

The PROGRESSIVE THINKER

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

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The Progressive Thinker's Rostrum.

To be Occupied by Eminent Divines, Scientists, Philosophers and Teachers.

AN INTELLECTUAL FEAST FOR THE READERS OF THIS PAPER.

A Department that Would Prove an Attraction in any of the Leading Magazines of the World.

Editor for The Progressive Thinker.

A FEW APHORISMS ABOUT TRUTH.

BY J. E. WOODHEAD.

The conception of the theory of God as first cause, or creator of the universe, and therefore Father of all men, necessitates the corollary that as Father of all men, he must treat all with unvarying impartiality. If God can and has at sundry times and in divers manners spoken in times past unto the fathers by the prophets, then he can and must have so spoken to all men, without regard to nation or race to which they might belong, by the mouth of their prophets to their fathers.

Any truth pertaining to man's relation to his fellow-man and to his creator, must be equally a Divine Truth, whether delivered by the lips of Moses or Socrates, Jesus or Buddha, Swedenborg or Emerson; if not, then the word spoken is of no value to, and bears no relation to or obligation upon, those nations to whom he has not so spoken. If the word spoken came alone through Moses on Mount Sinai, or the Hebrew prophets, then it is no more an authority to us, and as an inspiration is of no more benefit than the words of Jupiter on Mount Olympus.

If the words reputed to have been spoken by Jesus are Divine solely because he spoke them and because so reported in the New Testament, then they can have no bearing upon the life or destiny of the Gentile whatever. Nowhere does he intimate that his life and teachings have any relation to any people except the divinely chosen children of Israel, whom he came to gather as a chosen race, and the elect of the God of the Hebrews.

If God is a spirit, there can be no communion of man to God, or any connection or sympathy of God with man, unless there be in man spirit also—the spirit in man differing in degree but not in kind from the God-spirit.

If Jesus is Divine, the Son of the Father—then being also our elder brother—we must be equally Divine and sons of the Father. But if Jesus is the only begotten Son of the Father, then he is not our elder brother, and his life-teaching and example has no more ethical or spiritual bearing on us than the life-teaching and example of the heir of the Czar of Russia has on the convict in Siberia, who has been unjustly convicted and sentenced.

To be of any value to man, the idea of a spirit, and a spiritual cause for all things, and the teachings and deductions from the same, must be predicated on the fact of spirit in man agreeing in kind in all respects to the spirit cause of the universe, we must all be sons of God, potentially equal in all respects to our elder brother.

All spiritual conceptions that tend to bring man to a better understanding of what he is, and to a realization of his relation to the Divine, "All that maketh for righteousness," must be Divine Truth. Paul's eulogy of charity is and has been accepted by all men, not because Paul said it, but because in his spiritual consciousness man feels it to be true. So also of the teachings of Jesus. But it is offering man merely the burlesque of a Divine Father to deny that the same statements are not equally Divine when spoken by Buddha six hundred years before.

Dogmatic theories, formulated upon the teachings of any of these prophets by their disciples or immediate followers, can have no bearing upon man in his relation to the Divine Spirit here or hereafter. The Divine Truth in the teachings of Moses is binding upon all men because it is Divine Truth, without any relation to the question as to whether he received it amid the thunders of Sinai or learned it of the wise men of Egypt, or whether he wrote the Pentateuch or they were dictated from the lips of Esau to "the five who were swift to write."

Equally so of the Divine Truth contained in the words of Buddha. Divine, because they reveal man as spirit, and his relation to the spirit cause of all things, and therefore acceptable to all men, whether they accept the western idea of his theory of resurrection or not. And also of the wisdom of Socrates, without reference to the question as to whether Socrates can be saved in the future state of consciousness, not having while in this one accepted the dogma that those only are saved who accept Christ and desire to be saved through his imputed righteousness.

It is not those who cry Lord, Lord! or prophesy, or cast out devils, or do mighty and wonderful works in the name of the Divinely Anointed, that enter into the kingdom, but solely those who incorporate into their lives the spiritual truth contained in

the teachings of Jesus, and thereby grow into union with the Divine thought that germinates the spirit seed within them, and thereby become plants worthy to transplant into spiritual gardens. The mental assent to, or acceptance of, the theories formulated by the councils of the Roman church, or of the dogmas of foreordination and election of those who "protest" against those theories, can never result in spiritual regeneration. In the final test, all these must realize that like the disciples Paul found at Ephesus, "We have not so much as heard whether there be any Holy Ghost."

From the beginning men have been asking, "What is truth?" And the more closely they come to what they believe to be spiritual truth, the more diversified are their theories about it. That only is spiritual truth to any man that is an absolute reality to his consciousness, acceptable to him as an axiom, without protest or argument, that he can incorporate into, and use in his spiritual evolution, and ascent to the Divine. The acceptance of any dogma about truth, because it is true to the consciousness of another, or believed in, because he has been taught that his weal or woe in a future state of consciousness depended upon its acceptance, will be of no more value, and of no more aid in his spiritual development, than the payment for so many masses, or the turning of a Hindoo prayer-wheel.

In man's search after truth, the question is not what some other man has found to be true to his consciousness, but what is true to the consciousness of the ego searching for it; and when so found it is a Divine Truth, and the lips revealing it are inspired. God being spirit, and the fountain and source from which all truth comes, from which principles are derived; and the prophets being those whose spiritual intuitions enable them to perceive and reveal it, then revelations can only be spiritual perceptions about truth, as it is perceived by the consciousness of the prophet.

So that in the sense that it is God speaking by the prophets, he always has been, is now, and always will be speaking through those whose consciousness enables them to perceive the truth or "Hear the voice of God," without reference to kindred or tribe. The mysticisms of Jacob Behmen were Divine Truths to him, and have proved, and will prove, precious to many others who like him, are able to perceive and assimilate them; but to the average man they are prophecies uttered in an unknown tongue, which it is equally foolish for one to proclaim that they are the utterances of a Divine prophet, that all must accept, as for another to ridicule them as the meaningless babbling of an unbalanced intellect.

Dogmatic theology has concerned itself too much in educating men into the belief that spiritual regeneration will follow the acceptance of those statements which the fathers of the church proclaimed as true rather than in urging them to search for themselves and find out those truths on which they can feed and grow strong. As the result of this teaching, we find man is, and always has been, prone to make a serious mistake in regard to Truth, its relation to himself individually, and bearings on his relation to his Creator, in rendering him unable to distinguish between the Truth uttered, and the personality of the one uttering the Truth. As a result we have some calling "Lo here!" and others "Lo there!" Some asserting there can be but one Messiah—and others proving that there have been sixteen or even sixty.

Instead of accepting the truth as the divine word spoken by the mouth of the prophet, the followers of the prophet have all been too eager to promulgate the truth as a dogma to be accepted because uttered by the prophet; and the people have been too ready to exclaim, the Truth is Divine, therefore the prophet is the divinely appointed one, and all his utterances must be equally Divine Truths. Instead of searching for the Truth that will reveal himself to himself, and using the same in working out the problem of his existence, thus enabling him to free himself from the bondage of ignorance, and of his carnal self, man has disputed and fought about the Divine personality of his prophet, and the Divine authority of those able to trace their apostolic succession direct from the hand of the Master. Boldly proclaiming that all that is needed, to obtain everlasting felicity, is the acceptance of the prophet as the Immanuel, and by some occult metaphysical tergiversation, deceive the Father into a belief that evil is good, a bad man pure, and fit to dwell with Him and His angels. This may seem a strong assertion, but it is the only conclusion I can draw from the statement of the strongest exponent of Protestant faith in the country, i. e., that all men are spiritually

corrupt, utterly defiled every way, no good in them, and totally incapable of doing good; but that the Father, out of his infinite love and mercy, unwilling that all should be lost, had entered into an agreement with His Son, whereby certain elect ones might be brought before him, over whom the Son should throw his mantle of immaculate righteousness, through which the Divine eyes could not penetrate and discover the putrefying mass of sin and uncleanness of which the man was constituted. And thus only was man enabled to obtain a ticket to a reserved seat in the Alpine heights of felicity.

