROME VS. REASON.

On Wednesday, Jan. 22, a special cable dispatch was published by the Chicago Tribune, nearly half a column in length, headed: "Hard to become a Saint." According to which the "Cardinals of the Sacred Congregation," Rome, will soon discuss the documents relating to the life of Jeanne d'Arc, and hear the arguments in favor of her canonization as a saint as well as those of "l'Advocate del Diavolo"—the Devil's lawyer. This stage once passed, Jeanne will be known as "Venerable," by the pope's consent, unless the Devil's lawyer gets the best of it, and shows that there is evidence in existence going to prove that she had some gleams of reason not subject to Rome. A murder or two would count for nothing provided she had confessed the same and done due penance therefor, but as for reason—that deadly sin would forever bar her from the lists of loyal Romans. Having been made "Venerable" the next step toward sainthood is known as "Venerable servant of God," showing that God has recognized her as one of the elect; this, also, being done by God's vice-president, the pope. After Jeanne has passed these two primary grades successfully it must be shown that she accomplished four miracles,—something like a "wonderful cure" or a "miraculous" saving from "accident,"—all occurring in her presence during her natural life. These miracles having been "legally confirmed" she will be advanced to the grade of "blessed" by the vice-president pope. Once "blessed" she is a proper personage for all Romish devotees to supplicate in order to obtain their desires, and after two such prayers have been answered—making two miracles more—she will be duly canonized as "St. Jeanne d'Arc."

Such is the process by which saints are now manufactured at Rome. It will be seen that to be a "saint" one must be firm in the faith of Romish doctrine or dogma, a duly attested miracle monger, and be entirely destitute of anything like reason or progressive thought. Faith, miracle and ignorance are, therefore, the proper ingredients for a Saint Stew. This is the kind of broth that Roman agents cable to Americans for their mental breakfast. We shall not discuss, however, at this time how Rome manipulates the American press in accomplishing her ends, but will turn our attention to the Romish dogma of "saints."

If the chief end of man is to live a life of entire devotion to Romanism, then this dogma is true, but if the best way is to live a life of justice, usefulness and truth, then the sooner saints are replaced by thinkers, scientists, inventors and artists the better. What great or good thinker has ever been sainted because of the immortal thoughts they have given to the world? What scientist has ever been sainted because of his science? Where in the long category of saints can we find an inventor who has given to the world any of his great inventions? Where is the eminent artist who has been sainted because of his art? No; none of these have been sainted unless it were those whose lives were ever at the command of Rome, who prostituted their genius at the command of her prelates, to deck and beautify Rome more magnificent and gorgeous than any other harlot of the world. But she has persecuted and persecutes to the furthestmost limit of her power, consistent with her present political policy, all these classes. She erects colleges in order to teach without progressive thought; she maintains parochial schools where science is replaced by superstition; her inventors are not those who gave to the world the machinery of civilization, but the thumbscrew, the wheel and the rack. The great nations of the world have each given great musicians and artists—each having an individuality of their own, being inspired, not by Rome's decrees, but by the true and the good.

If saints are necessary to a well regulated conscience, city or country, by all means let us place in the American list the name of Leif Ericsson, the man who first discovered America. It can be shown that Columbus did not discover America—that his so-called discovery was a Romish plot to further the end and aims of popery. We will, some day, give indisputable evidence of this fact. Next in the category of American saints let us place the name of Roger Williams, the man who established "the first legal declaration of liberty of conscience ever adopted in Europe or America,"—then, as a matter of course, let us place on the list the names of those who wrote and fought for "the free and independent States of America." Thomas Paine, the progressive thinker and author of "The Rights of Man; George Washington, who was "first in war, first in peace, and first in the hearts of his countrymen," whose reputation was sought to be ruined by one Romanist, and whose life was attempted by another, two cowardly curs who worked in the dark. These names are but the commencement of the American category of those who have made America the "land of the free and the home of the brave." Our scholars, our scientists and our inventors, our thinkers and teachers, our poets and painters, and all the great and good who illumine the pages of American history are our saints. Can any

of these be found on the list prepared by the Cardinals of the Sacred Congregation and confirmed by God's vice-president on earth—is "oliness, the pope? Would not Rome, had she the power, suppress and destroy every landmark, everything, in fact, of their lives, labors and achievements, had she the power? Does Rome recognize any of the world's great and good who have lived outside of her assumed authority and under the starry flag? Undimmed by mouldy superstition their names grow brighter as the years advance and we realize how much reason owes to them for building for her an abiding place where liberty of conscience is placed above a slavish adoration of the saints of Rome.

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Written for The Progressive Thinker.

## THE ORPHAN'S VISION.

BY MINNIE, WHEN FIFTEEN YEARS OF AGE.

Sitting one evening at twilight,  
Thinking of days that had passed,  
My thoughts wandered back to my childhood,  
To the years that had flown, O so fast.

And I hear in the far gathering darkness  
A voice that I always shall know,  
That sounds in the stillness around me  
So sweet, so mysterious and low.