It has always been a mystery to me, how this eminently clear-headed and logical thinker can reconcile his dogma with the idea of God as a Father. Logically his God is Father only of this one divinely-chosen Son, and what such a Father may think, or say, need concern those who are not his chosen sons, no more than what the Sultan of Turkey thinks or says, may concern the people of this country.

If the conception of God as the Creator and Father of all men, is based upon any known ethics of morals or justice, the acceptance of the dogma of Protestantism in regard to being saved by the blood of Christ has no more bearing upon the future condition or existence of the followers of Mohammed or Buddha, than the observance of the orders of the Czar of Russia, has upon a citizen of Great Britain.

English-speaking peoples, having evolved from the Roman conception of a government based upon and sustained by imperial decrees, cannot continue to believe and sustain a system of theology based upon the same conception of a spiritual kingdom governed and sustained by imperial fiat, that cannot but be revolting to all right thinking men.

Love in man and love in God must be identical nor can there be two standards of justice. Justice in the New Jerusalem cannot differ from justice in Jerusalem of Judea.

In regard to the dogma of election and atonement by substitution, the coming man will most surely declare that a future existence to be spent associating with those willing and desiring to accept atonement on any such terms, must result in the companionship of those for whom he could feel only contempt, and the great drama of the revolt in heaven, as portrayed by Milton, would be re-enacted—only in this case there will be no need of an Archangel and his hosts to keep them out of the abode of those who would accept pardon on such dishonorable terms.

In regard to the obligations of the coming man to his Heavenly Father, they will be to him as sacred as those to his earthly mother; he will be as unwilling to be relieved of one as of the other, and will most certainly object to an Elder Brother or any one else interfering with those obligations, by any system of atonement or negotiation, that merely transfers the obligation due the Father to the Son.

Written for The Progressive Thinker.

A TRUE RELIGION.

An Universal Religion.

Concerning religion (so called) the world is a seething cauldron of ideas, pouring out its froth and scum; but, at present, boiling down its estimate of genuine piety.

Religion in its widest universal sense, has reference to the ideas, feelings, and acts of mankind with reference to a Supreme Being, also to supposed duty to fellow man.

Thus, there is as really a false, as a true religion. Considered professionally, i. e., denominationally, religion consists in a recognition of some kind of a God character, and of adoration and worship of that character, anticipating that the God character is known to man only by revelation. The sources of revelation are:

1. The objective creation, manifested to the senses of man.

2. By the ideas presented to the mind through media, inspired by intelligences in the spirit spheres.

3. By feelings impressed upon the soul of man by superior intelligences in the land of souls, bearing upon the human family in a general capacity, as a tribal or national impulse, and, at different periods of time. Thus, God, to the mere animal or sensuous man—the fetich, is some object of great wonder, as a mighty mountain, a majestic rock, a large river, a pacific ocean, the moon, the sun, etc.

To the semi-enlightened, God is an unknown but anticipated Supreme Power,—"I Am that I Am,"—the Mosaic God, to some, an organized, superior being, having inconceivable form and dimensions,—a heavenly Father. To the most enlightened, a heavenly Father and Mother Power,—an almighty Creator, but incomprehensible by his creatures.

In all ages there has apparently been an effort to bring God nearer to man, to the conscious conception of his creatures; hence the formation of idols to represent existing powers and qualities of creation, both in objective forms and ideal powers and influences.

True religion is, first, a right recognition of God, as most clearly revealed to man; second, a clear perception of the obligations of man to his Creator; third, a true idea of man's obligations to his fellow-man, and all inferior creation; fourth, a faithful life of practical service, both to God, to man, and

all inferior creatures, as far as associate duties and obligations extend.

A true religion must culminate in a complete elimination of that selfishness that militates against the well being of any creature of God's creation, in a faith that works by love and purifies the heart; that resists evil by doing good. True religion consists in doing works that ultimate in peace with God, and all righteousness in men.

A true religion will never institute nor tolerate a moral canker of any kind whatever. A true religion never abrogates the reasoning faculties, when its aims and principles are properly understood and comprehended! A true religion cultivates peace, but never by the yielding of righteousness, as judged by the principles of truth and right. In this sense Jesus said:

"Think not that I came to send peace on earth; I came not to send peace, but a sword."—Matt. 10: 34. Carnal war is the fruit of inordinate passion, ambition, desire for dominion, and self-pleasure. It desolates peoples and nations, demoralizes and destroys the church of the living God, if wrought therein; therefore, war can have no countenance by true religion. This requires man to co-operate with God, to constitute happiness for man, in a wise arbitrament of the destinies of creation, the dispenser of judgment, justice, mercy and love.

A true religion perishes all creeds that build partition walls of hatred between man and his fellow; that institute laws to punish the innocent for the guilty, in the professed capacity of atonement; that sets bounds to the revelation of God's wisdom, light, and guiding power, for the development and destiny of the human race. A true religion has no creed, spoken of in the sense, that, in all points, it is a manifestation of truth, beyond which no continuous revelation of truth may peer; for a true religion anticipates perpetual progress and unlimited revelation of light, truth, righteousness and holiness.

True religion consists, not merely in knowing God's laws, but in practical obedience to the same.

Man's ways are not as God's ways, nor man's thoughts as God's thoughts, but as the heavens are higher than the earth (in the scale of virtue), so are God's ways higher than man's ways, and his thoughts higher than man's thoughts.

But, it is God's purpose to make man at one with him, and his purpose is ever progressing, slowly but surely to its goal, God's purposes have, from time to time in the history of the world, been manifest to man through media—wise, inspired, and intelligent human beings, who, baptized with the powers of the heavenly world, were empowered to minister, by precept and example, a superior life of right doing, right feeling toward all the manifest creation of God. There are in humanity three dominant factors; the sensuous, the rational, and the religious. These each, and all, have a distinct sphere of action, and if operated as God designed, would all conspire to make a true religious character; this character is symmetrically formed to grace humanity with robes adorning the saints of God in Paradise.

Throughout the ages of history, there has been manifested by all classes of people, in some degree at least, that the human family have a soul-existence, a soul-life, that saw, felt, and reached beyond the mortal sphere in search of happiness. A void has been felt that naught pertaining to time and sense could fill. A clouded perception of a future existence has been manifested, as an intuitive consciousness, or semi-consciousness, that it is not all of life to fill up the years of man's earthly span of time. And all Avatars, Saviors, meditators, of whatever name, or age of existence, have taught principles having some reference to this superior sphere of life.

But, while all that we have any knowledge of previous to Noah, Abraham, Moses, the prophets of the Jewish cycle, and Jesus, taught principles of right living for man on the animal plane, they recognized no higher order of relationship than that pertaining to the narrow limits of the individual generative class—the parentage, brotherhood and sisterhood, of the natural family of man. In fact, none reached to a higher order of relationship than the generative, until Jesus Christ preached a New Creation Order. In this order Jesus taught a broader field of relationship; he said, as he stretched forth his hand to his disciples: "Behold my mother and my brethren! For whosoever shall do the will of my Father in heaven, the same is my brother, and sister, and mother."—Matt. 12: 49, 50.

True religion baptizes the soul with a godly dignity that lifts it above those creed battles that set a man against his brother and neighbor, because his boundary of light and belief does not reach the same goal as his own. Jesus taught this religion, in that he said: "If ye love those only who love you, what reward have ye? Do not even the publicans the same?" And yet true religion recognizes a distinction between the true servants of God and hypocrites. Jesus said: "Not every one that saith unto me, 'Lord, Lord,' shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. 7: 21.

It is a ray of light, of true religion, to perceive and recognize that God has had servants of truth in all ages, and among all peoples, to whom a measure of light and truth has been revealed, and by these steps of human progress an elevation has been

attained by man, upon the ladder which Jacob saw, reaching from earth to heaven; but none, so far as we know, attained to the elevation reached by the prophets, whose revelations are recorded in the Bible of the Jewish cycle. Far less did they approach the supreme height that Jesus reached, of instituting an entire new creation. New fathers, new mothers, new sisters, new brothers, new tongues and new kindreds, combined to swell the full number who stand on mount Zion, the first fruits unto God and the Lamb.

However, true religion harvests the golden grains of truth in all ages, lays hold on, and claim to, every revelation of truth from God to man, in all ages of the world, and with it climbs upward, until it reaches the last and highest steps of revealed truth, as taught by Jesus Christ, and by the same Christ's spirit, in a second manifestation thereof.

True religious faith does not reject the precepts enunciated by Jesus Christ, because many of them, in some degree and manner, were uttered by inspired media almost unnumbered ages previous to Jesus' day and ministrations; but the true religionist deals with these precepts on the principle that: "In the mouth of two or three witnesses every word shall be established." And, once a truth, always a truth, as light never becomes darkness.

The labor of true religion during all the ages has been to lift the life of man to heaven; and the long-sought, dimly seen goal of human paradise, that for untold cycles of ages has been ever in the distance, to bring to a present reality, for man to enjoy while yet a denizen of earth! To make an end of sins, the cause of all sorrows!

How is it possible that any religion (so-called), that teaches the impossibility of living without sin; that teaches that God justifies man by professing faith in righteousness without doing the works of righteousness, that reconcile man to his Maker; a religion teaching that a God of justice, mercy, love and truth, decreed that the innocent Jesus should suffer unjustly, and for, and instead of, all sinners who should call on his name, that those sinners might go scot free? How can such be a true religion? It is not a dispenser of justice, and it cannot be true that a just God should demand injustice as a voucher for the sinner's inheritance to God's blessing!

True religion assigns to every man the reward of his own works. "Behold, I come quickly, and my reward is with me, to give to every man, according as his works shall be!"—Christ.

True religion teaches forgiveness of sins when they are repented of—left off. God justifies only those souls who obey his laws.

True religion consists, not merely in believing the principles of honesty, justice, love and righteousness, as measured by a revelation of the divine will, but by living in conformity to those principles! The voucher for the truth of the divine will is manifest in this, the fruit it produces in the good works wrought, an obedience which lifts the soul of man to union with his Maker, and privileges him to bask in the sunshine of his Creator's blessedness.

Of an universal religion we have yet to speak, inasmuch as mankind, spoken of as a body, do not all stand on the same plane of progress, even so, they cannot all accept the same phase of religious light and truth; they have not all the same ability to know and serve God in truth; and where there is no ability, there is no accountability. They have not all been equally climbing the ladder of progress from earth to heaven. Therefore, an Universal Religion is not in the wake of God's providences and wisdom. While one class is just beginning to know a sprinkling of truth, another is ready to be harvested from the earthly order of life into the vestibule of a New Creation, where sin is unknown, where purity glorifies every virtue, where righteousness produces peace, and brotherly and sisterly love makes on earth a paradise.

This is the abode whose inmates live in absolute virgin purity; not a kind of Roman Catholic forced and mock celibacy, but a voluntary life of absolute sexual purity, individually, privately and socially. For these are they "who have made themselves eunuchs (socially and spiritually considered) for the kingdom of heaven's sake."

"He that is able to receive it; let him receive it." But there are multitudes who are not able.

GILES B. AVERY.

Mt. Lebanon, N. Y.

ONE DEPARTMENT alone of THE PROGRESSIVE THINKER—"The Progressive Thinker's Rostrum"—will be more than worth the price of subscription. Just think, for only 15¢ cents per week you can have the paper visit you regularly.

THE CREMATORY AT GOTHÄ.

A correspondent writes from Gothä, Germany, to the *Pull Mall Gazette*: "Amid pleasant fields outside this attractive little city stands the famous cremation hall. The building itself is handsome, and is built on classic ground. The cremation hall was built by an association of some of the most learned and thoughtful men in Germany. The cost of the mere process of cremation is only about £5. The Catholic priests refuse church burial to any one electing to be cremated. Protestant pastors, on the contrary, willingly accord it. The crematory urns bear the names of one or two Jews. These are arranged outside the cremation hall in an open portico, and are solid and artistic, bearing the name of the deceased, etc. Some were richly decorated with fresh flowers.

SPIRITUALISM IN OHIO.

TO THE EDITOR: I have for some time contemplated writing a short article to THE PROGRESSIVE THINKER, partly to represent our part of the country and the few spiritual workers we have among us, and partly to show our appreciation for such a paper that we believe is calculated only to make its many readers wiser and better. We have quite a number of Spiritualists scattered through this part of the country, and the number seems to be on the increase from year to year. There are a few staunch workers just north of here, at Sherwood, where they hold meetings as often as semi-annually, and with marked success, the last being a ten days' meeting by Moses and Mattie Hull, from Chicago, and many were convinced that if the Bible did not lie, Spiritualism must be true.

But the largest as well as the oldest Spiritualist gatherings are just west of us, known as the Wentworth meetings. The meetings are annual, and the very best talent the country can produce is obtained from year to year. They have had their meetings I think for more than twenty years, and nearly every leading speaker in the country has instructed the thousands that come out from year to year to listen to the soul-inspiring gospel of Spiritualism. The last meeting was conducted by Hudson and Emma Tuttle, of Berlin Heights, Ohio. For sound reasoning, logical, demonstrative and practically illustrative facts, I know of none their equal. They brought a few copies of "Psychic Science," which were soon disposed of, and the starved souls that have long famished for spiritual food are thoroughly satisfied; for there is no work that I have ever read on the subject of Spiritualism that answers so many inquiries, so concisely, and at the same time so logically and scientifically as this work. THE PROGRESSIVE THINKER, is getting a wide circulation through this part of the State, and it is promulgating that which will cleanse the world of a vast portion of its impurities, brought about by superstition, bigotry and ignorance, and that it may long live, and grow stronger is my wish. Cecil, Ohio. F. D. DUNAKIN.

Written for The Progressive Thinker.

SPIRITUALISM.

Many Spiritualists are in doubt as to the reality of spirit communications. Some close observers claim that no real proof can be furnished of the return of spirits after the period termed death. Just why they make the above assertion when facts are obtainable which will prove that spirits do return, is not apparent. We see in mediumship evidences of spirit power, then why deny the evidence? We have proof that spirits write on slates, that mediums are controlled to speak by spirits who have ceased to live upon the earth. We have proof that spirits cure diseases without the use of drugs; we have proof that spirits have materialized; these facts are obtainable now in Chicago—then why deny the claims of Spiritualists? There are two reasons:

1. Social reasons, the unpopular feeling that exists in society for any manifestation that comes under the head of mediumship or Spiritualism.

2. Lack of knowledge of the laws of matter. Just why Spiritualists have not formulated some rules that would give investigators a tangible foundation to stand upon, is not apparent. If spirits can come back, they must comply with natural laws. The question arises, what are the laws? Can they be learned, so that any person who can read and write can learn the philosophy of Spiritualism without recourse to mediumship. If mediumship without philosophy or rules will not convince the unbeliever, will rules without mediumship convince the average investigator? We cannot expect to have mortals know that five times five are twenty-five if they do not learn the rules of numbers, and we cannot expect to have the average public believe in Spiritualism, if the laws governing matter are not published and taught in spiritual organizations. When man learns how matter can be condensed into compact forms, that, in its normal state is ether, he will believe in materialization. When man has learned how he thinks, he will be ready to believe that spirits out of the body can talk to spirits in the body. When man has learned the true cause of disease, he will be ready to believe that diseases can be cured without drugs. When man has learned the philosophy of the laws of sight he will believe that spirits out of the body can be seen by spirits in the body. It is our ignorance of the laws of our own being that makes us doubt the teachings of Spiritualism. No persons doubt the claims of Spiritualists who have learned the laws of their own being, and it is not necessary to see spirit phenomena to believe in mediumship; but it is absolutely necessary to know the laws of our own being before we will have a definite or intelligent conception of Spiritualism. Those editors and platform speakers who are crying fraud or ignorance, should devote some of their spare time to the study of the laws of matter that relate to their own being. STUDENT.

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THE PROGRESSIVE THINKER.

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SATURDAY, MARCH 1 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.