It seemed like faint heavenly music,  
Played by some unseen hand—  
I looked, and in the mist that is gathering  
Two beautiful angels stand.

One carried a golden anchor,  
The other a lovely wand,  
That pointed to the far off regions  
Of a better and holier land.

I looked: From the earth to heaven  
Was a beautiful stairway of light,  
That seemed, as I gazed upon it,  
To be thronged with angels in white.

Who marched in long grand columns  
Down the beautiful stairway so wide,  
Till at last in one grand unbroken column  
They reached the two at my side.

I gazed on the glorious vision,  
Till the tears they blinded my eyes,  
So that ere again I could see them,  
They had vanished, but left us a prize—

The beautiful stairway to heaven,  
That so living, and I should care,  
When down with the burdens of earth  
To dwell with mother up there;

That the angels that stood by my side,  
With their wand and anchor so bright,  
Should come and take me with them  
To my home beyond sorrow and night.

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Written for The Progressive Thinker.

## THE GREAT PREACHER.

He is Criticised by the Hockessin Philosopher.

It is no hypocritical feeling that prompts a sharp review of some radical points stated in one of Prof. Swing's sermons, but a very earnest interest; for I am very sure that the thousands of progressive minds can feel little heart in joining with any "unity of faith" based upon the views he there set forth. Strong objections arise to his very first sentence, namely: "the wonderful period, while it is taking Christianity away from its unnatural place among the exact sciences, is taking the word faith away from the world of commercial exchange." This to your humble scribe (like much that is preached in these sensational days) seems a very airy method of saying nothing; or, at least, nothing with solid practical sense in it.

"The exact sciences," when demonstrated, become truths of the divine cosmic unity of spiritual and material being, and form part and parcel of that grand united chain of truth in which, and in accord with which, Christianity, if true, must have and maintain its ever harmonious, consistent and natural place.

When Galileo (whom Mr. Swing names) along with other exact scientists, proved the diurnal revolution of our earth and the existence of other planets, the then dominant and faithful Church decided that belief in such discoveries was contrary to church dogma—to true "faith" and duty. Weak in the hands of poor persecuted Galileo and his compeers, yet strong in the unity of everlasting truth, exact science has gradually broken the power of that blind unreasoning faith, which the Reverend Mr. Swing now tries again to exalt as the only proper religious bond of human unity and brotherhood.

From the growth of knowledge such as burst forth in the days of Galileo, these exact sciences have pressed forward. The reign of the laws of development has taken the place of the reign of so-called miracles. The thunderbolt is no longer specially in the hands of God; but in his hand, subject to the overruling laws with which he has endowed it for proper co-operation, with the laws of all things else, in the grand unity of being.

If existing surroundings be the same, it will blast with sudden stroke, alike the infant in its cradle, the saint at her prayers, the king upon his throne, the felon in his cell, or the preacher in his pulpit under the spire that has been erected for inciting souls to heavenly contemplation.

The only way to avoid its destructive power is to ascertain the laws of its life, and use those means that reason dictates to be in accord with the knowledge acquired. Ah! but "exact sciences" have still traveled forward. They have shown that the bible stories on which the Christian system rests are mythical fables; that man fell not thus; but has ever been on the rise, and must forever rise. The miraculous Messiahship of the Jewish nation can have neither need nor place in a law governed universe. The idea of an only son of an infinite Deity borne by a maiden of an obscure tribe and inhabiting an obscure world—only one amongst the millions of millions of brighter and braver worlds—shocks all rational sense of order and proportion and comes before the cultured mind of the modern scholar, appended to the same endless mythological list of still earlier, less enlightened ages and more imaginative men who installed Mars, the god of war, as the son of Jupiter and Juno; Neptune, the god of old ocean, as the son of Saturn and Rhea, or Calypso the sea-island Goddess as the daughter of Atlas.

Alas, the Rev. Mr. Swing never observed the fruit borne by the ignorant, unreasoning faith of the early church in God the Father, in Christ, the only begotten son; in the immaculate virgin and in Christ's vicegerent upon earth, that he attempts to preach at this day a like unreasoning faith and love in he knows not what, as the only reliable bond of unity. Let him study the history of the dark ages of Europe and learn the contemptible depths of vice and folly to which the blinded piety and professed love of God he so builds upon, sunk the sons of men, until science helped to break their chains.

You may think hard of me to write thus, and that Mr. Swing does not mean as herein construed. But he clearly says in as many words that religious faith need not wait to know the nature of Jesus Christ any further than (1) that he leads the soul toward God; (2) that his mission was such leading; (3) that he has led millions thitherward and stands most evidently able to lead millions more. And he continues: "A mind should be deemed fortunate that should know what God, or man, or Christ is; but more fortunate, than such a mind, is the heart that can love deeply those three forms of the mystery of being." What is this but blind love without wisdom? To what a pandemonium of imbeciles and paradise of fools will we be led, by any ethical system thus based?

But we dare to question absolutely the truth of the three points just enumerated as only needful for the unity of faith. First: As to the axiomatic character of the assumption "that he leads the soul towards God"—towards any God that is worthy of enlightened reverence and love. We claim it is not so proven by his reported words.