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, unexcelled as well as unexcelled, and will contain the advanced thought of this country and Europe. On trial sixteen weeks for 25 cents.

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 Spiritualistic field and finding those who do not take any Spiritualist paper. Nine out of ten of those who read a sample copy, will desire a very permanent subscription.

Emeline Deadman, of Anderson, Ind., writes: "I think THE PROGRESSIVE THINKER one of the very best Spiritualist papers ever published."

Simulation of Spiritual Phenomena.

The Spiritualist whose faith is built upon knowledge need not be and never is disturbed by the periodic exposures which take place here and there of simulacra of the spiritual phenomena. There have been in every age and connected with every religious movement false prophets, antichrists and pretenders who have hovered about and around the movement for the sole purpose of personal aggrandizement or of pecuniary profit, and in this age and connected with so universally fascinating a theme as "communion with the dead," no surprise should arise in the mind of any one that there should be individuals ever on the alert for "something that will pay," who seek to attach themselves to the spiritual movement and through its attractions endeavor to prey upon the weakness, or credulity, or fond hopes of mankind, impervious to the dictates of the better conscience which guides the more perfectly organized in their goings and comings among their fellow-men.

It is always matter of gratulation whenever a fraud, a cheat, an impostor or deceiver is exposed and his true character revealed, whether his pretensions and depredations be carried on in the name of Spiritualism, Christianity, Art, Science, Morality or Business; but the fact that such characters happen to masquerade under the one or the other of these forms of human thought and activity, as a cloak for the concealment of their true character, gives and can give, in the mind of no rational observer, the slightest coloring of falsity to the system whose name is thus used. It would indeed be a happy day, all but millennial, were all hypocrites, impostors and pretenders forced to stand forth in their true light and finally be compelled to get within their proper moral sphere among the haunts of men. What a "turning out of the rascals" in government would there be! And, Great Scott, how many genuine Christians would there be left in the so-called orthodox churches? How many professed philanthropists, "friends of humanity," "good Christian ministers," bishops, priests, popes, professed Spiritualists, "fraud hunters," "dear good husbands" in the social world, and "strictly honest" business men, would incontinently fall to the rear and leave a clear field for never so many genuine souls to live out their destiny here below and make of this earth, as it might and ought to be, a perfect paradise of justice, wisdom and love!

One cannot fail to notice the *clat* with which the secular press parades lengthy and graphic accounts of "A Medium Exposed," "Another Spiritualistic Fraud," etc., etc., nor miss noting the commiserating allusions in the editorial columns to the "poor deluded Spiritualist," "the dupe of the medium," who ought now surely to be convinced of his error and folly. But when in one day two ministers of the orthodox Christian persuasion, in good standing, professed preachers of Christ's gospel, perpetrate inhuman and shocking crimes upon unsuspecting and confiding members of their flocks, a short paragraph suffices to announce the fact, and the kindly editorial advice to the "well meaning though deluded" devotee to forsake his delusion and renounce his faith is wholly wanting. It is also painfully noticeable that the same press is extremely loath and tardy to extract from spiritual publications, or to print from other sources, creditable and intelligent accounts of living phenomena, veritable and verifiable facts and happenings which constitute the knowledge—not faith, as with the Christian—of the Spiritualist, which knowledge he can no more set aside as delusive than he can set himself aside as an unreal being.

But what is the duty of the Spiritualist who is able to give a reason for the faith within him, with reference to this question of fraud and pretended mediumship? Primarily he can, of course, simply on the score of common honesty, give no countenance or support to any species of deception. This he owes to his integrity as a man; but his duty in this respect is but negative. Considering his affirmative duty, he looks about himself and sees a large army of partisans, persons who, from ignorance of the value of the manifestations if true and carried on under wise guidance as a moralizing agent, are prejudiced and keenly interested in proving all spiritual phenomena to be spurious and manufactured by unscrupulous and mercenary individuals. He knows well that, give the average bigoted partisan who is thus determined to overthrow the phenomenal in Spiritualism, but half a chance and it will be an exceptionally clever trickster that can long survive and thrive upon that portion of the Lord's vineyard especially appropriated for his virtuous protection against the encroachment of all spiritual proofs. He knows, too, that it is not his special mission in connection with the divine truth which he has found, to become the Nemesis of the antichrist and the impostor, since he beholds numerous volunteers who have not as yet found the priceless jewel which he has set in his heart as the guiding star of his life. "The pearl without price," who seem glad and eager to play the part of detective and moral policeman and to bring to swift and condign punishment all offenders against the moral law and the civil code, and especially such offenders as are clothed under the name of Spiritualism. He the rather conceives it as his bounden duty to proclaim from the house-tops the gospel of glad tidings, the irrefragable proofs and demonstration of immortality that he has gathered here and there while in quest of the *perennis*, not of the fraudulent, in order that he may comfort those longing and earnest souls who are

looking for the rising of the Star of Bethlehem, for the divine light of the sun of Spiritual Truth to appear in the East with the assurance that as I have drank from the fountain of knowledge, so may you, and whomsoever will may come and drink of the immortal waters of life and know that the spirit can never die. A. M. GRIFFIN.

A. B. French.

Mr. A. B. French, of Clyde, Ohio, gave us a call last week. Mr. French is recognized as one of the most eloquent and effective speakers in the ranks of Spiritualism, and he has been instrumental in doing a most excellent work for the Cause. Now deeply immersed in business, he rarely gets time to deliver a lecture, or write an article for the press. His nursery business, which has grown into gigantic proportions, requires his constant supervision. Its magnitude can be realized when we state that he employs nearly fifty traveling agents, while from ten to twenty men are kept constantly at work in the nursery. His sales during last year amounted to \$45,000. In giving employment to so many, in aiding to beautify the farms and homes of others with choice fruit trees and shrubbery, he is doing a work that can not fail to ultimate in great good; a work, perhaps, equally as important as giving utterance to sublime thoughts from the rostrum. Whenever Mr. French sees fit to return to active work in the Spiritualistic vineyard, he will receive a cordial greeting from those who have been so interested in his utterances.

The March "Arena."

It is evident that the editor of the *Arena* intends to keep his pledge of openness to all sides in the discussion of the great religious, social, ethical and economic problems of the hour. The March number of the *Arena* will contain the first paper by the Rev. Geo. B. Cheever, D. D., the veteran orthodox minister, on "God's Voucher for the Verbal Infallibility of His Word and Man's Destiny through Eternity." Bishop Spaulding, of the Catholic church, and Canon W. H. Fremantle, of Oxford, England, representing Protestantism, are announced to review Col. Ingersoll's paper on "God in the Constitution" at an early date.



This week J. E. Woodhead, formerly editor of *Mind and Nature*, appears in our rostrum. The position he assumes is worthy of careful study and consideration. The next in our regular lecture course will be Dr. Charles W. Hidden, of Newburyport, Mass. The Doctor has written several articles for THE PROGRESSIVE THINKER, and they attracted a great deal of attention. His address, "On the Threshold of the Great Beyond," will certainly prove valuable to the readers of this paper.

We learn from *Light* that Miss Lottie Fowler, who was in this city in a professional capacity nearly 18 years ago, is now in London, England, in a state of destitution. *Light* says: "We appeal to those who have this world's goods to help a woman who has given of her own gifts to many. There must be among our readers some who will help to save her from starvation, for that is the case." It is too bad that after so many years of usefulness to the world, that she should find herself on the verge of starvation. Some one will certainly feel inspired to assist her.

Mrs. S. DeWolf, who resides at 108 S. Center avenue, we are gratified to learn, has developed as an independent state-writer. She excels as a trance and test medium, and also is in demand as a lecturer, and we are glad that this gift has come to her, for it will extend her sphere of usefulness.

Excellent reports come from Mrs. Kate Blade, an independent state-writer. She resides at 397 W. Harrison St.

Look Out.

Look at the figures on the little tag at the end of your name on the wrapper of THE PROGRESSIVE THINKER. They have a significant meaning. They tell in plain language the number of the paper at which your subscription expires. If the figures are 17, then at No. 17 of the paper, the time for which you have paid for expires, and you will get only three more numbers of the paper, unless you renew. If the figures are 18, then you will get four more copies, if 19, five more copies.

Although our terms are \$1 per year for THE PROGRESSIVE THINKER, each one who so desires, can *renew on the trial terms*, and the subscription will be thankfully received. The trial terms will extend throughout the year, 1890. It would be better, however, for each one to send a dollar, as it will save the trouble of renewing so often; but the subscriber must consult his own convenience as to that. While we shall most cheerfully welcome all trial subscriptions, the dollar subscriptions are more strengthening to us in our efforts to present a first-class Spiritualist paper.

Quarters will come safely if placed in a hole in a card, and paper passed on each side. Not one so fraud and properly directed, has failed to reach this office. Can you not, when renewing, induce your neighbor to join with you, and thus enlarge our list, and strengthen our hands to carry forward a work in which we are engaged? No one can afford to be without THE PROGRESSIVE THINKER as it costs only 15 cents per week, bringing each one in contact with the leading minds of the country. By renewing now, you will not miss a single number.

ENCOURAGING WORDS.

They Come From all Sections of the Country.

People are beginning to realize that THE PROGRESSIVE THINKER is not only the cheapest, but one of the best Spiritualist and free thought papers published. No other paper can surpass it in the strength and vigor of its contributors, who come from all sections of the country.

Dr. Fannie Miller, of Bellows Falls, Vt., writes: "I like your paper very much. I shall do all I can to procure subscribers."

John Franklin Clark, of New York, writes: "There is room for good newspapers devoted to the promulgation of the truths that Spiritualism unveils, and I hope THE PROGRESSIVE THINKER will establish and maintain its right to be classed as the best."

T. J. McFeron, of Cheney, Washington, writes: "Some kind friend sent me the fourth number of your paper, and I liked it so well that I then sent you three quarters, one for myself and for two others. I now send you one dollar for a year's subscription for myself, and two quarters for two more of my friends, which I am donating to them. I also send you seven other names of those who I think would like to read such a paper. I wish to say to all my brothers and sisters who are fortunate enough to get THE PROGRESSIVE THINKER, Let us do all in our power to keep it alive, for it is certainly giving us the food that we all need. I like it better than any other paper that I have read. It is clean type, clear language, clean bill of fare, and a clean sheet in every sense of the word, without any backbiting or kicking at others. Surely, if we cannot put up a good building with our own material, we would not be able to do so out of the rubbish accumulated by pulling down the structures of others. May all good angels assist you in my prayer."

Geo. Y. Nickerson, of New Bedford, Mass., writes: "I have received every number of THE PROGRESSIVE THINKER, and read them with care, and I do not hesitate to recommend it to all Spiritualists and free thinkers as a good advocate of their cause. In number seven, I think that Bro. Abbott has shown up the characteristics of the Jewish Jehovah in a true biblical light. I do not know who Bro. Whitehead is, but I hope his life will be spared to finish the good work he has undertaken. The beauty of THE PROGRESSIVE THINKER is its clean, full type. I hope you will get the hundred thousand subscribers, and I also hope that you will keep the paper the same size it is now, for with such reading matter as it is filled with, it is enough for one week's lesson."

Fannie E. Crocker, of West Allen, Iowa, writes: "I am very much interested in the subjects which adorn THE PROGRESSIVE THINKER's pages—those of Dr. Hidden among contributors especially. Mr. Crocker takes much pleasure in its readings, and I hope you will meet with every success it deserves."

E. Mitchell, of Jamestown, N. Y., writes: "A few days since a copy of your grand and most excellent paper, THE PROGRESSIVE THINKER, came into my hands. I have read and reread its excellent articles."

Mrs. G. A. Mathers, of Litchfield, Ill., writes: "Every one who has received your paper thinks it one of the best ever published. It certainly is all that any one could ask for. I will do all that I can to increase the circulation."

W. H. Vosburg, of Troy, N. Y., writes: "I feel that THE PROGRESSIVE THINKER will fill a demand needed to-day. Therefore, in order to get the spiritual and liberal minds interested in the paper here, I have devoted some little time to soliciting and calling attention to it. I think we are on the eve of important events in the industrial and spiritual movements of the times, and THE PROGRESSIVE THINKER will aid the work everywhere it is read among the people. When we look back forty years and mark the progress made through the teaching and philosophy of modern Spiritualism, it is wonderful. The liberalizing of public sentiment and thought has taken greater strides than in twelve hundred years before."

S. G. Lewis, of Grass Valley, Cal., writes: "I like your method. One hundred thousand paying subscribers, at \$1 a year, will enable you to make a first-class paper, and this number you ought to get as easily as 1,000 at \$2.50 a year. Then, when it comes to the best writers, as they do not get pay for articles written for any spiritual paper, a man who writes that which ought to be valuable to the world would rather contribute to one of large circulation. This is true co-operation; all join together to make the best paper at the lowest price."

A. J. Swartz, Ph. D., of Cleveland, Ohio, writes: "I do congratulate you heartily. Sail on, for the streams deepens and widens. A great door opens before you. Stand by your colors, for you are a selected instrument for a special work."

H. J. Kilborn, of LaFayetteville, N. Y., writes: "Being a sixteen-weeks' subscriber to THE PROGRESSIVE THINKER, allow me to state my appreciation of your great adventure on the sea of spiritual journalism. I think you are on the right road to reach the great mass of Spiritualists and Free Thinkers. The high prices of the majority of our spiritual journals or papers have kept a great many of the Spiritualists, who were not able to take them, from subscribing; therefore, we think our brother has started

aright in giving the people a paper at so low a price. We welcome it every week, and think it bright and handsome, and brimfull of rich spiritual reading. It is rightly named—THE PROGRESSIVE THINKER—and will be an aid in helping every mind and soul to progress and think. We are in hopes our brother may realize the 100,000 subscribers, and at the low price we don't know why he will not."

A General Survey.

The Spiritualistic Field—its Workers, Doings, etc.

Alice Lindsay Lynch, of Memphis, Tenn., has sent us nine subscribers, and is not through yet. She has our thanks for her earnest efforts in our behalf.

Dr. Shelburn, of Atlanta, Neb., would like to have mediums going west on the Band M. R. R. call at that place.

W. P. Sanford, of Defiance, Ohio, is excellent as a solicitor. He has sent us 44 subscribers. He would like to have a first-class test medium call at Defiance.

C. Newell, of Portland, Or., a veteran worker, writes that the work goes on well in that section. He read with much interest the report of the Bangs sisters.

S. B. Chapman, of Derby, Iowa, writes: "I take the position that man's spiritual nature never sins, therefore cannot be punished, as sin is a transgression of law, and there is no law against the spirit; and if the reader will keep the distinction that Paul does, he can see that man's spiritual or immortal nature cannot sin. A good tree cannot bring forth evil fruit, for whatsoever is born of the flesh is flesh, and whatsoever is born of the spirit is spirit. To be carnal-minded is death, but to be spiritual-minded is life and peace. So you can see that man is governed by two natures—the carnal mind, which is the motive power of the flesh, and the spiritual mind, which is the motive of our moral nature. The carnal mind does not survive the dissolution of the body, while the immortal or spiritual mind returns to the God who gave it. The apostle says: 'I find a law in my members warring against the law of my mind, bringing me into captivity. The things that I would do I do not; but the things that I would not do, these I do. It is not I, but sin, that dwells with me.'"

Henry Strong writes: "In addition to all improvements in locomotion, and the increased speed attained by the ocean steamships, it is a gratifying fact that our dear ones who have parted with the time-limited bodies in which their earthly pilgrimages have been passed, happily or otherwise, are daily demonstrating to their earth-friends that heaven is a not far away locality—but that in coming in material bodies, manufactured from elements in the seance rooms, they are forcibly giving loving demonstrations of their presence."

Levi Wood, of South Haven, Mich., don't like the atheistic views of W. S. Wood, of Shawano, Wis. The former says: "I can see as much of God in the most loathsome reptile as I can in the full-blown rose, in the Johnstown calamity as much as in a bountiful crop of wheat." They are brothers, and brothers rarely take the same view of things.