He, Jesus, was a Jew, and he taught faith in the Jewish God and obedience to the Jewish law, from which neither "not nor tittle" should pass away. His God is the same God that "walked in the garden in the cool of the evening;" that made all things in six days; that made man and repented; that led the murderous hordes of the more than semi-barbarous Jews with "cloud by day and a pillar of fire by night" to the slaughter of the people of Palestine; the same God that kept a devil as a part of his grand plan and put his reputed son through a course of exercise under said devil's tuition. If this slight fragmentary sample enumeration be not a true picture of the God towards whom Jesus led, how dare the Christian churches or any offshoot from them, call the bible "the word of God." And if it be a true picture (as we assume it is) and susceptible of enlargement to an indefinite extent in the same line, how dare any sensible reasonable person still cling to Jesus and ask us to accept as an unquestioned basis of loving unity and faith, such a fanfare of folly and absurdity? The character of Jesus of Nazareth, like that of many other men, varied with his moods, and was oftentimes inconsistent with that manifested on other occasions, and especially with that assumed for him by his enthusiastic disciples.

Mohammed, while a humble prophet, was an amiable, considerate man to his servants and family, but became a bloody and cruel propagandist when he attained to power. Jesus taught, "love your enemies," "bless them that curse you," when an humble medium and psychic healer, but when his mind was excited by the possession of these abnormal powers and by the flattery of the traditional messiahship of the Jewish people he fancied himself coming in the clouds of heaven "with power and great glory," then he spoke as a tyrant claiming homage. He expressed no pity for his weak and erring brother men, no "love for his enemies represented by the goats; but cursed them into everlasting fire" "prepared for the devil and his angels."

Where was then either the loving "Father God" or the tenderhearted brother men? No! Mr. Swing, you cannot palm off on us, by any plausible rodomontade, that we may build a useful and lasting "unity of faith" on a blind unquestioning reverence and love for your three enumerated "mysteries of being." The universe is full of "these mysteries." It is not for men to exist here or hereafter as blind and ignorant worshippers or cringing paupers upon the Divine bounty, or to become or remain sickly parasites upon the merits of any gifted brother man of this or any other age, be he never so worthy, but to arise like children of the Father's House eating freely of the tree of knowledge, perfecting and strengthening soul growth and finding work throughout the cycles of extended life in solving these many mysteries; to the increase of love, reverence and beatitude, not in supine blindness and imbecility. Even here may the expanded soul find love flowing out towards all the sentient "mysteries of being"—towards the animal life so wonderful and so similar to our own—towards the mystery of the tree and the flower, so attractive in their blooming presence—towards the vault of heaven with an infinitude of worlds and its ineradicable records of a limitless past and ever glowing present—all links in the grand chain of a united cosmos and harmonious life and law.

Hockessin, Del. J. G. JACKSON.

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O. S. Dillon, of Little Rock, Ark., writes: "Enclosed find twenty-five cents. Send me THE PROGRESSIVE THINKER. This is the second twenty-five cents I have sent you. I suppose the other got lost in route. Your paper is sound on our work, and I hope it will be prosperous." [This is the first complaint to us that a quarter has gone astray. They are coming to us every day, from all sections secured to a card, a hole cut in the card, the quarter placed therein and paper pasted on both sides.—Ed.]

## OUR JOURNAL OF CREMATION.

## Cremation a Spiritual and Sanitary Necessity.

NOTE.—Under appropriate headings we propose to publish, from time to time, journals on subjects of deep and abiding interest to Spiritualists, as well as to all other classes. Each one will be continued for a time varying from three months to a year. They will prove veritable encyclopedias on the subjects treated. Spiritualists, Free Thinkers, physicians, ministers of the gospel, and progressive minds generally will find them of great value for reference.

CREMATION AS IT IS, NOT BURIAL AS IT WAS.

What is the use of discussing this subject in the light of ancient practice or prejudice, when there is neither statute positive, nor moral on the subject?

The best light we have in reference to the matter is that which comes through the practice of nations.

What is the value of that practice if it does not conduce to the general well being of improved and crowded society? The law of to-day is that whatever is best among our ancestors, if applicable to us, is to be used; if not applicable it is laid aside. This obtains in everything with which we are concerned, and an appeal to antiquity is "nihil," unless the applicability is present, and it is always the latter that continues the service. I need not instance the numerous things wherein this law is found as a fact. There is very little except the instinctive appliances that may be labeled ancient, and the methods of these appliances are improved in numberless cases.

There is no relativity between the modern furnace and the ancient burnings, then why rant as if there were?

The cry that burning is heathen amounts to nothing, for breath so used brands burial of like origin. Burial is indeed older in Greece and Rome than burning; the former being practiced by the earliest of both nations, long before either came into that renown for which it is so justly celebrated. (See Fisk's Greek and Roman Antiquities, Part III., pages 149, 222, etc.)

The funeral pyre, the suttee, the Moloch of old, bear no similarity to modern cremation, except in the fact that fire was the reducing agent; and since fire is the transforming agent in preparing our food, therefore cooking and cremation are one and the same. This is logic, and a legitimate inference.

As to a religious sentiment (it is well to understand that it is only sentiment), it is a hard draught that draws it in. Principle and sentiment are many diameters apart, and no principle of Christ and his religion is violated or mutilated by this disposal of the dead. It cannot by any possibility militate against the great doctrine of the resurrection, and it would be almost folly to discuss it in the light of it. If a resurrection is possible at all, it is just as possible from the retort and stack of a furnace, "the urn on the mantel," as from a seething pest-house of corruption, venerated as the grave.

It cannot be discussed in the light of example, for although Christ is our "pattern in the resurrection," yet his wisdom is displayed in rising the third day, knowing that the law was inevitable, and would produce decay in his body. Do not understand me to assert that the result would have been any more difficult in the latter case than the former, for the writer verily believes that the terms hard and easy, difficult and non-difficult, are human inventions, and have no significance when speaking of God, the sum total of all power.

But the writer makes the point that no likeness obtains between our burial and the entombing of Christ. Death is recognized as a ruler of a kingdom, and Christ is the antagonist of that ruler, so it became him to give evidence of his conquering death in death's own realm.

This last act of Christ was the supplement of his whole life; our last act, if it may be so called, is the individual consequence of personal violation, or relationship in violation. Hence no likeness exists other than that Christ died; so does every man. The exultant rapture of the sacred writer, when he exclaims, "I shall be satisfied when I awake in thy likeness," has a significance beyond corporeity, and should not be traduced into such low imagery.

There is a passage or two given from Christ's life, that if properly understood, will assist in changing our thought of this material organism. When disputing with the Sadducees in reference to a resurrection he informed them that "in the resurrection they are neither married nor given in marriage;" implying thereby such an effect on the animal parts in their procreative functions as to amount to their destruction.

On another occasion, when talking of meats, etc., he told his disciples and Pharisees that God would destroy both the meats and the stomach.

If these two points are fact, there is very little left to the animal economy after the resurrection, so that the disintegrating process of incineration is no hindrance to the doctrine; and that this latter fact makes a poor promise to the man described by Paul, as making a God of his belly.

Expediency is the great law that touches this subject, and the only one appearing to the writer as of sufficient significance to entertain the serious thought of man. This is always the rule where neither the positive or moral inhere.

Do we legislate for the dead or the living? Are the dead to interfere with the claims of the living? So soon as consciousness and spirit pass from the habitable body, when we deal with body are we dealing with the active agent or the passive? Is this what we call the man?

If so, then our religion, our ethics, our legislation are at fault, and need to be radically revised; for all our proceeding has been on the line that the spirit is the man.

But our practice, after death takes place, is to assume and assert the contrary. Is not this a phase of religious materialism, quite as objectionable as the profane materialism at which we hurl our anathemas? Are infected earth, polluted water, and contagious air bolstered-up ghosts for the support of science properly (not popularly) so called? Have not our investigations revealed anything to us?

This is expediency, and if the foregoing is fact, but one thing is left us, let go sentiment and cling to principle.

\*Gallia, in Modern Cremation.



## THE GRAND REALITY!

## Experiences in Spirit Life of a Celebrated Dramatist.

"The Grand Reality," being experiences in spirit life of a celebrated dramatist, received through a trance medium and edited by Hugh Junior Browne, author of "The Holy Truth," "Rational Christianity," "The Conflict Between Authority and Reason," "The Religion of the Future," etc.

(Continued from last week.)

## LECTURE VIII.

I found no difficulty in finding my friends here, because the laws of my spiritual existence had now become so far developed that I was intuitively drawn to them. I observed that spirits here were congregated together in bands of numbers varying from 50,000 to 100,000! Now, if you will reflect and throw your mind back to what I described as ruling in the second sphere, you will recollect that I told you that there all the spirits seemed to be of different grades, and a clanishness existed which kept those grades apart. But here it was different; each grade seemed to be brought together by the power of faith or confidence, generated by contact with refined company and substances. He who is of the superstitious Christian's mind upon earth cannot enjoy the society of intellects which are rationally and liberally educated, because he cannot understand them. So it is in the sphere which I have described to you, where, with their cramped notions, the inhabitants cannot comprehend the more liberal ideas of advanced spirits; and, therefore, they are of a more divided sort. Like the flowers of your earth—the varieties of which are so numerous that it occupies the brains of your best botanists to get a thorough understanding of them all—so it is in the second sphere in regard to its people. But here no such great diversity exists, because each spirit is thoroughly *en rapport* with every other spirit surrounding him, except it be in the case of those brought here temporarily for a purpose. I felt that there was a great deal to learn, compared with which my past knowledge and experience would be insignificant, when the vast robes and curtains that seemed to enfold the works of Deity had been drawn aside. I was told that it was only by the aid and teaching of the brighter spirits, and by drinking of the pure fountain of knowledge, that a higher and more blissful state could be attained. I noticed that all the animals of this sphere seemed of a more refined character. The beauty of the music was beyond the powers of conception, and the singing truly delicious. The time appeared to me to be perfect, but I was told that it was not so.