Capt. W. E. Bushnell and his wife are prominent Spiritualists of San Francisco, Cal. The *Commercial Record*, of that city, speaks of them as follows: "The Captain was married in Chicago, in 1857, to Miss Rose Linda Clark, of Pennsylvania. His wife is a very estimable and talented lady. She is an artist of great ability, and her paintings have attracted deserved attention from those competent to judge. Her home shows many excellent pieces. Many valuable works of art she has also sent to friends, and these are highly prized. Mrs. Bushnell has also frequently contributed to the local press, and her writings are characterized by clearness of style and elegance of expression. She is a thoughtful and sympathetic writer. In the death of their only child, a bright and beautiful boy, Captain and Mrs. Bushnell suffered a loss that cannot be estimated. This occurred April, a year ago. The passage of time may not lessen this, though it may assuage the keenness of the parting. Their comfort is that the parting is only temporary, and this hope lightens the burden."

We announced last week the death of Milo Porter, of Lombard, Ill. While on the way to a school exhibition with his children, he dropped dead. Mr. Porter was born in 1815, at Cicero, N. Y. He was a Spiritualist, and highly respected. The funeral services were conducted by Mrs. DeWolf, of this city. He leaves a wife, Ida Wilson-Porter, the well-known test medium, and four children, to mourn his loss.

The Liberals of Southwest Michigan will meet in quarterly convention at the Opera House, Decatur, Mich., on March 1st and 2d. Speakers for the occasion: Hon. L. V. Mead, Grand Rapids, Mich.; and Mrs. E. C. Woodruff, South Haven, Mich. Others will take part in the exercises. Prof. R. B. Marsh, of Dowagiac, is invited. Mediums invited: Mrs. A. N. Warner, of Benton Harbor, and Mr. Riley, of Cass Co., and others. Vocal and instrumental music by a competent choir. Mr. A. J. Davis, of Hartford, violinist. First session: Saturday, at 2:30 p. m.; second session: at 7:30 p. m.; third session: Sunday, at 9 a. m.; fourth session: at 2:30 p. m. Closing session: 7:30 p. m. All resolutions and business matter must be brought up for action in third session. All are invited. The people of Decatur cordially invite the friends from a distance to partake of their hospitality. L. S. Burdick, President, Decatur; D. Boynton, Vice-President, Ellettsville; Mrs. R. A. Shaffer, Secretary, South Haven; S. G. Shaffer, Treasurer, South Haven.

Mrs. J. W. Curtis, who resides at 225 W. Jackson St., has developed remarkable healing powers. She does not touch the patient, but while entranced there is a transmission of vital force to the patient that seems to do very effective work. Mr. Curtis is a student of occult phenomena, and through his wise management his wife has been brought forward to do a most excellent work for the afflicted.

While Prof. Denton was making his re-

searches in the old world he wrote a letter to Prof. Buchanan saying: "I am now investigating psychometrically the ancient history of Egypt, and shall publish a volume on this subject as soon as I get home. It will be very far ahead of anything I have written on psychometry, and will carry conviction to the best minds. I think you will live to see the seed you planted grow into a mighty tree." What a loss to the world was his untimely death.

Mr. James Abbott, whose lectures, published in THE PROGRESSIVE THINKER, caused such widespread interest, can be engaged to occupy the rostrum at the camp meetings this summer. His thoughts are fresh, vigorous and potent for good, and we believe he would prove a very acceptable agent for the promulgation of the spiritual philosophy and cognate subjects, at those summer resorts. Letters will reach him if addressed to him at Borden Block, cor. of Randolph and Dearborn Sts., Chicago, Ill.

Carrier Dove says: "A young woman 17 years of age, Teresa Urrea by name, attracting much attention in the village of Cabor, Sonora, Mexico. After an apparatus death which lasted five hours, she was restored to life, and has been effecting numerous and surprising cures, according to reports brought by persons worthy of credence who have lately come from that place. She says that God has made revelations to her, and counsels those who visit her to have charity and love for their neighbors, and not to believe in priests who make a speculation out of religion. Multitudes of believers from all parts of Sonora are crowding to see this 'saint' or extraordinary doctor. Physicians consider her case as one of catalepsy or natural hypnotism."

The following advice is applicable to all classes. It is taken from the New York Independent: "Every man's character is certain to be affected for good or evil by the society with which he habitually mingles, and in which he finds his social pleasures. Hence the vast importance of selecting pure and virtuous companionships in life. This is especially the case with young people, whose characters are in the forming stage."

Dr. Cyriax says in *New Spiritualistic Blatter*: "A man is a spirit in the body, and a spirit is a man apart from the body; we are, therefore, all spirits, whether we live on earth or have already left the mortal body. Now, as daily, nay hourly, thousands of embodied spirits become disembodied (that is, die),—a motley company, from the prince to the pauper—it is self-evident that the inhabitants of the other world must be as great a mixture, with regard to morality, disposition and knowledge as are we ourselves in this world."

"Psycho-Therapeutics, or Treatment by Sleep and Suggestion," is a new name for a method to cure all diseases.

Hudson Tuttle says: "Since the psychograph was advertised several have written me about its usefulness. I regard it as a highly useful in the circle, but it is not a machine that will turn out messages under any and all conditions, and those who expect that it will do so will be disappointed. It was suggested by the dis-employed Prof. Robert Hare in the brilliant series of experiments he made in the early days of Spiritualism. The little disc with its index is made to take the place of the complicated arrangement of tilting-boards or tables, cords and pulleys employed by him, but the end is gained the same."

RADICAL LECTURES, BY B. F. UNDERWOOD.

Mr. Underwood is prepared to lecture on the following subjects: "The World of Grant—Keep the Church and State Forever Separate"; "Capital and Labor From a Standpoint of Evolution"; "The Influence of Civilization on Christianity"; "The Influence of Christianity on Civilization"; "The Unscientific Character of (so called) Scientific Theism"; "The Universe Is Only God"; "The Doctrine of Immortality—the Pros and Cons"; "The History of Dangers of the Roman Catholic Church—Romanism in America"; "Aristocracy—Brain and Heart"; "Paine, the Religious Reformer, and the Pamphleteer of American Independence"; "The Bible"—(from six to six lectures); "The Evolution of Religion"; "Intuition in the Light of Evolution"; "Religion Considered From a Standpoint of Science"; "The Work of Influence of Charles Darwin"; "Heron Spencer and His Philosophy"; "The Advanced under the names Theism, Nosticism, Monism, and Dualism"; "Various Theories of Idealism and Realism"; "The Love and Study of Nature"; "Anthropology the Key to Theology"; "Current Theological Assumptions and Fallacies"; "Answer to the Question—What Will You Give in Its Place?"; "The Positive Side of Modern Liberal Thought"; "Evolution vs. Creation"; "The New Science and the Old Faith"; "Why I am a Free Thinker"; "The Importance of Completing the Secularization of the State"; "Radicalism and Conservatism"; "Characteristics of this Period—Religious Transition"; "A Common View of the Bible"; "How Evolution Unveils the Experience-Philosophy with materialism"; "Faith Cure, and Knowledge as a Study in Psychology"; "Theism vs. Superstition"; "The Present Condition and Prospects of Liberalism"; "Paine's Republic and Modern Faith for Poverty." For terms, etc., address F. Underwood, 15 Loomis St., Chicago.

Though Mr. Underwood does not believe in Spiritualism in its entirety, his addresses always attract attention and are delivered.

If you receive a sample copy, it is better to do missionary work, and with your operation it will do it most effectively. After reading it, send it to a Spiritualist and request him to tell all his Spiritualist friends that THE PROGRESSIVE THINKER is being published in Chicago, and they should subscribe for it. Let each one hear the good news, spread it far and wide, and it will not be long before we have 100,000 subscribers.

Written for The Progressive Thinker.

CREATION.

THE THREE THEORIES.

THEORY NO. 1.—CONTINUED.