The old sage, again addressing me said: "Come, friend, I will lead you forth into such scenes as you could never imagine to have existed." Then all the old sensation of curiosity again arose within me, and my whole being was overcome with awe. He conducted me to what seemed like an open pavilion, and from that pavilion we descended white and glistening steps. Having concluded the descent I there met spirits of different grades, some of whom had lived upon earth in my time, but with whom I was unacquainted, and others who had passed away from earth before I had appeared upon it. We passed on until we came to a balcony, which was suspended by beautiful wires interlaced and drawn over each other. As I said before, in reference to the towns, cities and worlds being apparently founded upon something of a nature soft and beautiful, so were the foundations of this pavilion of a nature so velvety that it imparted a lightness to my step. Upon each side there were magnificent specimens of sculpture, and pictures of the grandest scenes. We then entered a garden, where I beheld a scene that riveted my attention. It was here that the noble Reformer first trod with his spiritual feet; it was here that loud peals of music sounded which reverberated from sphere to sphere; it was here that the loud rumbling was heard when he passed away; it was here that the weary and forlorn one sped; it was here where the newborn spirit was brought to rest; it was here, into this glade of flowers, he was first brought after death.

We proceeded a little further into the garden, of which I will try and give you a description. I shall merely take a rough estimate, and say that it was, by your earthly measurement, about forty miles in length, and about thirty miles in width. I noticed that in various parts of this garden different kinds of old carvings were suspended, and among others I observed those of the Jews. Everything that was most precious seemed to have been collected in this garden, the decorations of which were most beautiful. The lovely flowers were entwined with each other, and fell over in beautiful idleness, appearing to rest for support on their neighbors. Into this enchanting place we entered hand in hand. I noticed that houses were grouped about in different parts of the garden; they were of diversified colors, and appeared to be built of pearl and ivory. Wreaths of plants and flowers embellished these houses by entwining themselves around and over them, imparting an aspect of inexpressible beauty. We were allowed to ramble about these delightful parterres, without any restrictions being imposed upon us. As we sped along I noticed a large adornment in the form of a cross, upon which was inscribed, "Jesus of Nazareth." This was the spot to which they brought him when the agony of the cross was over. I little thought to find this in such a place. This is where the sad mistake has been made by many spirits, who have just had a glimpse of this, and without receiving any explanation, have rushed off to their companions in the second sphere and recounted the fact of having seen this cruciform memento. And thus it is that Christ is worshipped by many as Deity; when he should be merely looked upon as one who devoted himself entirely to his Father's works. I noticed also that upon the lower part of this cross was written (inscribed), "He that worshippeth me, worshippeth me wrongly, but whosoever shall worship the Father through his actions." This cross was surrounded by a fountain, whose waters prevented it being touched or destroyed. There it remains, and its brief history I will give you, as given to me. There was an old sage, who had been for many hundreds of years the ruler of this place. I met him as he came

forward towards us, and I said: "Friend, of all the scenes I have beheld in the spheres,—in the different grades I have passed through,—of all the sights which have enraptured my spiritual senses, this monument has left the most profound impression. Canst thou tell me how it was placed there? Is its presence the mere outcome of superstition? or is it placed there as an emblem of the Great Reformer's sufferings?" Thus he spoke to me: "When Jesus was upon earth, full well you know, he accomplished more acts of justice and self-denial than ever man did before, or is likely to do again. He, in passing away, suffered a death by which one of Nature's laws was violated. His death was murder, and you are well aware that the spirit must for a time suffer from such consequences. When he arrived upon this ground, there was the lazar-house, to which he was brought. His spirit was destitute of light; all seemed dark and cloudy. For weeks we were trying to bring him into spiritual consciousness, and to animate his spiritual form. Thousands of the noblest martyrs graced this spot where thou dost stand—many of whom left imperishable monuments behind—felt sad, indeed, when they looked upon the face of him who had been so gentle and so kind. They stood with awe upon this spot and sorrowfully thought of the unjust and cruel treatment of earth's inhabitants, perpetrated towards this most exemplary man. As you visit the old battle-fields and think of your ancestors—

Whose valor was made plain  
To defend their country's name—

Whose swords were drawn, and who freely shed their blood for you; when you are reminded of this you reverence the memory of those ancestors. And I say to you, that this very ground—which is the most sacred in this sphere, where all is sacred—is revered, not because Deity was brought here, but because it was the first resting-place of the great Exemplar of mankind after quitting that earth, whose inhabitants were so unworthy of him. It was here that thousands of spirits watched and waited; it was an anxious watching, an anxious waiting. I shall never forget that time of our solicitous watching. Every sign of restoration was critically examined, and the result telegraphed (for so I will term it) from sphere to sphere, so that each spirit in the vast realms might know how the worthy one progressed. His spirit at last shone forth with resplendent beauty, and he recommenced those teachings, for the promulgation of which upon earth he was so outrageously treated. It was here he again spoke volumes in the language which when he was upon earth he was so accomplished in. It was here that many thousands gathered, determined to bring these efforts into every spirit's recollection. Oh! my friend, contemplate for a moment the actions, even as recorded only, of this peerless man, and say, was he not entitled to the esteem which resulted in the erection of this monument? Had you and I performed any actions at all commensurate with those of the man for whom this monument has been raised, then indeed we would have been paid most grandly. But behold that cross! Twenty years of earthly time were occupied in erecting it. It was carved out of jasper, as you can see; and those words, by Christ's own hands, were placed upon it, as you read. It was determined that this monument should be placed there so that each one might know where Jesus stood, not as a God, however; but in the power of a spirit purer than many who have been thousands of years in the spheres. It is there for you to look at, that you may be incited to good actions, and reverence it for what it is worth."

This was the first time that Jesus of Nazareth had come across my spiritual thoughts. I had been too busily engaged studying the works of Nature to pay much attention to such a subject, and when I found that all things were not true that I had been believing in, I did not give the biblical teachings much time or thought. I was sanguine of finding a Bible in Nature's works; the starry firmament for a God instead of Christ, martyrs, or anything else similar. Here, however, I found that he who was of a pure, simple, lowly mind, had a monument that was worth more than all that I could count upon earth. I found that his name here was a lip upon every child's mouth.

In this sphere I perceived that everything was of a divine and holy perfection, and of childlike simplicity and innocence. No outward discordance or inward wrangle was perceivable, all being in a most beautiful form. I endeavored to ascertain what was good and what was bad. But how was I to start? No little difficulty seemed to be in my way. The old sage was the only one who appeared to cling specially to this spiritual ground, and to him I had recourse. Addressing him I said: "Spirit, thou hast been here so many years, centuries seem to have rolled over thy hoary head; the staff in thy hand resembles a magic wand. Canst thou tell me if the teachings which Christ left behind on mother earth were all true? 'Oh! man,' he replied, 'what wert thou upon earth but a mere gathering of the fragments left of atoms! From atoms are substances produced, such as sandhills and mountains; and this earth becomes a man, and they worship him! Jesu! I saw here, and for many years I was in his company. Naught did he teach here, friend, from which any one could infer that he considered himself Deity, or above his fellows. But in his life here, as well as upon earth, he has left traces of his sublime character. See here, friend! Hadst thou, when upon earth, exercised thy understanding—as was expected of thee—thou wouldst have known Christ by his works, divesting him of that which he never contemplated of assuming. The mistake is a wondrous mistake! They made him what he never claimed to be; crowned him with a crown; made three in one, placing them hand in hand; and this, instead of being understood by your earthly brothers and sisters, only tended to mystify and degrade them. The laws of God, your Father, teaches you from his works are simple; and where in them can you perceive that which leads you to draw the inference that either 'Son' or 'Holy Ghost' enjoys a co-partnership with him? Deity is one, and therefore, can claim no relationship with three."

In drawing this evening's lecture to a close, I would observe that it has not been the most favorable night for manifestations;

and I would add that I miss greatly the power of the lady (Mrs. Browne, whose health necessitated a change) who is absent from the circle, and it will give us much pleasure to have her back again.

I heard the following prayer as I lately reclined against one of the trees in the garden of which I have just spoken; and as I have the child who uttered it with me, I will speak it, impressed by her, through the medium:

"When I knelt down, or rather felt inspired to lift my mind to my kind Father, little ones, close around me, stood and listened to my prayer.

"Oh! Deity, Thou gentle, loving Parent! Thy love I feel within my bosom flowing. Thou hast told me through Thy works that I will see Thee. I have looked—yes, looked, in vain. I cannot picture Thee, and I think that Thy Life is more great and vivid than a spirit-child can comprehend or know. And yet I feel an influence that wafts me to Thee. Oh! it is not in one particular thing or another that I see Thee. No! I see Thee in everything—in the flower, in the tree, in the rock, in the brook, I there can see Thee; in the birds that fly around me I there do behold Thee. I feel, Oh! Father, that Thou art not seated on a throne decked in white array, but that Thou art everywhere present and that everything in Nature feels Thy divine glow. Lustrous bright do deck the heavens that I have seen, but I am softly told by those who know more than I do that Thou dost not linger there; that except in Thy glorious works I can never behold Thee. But still I know that Thou art always close to and surrounding me. Thy works tell me how little I do know of Thee. If Thou wouldst but take me by the hand and lead me over these little troubles of my spirit-life—if I could only worship Thee in view of Thy Glorious Self—if I could but see Thee as Thou art, and behold Thine infinite Universe—then, indeed, I might understand Thee."

[To be continued.]

YOU who refuse to subscribe for the PROGRESSIVE THINKER will be left in the rear. Your neighbor, who takes it, will be brought in contact with the spirit of the age, its leading minds, while you are in the dark as to what is going on.

Written for The Progressive Thinker.