In my first paper I set forth, synoptically, the orthodox system of religious thought as being based upon the idea that God produced the universe and all pertaining thereto out of nothing; and endeavored to show the absurdity of the claim from its utter impossibility; also some of the absurdities growing out of the false conception, which absurdities have formulated and constitute the system of religion known as Christianity; that said religion, in its general results, is detrimental to broad mental unfoldment, tending to dwarf the social nature and blunt the spiritual conceptions of all who seek shelter under its sable cover. Now, that it is impossible it should do otherwise, can be seen with a bird's eye view of the general character of the one who is said to have "created the universe out of nothing," as represented in the same book (O. T.), whence the orthodox theory originated. A study of his life and character as set forth in the book said to be his "Word," extending through a period of four thousand years (the duration of his earthly existence) and, at the termination of which point, he, from ineligibility, made an assignment of all his business affairs over to one of his children. (I say one, for he had several, as his visits to Hannah, one of Elkanah's wives, Samson's mother, wife of Manoah, Sarah and Rebecca, sister wives of Abraham and Isaac, do testify; to say nothing of his visits to Mary.) I say, a study of his practical life and character with the view of making him the model man and object of worship, could produce upon humanity but the one result which culminates in the orthodox theology, and serves only to darken council and thus make miserable its adherents.

That I am not misrepresenting the Jewish Jehovah, the God of orthodoxy, in asserting that he is the chief of jealousy, hatred and murder. (Reader, do not think me harsh, as one speaking from prejudice, for I am not.) I will here give you an inkling of Jehovah's practical life as we find it recorded by his own chosen biographers, viz.: Moses and the Prophets. Jehovah, then, began his earthly career with an effort to deceive Adam in point of dietetics, in which attempt he failed; and because he failed, he damned Adam to hard labor as a means of livelihood; cursed Eve with sorrow in conception and subjection to her already damned husband; and their truthful teacher—the serpent—with a curse greater than any beast of the field, compelling him to crawl upon his belly, making dust his only food. Nevertheless, the serpent always crawled upon his belly, but does not eat dust. But, so cursed was Jehovah's cursing, that all nature was affected by it, and the very ground made to yield "thistles and thorns." Nor did he stop with this, but so manipulated his system of cursing that all races of Adam's lineage were made the doomed victims of that curse—even death. And, oh! had he but stopped at this, there might have been a hope for poor humanity in the future; and possibly his own reinstatement into the graces of man as being the author of our existence, even though he did make us out of nothing. But the fury of his tantrum was too great—causing him to look beyond the boundaries of time, and the eternal worlds, as the future abode of Adam's progeny were so contaminated with his bad influence as to become suitable localities for gnawing worms and horned devils to build therein Christian bonfires of crystallized sulphur, ignited by Jehovah's wrath, in which to give their trembling souls an endless roasting. But again: As if he could not wait the natural process—death by old age—of sending his children thither, he conceived a method by which a realization of his plans might, in a shorter period, be brought into effect. We are informed by Moses, that Jehovah, on seeing that some of his "sons" discovered the fairness of women, loved and "took them to wife," which act was not congenial with his nature—a nature so fraught with evil that he could not see through evil glances; hence he cried from his heart, "I wish I hadn't made man;" for that every imagination of the thoughts of his heart was only evil continually.

Reader, do you know what Jehovah did to give vent to his spleen. I will tell you what Moses says about it. He, Jehovah, deluged the earth with the waters his wrath drew from the heavens, and with the exception of Noah's little family and a moiety of the animal kingdom, saved for brood stock. Why, the whole universe of living beings—human, beast and creeping things—were by his own hand made the straggling victims of death by drowning. But, again: Jehovah is guilty of sending ruin and death upon whole cities (Sodom and Gomorrah), using for his implements of destruction fire and brimstone, and these mingled with hail. It would seem that so intent on destroying his people of those cities, was he, that should he fail to kill them by burning, he would freeze or pelt them to death with hailstone; and, should there, perchance, be a flying female fugitive, he would beat their time if he had to transmute them into salt banks, as per Lot's wife. Jehovah is guilty of destroying whole families, tribes and nations, on divers times and places, for no crime whatever of theirs, but simply for exercising the liberty of conscience in matters of worship. For there were other "Gods," and Jehovah was a "jealous God"—he says so—and could not endure the thought of those other fellows sharing their devotion. Jehovah is guilty (so charged on his record) of butchering in the most barbarous and brutal manner, individuals, families and nations, for no cause other than to satiate, in himself, an old grudge of centuries standing against the Amalekites. Upon his shoulders rests the charge of shedding blood by the sword; burning men, women and children alive, consuming them with pitch, sulphurous and other poisonous vapors, slaughtering his own favorites with purposely-formed wind storms and cyclones. Upon his own head is written the charge of destroying the lives of his children by sending pests,—grasshoppers, locusts, etc.,—by causing ferocious beasts—lions, leopards and bears—to seize and tear to pieces their quivering flesh; caus-

ing venomous serpents to bite and kill those who, to escape his dreaded presence, sought refuge in the seas. He is guilty of casting great stones from high places down upon the heads of men and women, crushing out their brains; driving, by proxy, nails in the heads of sleeping fugitives; causing the earth to convulse and swallow down some of his disputants; at the same time killing by the fifties with the lightning's stroke, merely to satiate an itching desire of one of his conceited prophets. So contemptibly low in his villainous practices was Jehovah, when tramping around with Moses, that he even stooped so low as to smite some of his once favorites with ague chills, fevers, blindness, hunger, etc. J. H. MENDENHALL.

(To be continued.)

HER CREED.

Do you think because I have fallen, because I am scorned, down-trod,
That the soul of woman within me has lost its image of God?
Do you think because I am fed on the foulest of all foul food
That I never am hungry, starving for a morsel of His own good?

And because I have done with hoping for higher,
holier things,
Do you think that never a longing my weary and worn heart wrings
I tell you I hate this vileness, with force that you can not conceive
In your fair, untamed sainthood, with force that you will not believe.

Because the devil in this world has had all his will of me,
You believe he should have me, to use me through all of eternity
Did the Lord God give women souls, then, to furnish the devil, I pray,
Something to do in the future to while the moments away!

If you put your hand down in the darkness and brought it to light besmirched,
Would you be to blame for the vileness—would you be a part of the dirt?
Ah! my soul to its uncleanness shall pass from the devil at death,
And breathe in the air of heaven its first clean, wholesome breath.

I tell you, in all your fairness, you never have known your God.
"Whom the Lord loveth he chasteneth," and if I have felt his rod,
Each stripe on my sin-stopped shoulders, each piercing pain that I bore,
Have been counted up in your heaven for as many as your prayers or more.

What right have you to a heaven you never have struggled to win?
What right to his mercy to sinners who never have tasted sin?
Lord Jesus died to redeem us; but you—why you were born white,
While I drank sin with my mother's milk, and I was born into night.

Yet the pardon the Lord Christ brought us you claim for your very own;
You kneed with your hallelujahs, and can't find room at the throne
For me, with my plea for pity; for me with my sin-stained heart;
And for such as I am, you tell me, a hell has been set apart.

God knows how I've striven to raise me out of these depths of shame;
How a will that was stronger than mine has caused me to sink again.
He has counted my fruitless efforts—yes, just as he counted the sneer
That shewed on your face as you passed me, covered on the church step here.

If I didn't believe in a future—if I hadn't somehow a thought
There's a life over there where women can neither be sold nor bought—
Do you think I'd have hung on to this life all of these wretched years?
Why, I'd gone long ago out of reach of anyone's smiles or sneers.
—Flora McDonald.

Written for The Progressive Thinker.

ANCIENT RUINS.

Among the most ancient records now in existence, that has come down to us from generation to generation through the past centuries, is one (the Bible) claiming as it does to teach truths and the revealed will of an all-wise God. If it does teach truths and record the revealed will of an all-wise God, it certainly will bear the closest investigation that honest research can give; and this honest research is the duty of every progressive thinker. Of the reliability of this record of ancient deeds, we know nothing; but from the finger prints of the past on its pages, we can conjecture much. Because of its ancient garb, and its sacred claim, and under the law of fear promulgated therein, mankind has in the past held it in awe and feared to either investigate its claims or speak aloud his doubts.