## CREATION.

## THE THREE THEORIES.

For nearly two years my pen has been silent; not, however, that I had nothing to write about, but that I did not find time to devote in that way. Now that opportunity offers, and THE PROGRESSIVE THINKER visits me weekly, with clean face, pure motives and gigantic strength to execute its humanitarian plans and purposes, the inviting prospects impel me to resume my pen once more, to battle error in my humble way, with those noble souls who are ever found laboring for the uplifting of human kind. The caption to this paper, as designating the subject of my essay, is one given me by spirit-impression at the moment of taking my pen for the task. What disposition I may be able to make of it to advance the cause of human elevation is yet to be tested. A thought illumines my hope that a contrast of the old theory of creation and its concomitants with those of more modern times, may serve to show the advancement made among thinking minds, and thus give encouragement to press still onward in the grand march of mind. That there has been great progress made since our earlier history, as touching the *modus operandi* of the world's present status and manner of existence, is evident to minds who think logically upon the question; but that there are yet greater heights to attain, brighter thoughts and ideas to be achieved before conclusions from positive knowledge can be reached, the writer feels equally certain; and if he but succeed in eliciting thought from abler thinkers and writers than himself, he, at least, and probably many others, may be much benefited. Now, theory No. 1, might with propriety be omitted in this dissertation, were it true that all men and women had outgrown the ill and contaminating influences of its tenets and teachings. But they have not—many yet linger on the plane of babyhood's first-thoughts, and the peculiar character of the effects of those thoughts upon their minds being that they are perfect, plenary and infallible, which precludes the necessity for any further search for a knowledge of the truth, makes it the more important that said theory be placed in line of contrast with other theories, far superior in point of philosophy, ethics and good sense.

This theory, which I have designated Theory No. 1, is that, that claims the universe, with all it embraces, was created out of nothing; that God (whatever that word may mean) using words of the great Ingersoll, "took some nothing and made some something," as a starter, and of that something man was made, or sprang into being. This virtually constitutes the basic principle—the central factor, from whence has originated that widely-compounded and strange mixture of fancy, superstition and prejudice, so commonly known as the orthodox system of faith. Its basis being founded on nothing, it has triumphantly held its own, for verily there is nothing in it but a grand mistake, and the imagined monstrosities that have sprang from a belief in it. It being illegitimate, *i. e.*, contrary to all known laws in nature for something to be produced from nothing, it is equally contrary to the law of reason, philosophy and common sense, to construct a useful system of faith, much less one of knowledge, upon such a hypothetical basis. Let us for one moment view the claim in the light of known facts, and see what monstrosities must necessarily occur on the very first effort at producing a world upon such a base. We will suppose nothing to exist save that something—God—that proposes to make some other something out of that nothing.

Now, according to philosophy, nay, positive knowledge, time is actually requisite for the production of anything, the very least possible thing. We know, too, that progress is one of nature's immutable laws; that the change in the conditions of whatever is, is by action, and requires time for its accomplishment. Now, according to the orthodox theory, God acted upon that nothing (we don't see just how he did it) and it became changed. But, as time was

required in producing the change, there was, necessarily, progress in the changing of it from nothing to something. Now, what we want our orthodox philosopher to tell us is, what was that nothing after it quit its state of nonentity, and before it had attained its state of positive entity? For, according to the law of progression, it could not have been wholly nothing; nor could it have been integrally something, for the reason that a change was taking place. The only conclusion then, one can form in the matter, is something like this: That somewhere in the realm of nowhere, but along the line of progress, it was neither the one nor the other, but a genuine orthodox amalgamation of the two, *i. e.*, partly nothing and partly something, say ninety-nine millionths of the former and one-millionth the latter; thence, ninety-eight millionths nothing and two millionths something, and so on and on, leaving the state of its former mode in search of the new until it became something entire. Such a process of action is a mathematical absurdity—a monstrosity, that nature herself would blush to own as having been a child she draped when playing one of her wildest freaks. And yet it is the identical absurdity that constitutes the basic principle in the whole process of orthodox thinking; and is the backbone and only support of her whole system of credal monstrosities, combining perfect creation with retrograde movement, total depravity with a prospective eternal obliteration. Nor does it stop at this, but with failure on the part of Deity to run business successfully, an assignment must needs be made over to a ghost and virgin-begotten Savior, hence a dying god, immortal gnawing worms, with other devils, and a sulphurous, fiery lake, for the endless roasting of human souls, became necessary, as the equally miraculous result or outgrowth of the miraculous creation of a world out of nothing.

Now, I do not, by this mode of expression touching the orthodox view of creation, mean to wound the feelings of, nor deny the right of, any one to form his or her own conclusion in the matter. Were this the only object, then, indeed, my motive would be a bad one, and my time worse than wasted. No, it is the consequences growing out of this view of creation—the theological dogmas constructed to harmonize therewith, that I object to. For, as already hinted, the whole fabrication of the orthodox religious creed, like its philosophy, is a gross mistake, originating in the mistaken idea that man sprang from nothing. Why, he who can be made to believe that God can make something out of nothing, can easily believe anything that will enlarge his liberties and enhance his pleasures; he can believe that the same God can license him to commit all manner of crime, and upon the easy task of confession, his whole category of crimes can be forgiven him, regardless of the eternal law of cause and effect, justice and right. Indeed, this is just the thing the good orthodox does believe—a belief equivalent to a premium paid on crime; the consequence of which is, criminals are daily produced. And to verify the truth of the whole of this assertion, ministers of the creed sanction, and legislation sanctifies its evil consequences; and daily a human soul is launched into eternity with the deluding hope of being rewarded with everlasting joy, for having believed and conformed his life to the teachings of the silly theory.

Another gem in the credal compound is that death came upon man by eating; and upon the principle that the hair of the bound will cure the wound, the creed assumes that by eating, the same dead shall inherit eternal life. That is, the man or woman who believes the creed, may be dead in sin, and by eating—not the apple that Adam ate, but the flesh of a dead god, and drinking his blood, may be reinstated into life anew, holy and without sin, as he was just after emerging out of nothing into something; and thus he, not only exempted from the gnawings of immortal worms and the din of gnashing of devil's teeth, but will most assuredly enter into the joys of "Kingdom Come." The flesh and blood, however, possessing such divine orthodox efficacy, and to be eaten by the pilgrim with the promise of glory, may be substituted by a bottle of wine and a pinch of hard tack. There is something marvelous too, about this symbolical blood, for we are taught that it will either kill or cure, depending wholly upon the motive and the place in which it is drunk. For instance, if you drink it to make you lively, and in a saloon-keeper's swill-shop, it will kill you; but if you drink it in an orthodox gospel-shop, and in the name of the Son of a Ghost (Christ) it will not only not kill you, but your little brains will be all alive with the memory of him whom you have thus taken, symbolically, into your miraculously created stomach. But this theory is also a bloody theory, in another and still worse sense of the term. For, though originating from nothing, as shown by orthodox logic, it could not be made to possess divine efficacy "without the shedding of blood," and a god's blood at that, and so it is that when orthodox pilgrims drink some of this blood, and get happy, they add to the occasion by singing that hallowed piece of melody, "There is a fountain filled with blood." And, as blood calls for blood, the result is, fifty millions of human lives have been sacrificed in defense of this bloody institution, besides, at the very least, three-fourths of the whole human family are, by orthodox ministers, so far as is in their power to execute, consigned to endless torment for not believing theory No. 1.

J. H. MENDENHALL.

Muncie, Ind., Jan. 1, 1890.

[To be continued.]

## Quarters.

They are coming from all sections of the country for THE PROGRESSIVE THINKER. Some are sewed in cloth; some are loose in the envelope; some are fastened to cardboard, and others placed in a hole cut in cardboard and paper pasted on both sides. The last method is by far the best. Thus fixed no one can detect their presence in the letter, and they will invariably reach us.

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It is desired that the manual for which this premium is offered shall not be a reading book for schools, nor a mere code of morals, much less a system of ethical philosophy, but rather a concise yet comprehensive and suggestive exhibit, with familiar and practical illustrations of those universal foundation principles and axiomatic truths which underlie all sound morality and righteousness, thus developing and educating that inherent moral sense which is more or less common to all rational human beings. In short, to show how to teach children the natural and essential difference between right and wrong, and the reasons therefor, without reference to sacerdotal creeds and sectarian dogmas, is the chief object to be kept in mind in writing for this premium; as it is the unquestionable right of every tax-payer and citizen of this free republic to have their children educated in our common schools without having their minds prejudiced on those disputed subjects which may safely be entrusted to the family, the churches and the Sunday-schools, where they properly belong.

While each writer will be expected to confine himself or herself to the main object of this offer, the widest practical freedom will be allowed, but all prejudice and partisanship regarding current controversies should be scrupulously avoided.

The manual should not contain less than 60,000 words, nor more than 100,000, though these limits will not be insisted upon in a work of special merit.

The papers should all be submitted by April 1, 1890, though more time will be granted if necessary; but the committee will be ready to receive manuscripts by the 1st day of January, 1890.

Each manuscript should be in type-writing, or at least should be very legibly written to insure a careful reading, and should have a special mark or designation, and the name and post office address of the author should be sent at the same time in a sealed envelope, not to be opened until after the award is made, bearing the same mark, and both addressed to R. B. Westbrook, No. 1707 Oxford St., Philadelphia, Pa., post or express paid. Unaccepted manuscripts will be returned to the writers at their own expense, and the accepted manuscript shall become the exclusive property of the Union, to be held in trust by the trustee herein named, and the premium of \$1,000 will be promptly paid, without discount, when the copyright is thus secured. The money is now on deposit, in trust, with the Guarantee Trust and Safe Deposit Company in Philadelphia, for the object contemplated.

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March 15,

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March 29,

DR. J. K. BAILEY.

April 12,

DR Q. W. BROWN.

April 26,

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May 10,

PROF ALEX. WILDER.

May 24,

LYMAN C. HOWE.

June 7,

MRS CORA L. V. RICHMOND

June 21, the

REV. SAMUEL WATSON.

July 5

HUDSON TUTTLE

July 19,

A. M. GRIFFEN.

August 2,

REV. T. W. WOODROW.

August 16,

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August 30,

HON. SIDNEY DEAN.

September 13,

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