But in the clearer light of the present age, the progressive thinkers, through independent thought, have dared to penetrate the mystery surrounding this heretofore sacred ground; have rolled up their sleeves, and have gone in for a thorough investigation, and from this time on the orthodox world may expect to hear the sounds of falling stones that must be torn loose from the old structure in his earnest research after truth; and, certainly, if the old pile will not bear honest investigation, then the claim of the present, to honest progressive thought, and the duty of progressive thinkers to mankind, is to clear away the rubbish and occupy the ground with a more noble structure, the corner-stone of which shall be independent thought and the builders thereof progressive thinkers.

I, as an investigator, claim that some of the stones in this old structure are found to be selfishness, human avarice, fear, terror, blasphemy, etc., and the workmen who laid up these stones in the old fabric were the ancient priesthood, and of which I am prepared to furnish proof from the evidence gathered by research among the ruins of the same past of which these records claim to be true.

There is every evidence that the ancient priesthood was either a God-fearing or a God-respecting class. The record begins by seating the priesthood on the throne of the eternal God, and they therefrom claiming to be God. Take the first chapter of Genesis and the surroundings are described as chaos, with which I agree. The second chapter of Genesis first recapitulates that part of the work of creation mentioned in the first chapter. It tells of the creation of man and shows how, and declares man to be endowed with intelligence and armed with reason and judgment, capable of advancing through knowledge, thus making man a progressive being. Then we have the history of the planting of the garden, filled with the means of progression, by which man can progress; and he is not only placed in this garden, but commanded: "Of every tree of the garden mayest thou freely eat." Among these trees were to be found the Tree of Life; also the Tree of Knowledge of Good and Evil. But immediately after commanding man to eat freely of every tree in the garden, the so-called Lord God

promulgates that law of terror that has left man a coward, through fear of the penalty, to the present day. The law is found in the seventeenth verse of the second chapter of Genesis, and reads: "But of the Tree of Knowledge of Good and Evil thou shalt not eat, for in the day thou eatest thereof thou shalt surely die." In the eighteenth verse of the same chapter begins the ridiculous history of the creation of woman, and ends the chapter.

The first expression in the first verse of the third chapter reads like this: "Now the serpent was the more subtle than any beast of the field which the Lord God had made, and he said unto the woman: 'Yea, hath God said, Ye shall not eat of every tree of the garden.'" (See verses four and five.) "And the serpent said unto the woman, Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as Gods, knowing good and evil." We have no record that the penalty of the violated law was meted out to man; but in the twenty-second verse of the third chapter we find these words: "And the Lord God said, Behold, man is become as one of us, and knows good and evil." Here we find man had become a God, and from the violation of this law of fear. For until this time the Lord was referred to in the singular number and not in the plural. Now, somebody surely lied. Who was it? The so-called Lord God declared that on the violation of this law, man should surely die! The serpent said: "Ye shall not surely die," and as there is found no record that the penalty was carried out looks as though the so-called Lord God had surely falsified, while the so-called serpent told the truth. To repeat: Man is made a progressive being, capable of progressing through knowledge. The means of man's advancement is provided through the trees in the garden; then the law of fear is promulgated, and man would be forced to remain in ignorance, but the only creature endowed with reason, beside man, comes forward in the serpent, and through woman man violates the law of the so-called Lord God, and becomes a God, or one of the Gods, because he has investigated, through knowledge of good and evil. As there is no record of his death, we will take it for granted he also eat of the Tree of Life and will live forever.

And the work of these so-called Lord Gods (the priesthood) has ever since been to throw dust in the eyes of man, that he should not see. We justly conclude from the amount of research we have so far made, that the only difference between the so-called Lord God and man was, the one had become an investigator, and tasted of the fruits of the Tree of Knowledge and was pleased with his progression; but his selfishness and avarice caused him to desire to keep his knowledge to himself, and try and keep all of mankind, who had not investigated, in darkness; but in these days of more light, through independent thought, man has planned a progressive age, and as a progressive thinker, I am bold to say that the record as found in the thirty-first chapter of Numbers, and claimed to be the words of God, is a blasphemy cast by the priesthood of the past in the face of the eternal God. The record is full of similar blasphemies, for the eternal God of the honest progressive thinker never put lying spirits in the mouths of Ahab's prophets. R. L. HUTCHINS.

Paola, Kan.

A TRIBUTE.

To Mrs. Rose L. Bushnell, of San Francisco, Cal.

By Mrs. F. E. ROGERS.

Beloved friend, I am dreaming of thee
In day-dreams; am calling thee back unto me.
Come, feast your eyes on the "beautiful snow,"
While I dream of vales where lovely flowers grow.

Sweet memories come like a bright fairy band
As I dream of thee in a far-away land,
And I see thee again as in days of yore—
Earth-life has so much for thee in store.

As I think of thee in the land of sweet flowers,
Angled through life's life of fleeting hours,
I see thou art one of the chosen and true,
For the angels bring thee a work to do.

They are lifting the veil that lies between
This mortal life and the bright unseen,
And the radiant light of a fairer clime
Has gleamed across the shores of time.

Sweet messages come—you have seen and heard;
They have chosen you, dear, for their Messenger Bird.
You will rise above storms that have darkened your sky,
And sing a glad song "in the sweet by-and-by."

Your wings are planned for a grander flight;
You will carry the Banner of Love and Light.
Bright gems of thought will come and go,
Like a healing balm for earthly woe.

The word of Truth thy armor will be;
The slaves of error will be set free.
You will bear the torch that the angels bring,
And scatter the flowers of Eternal Spring.

You will brush aside the falling tear,
As the loved ones come with words of cheer.
You are building wiser than you know,
For your cup of joy, I see o'erflow.

Sterling, Cal.

A WORD TO LIBERAL-MINDED WOMEN.

It is eminently important that all women who value religious liberty should use their influence in its maintenance.

Under various names, Christian fanaticism is organized for the purpose of uniting Church and State,—to legislate God in the constitution, religion in the public schools, and rigid Sabbath laws; laws inconsistent with the needs of a free and enlightened people. Not content with their own privileges of worship, they aspire to the control of the public conscience. Sunday newspapers, travel, and the delivery of mail are condemned, under the pretext of giving the people a day of rest. But in reality the purpose seems only to strengthen the authority of the church, and to destroy personal rights.

This inordinate desire of the Christian politicians to put their religion in the Constitution, and thereby fetter the human mind, is a spirit entirely foreign to true Americanism. And wherever it has been in power, there have the people been cursed by religious despotism. Thus will they ever be.

Men who are placed in power to represent and protect the interests of the people at large, are in reality working against them, doing their utmost to make this government subordinate to Christianity. Thereby destroying its established system of religious toleration. Let all who appreciate the blessing of mental liberty, who are loyal to the government under which we live, defend

its principles. Let them discourage all tampering with the Constitution by any class or sect whatever. Let them support it in its principles of justice and truth, with which it was given us by its noble and far-seeing founders.

With this thought in view, a Woman's Congress is to be held in Washington on Feb. 24th and 25th, 1890.

AMARALA MARTIN.

Written for The Progressive Thinker.

ENFORCED RELIGION.

The Blair Bill.

We have in our midst a progressive thinker, in the person of Rev. Hugenholz, of the Liberal Holland church.

Last Sunday he preached a sermon that was published in one of our papers, under the above caption, that I wish might be circulated far and wide, and be read by every voter in the land. The following are some of the salient points made: "From the oldest times, priests have promoted the observance of religious forms. The Jewish priests were the men who gave the Sabbath day its character of the Lord's day, by making it a day of religious worship. Formerly it was the humane aim to make it a day of rest for man and beast; but in the priestly legislation of Ezra's time it was changed, and we read: 'The seventh day is a Sabbath day unto the Lord thy God; in it thou shalt do no work,' etc. The whole life of the Jew was regulated by law, from his birth to his death. In our day and in our country pious people are following the same line. A hundred years ago Puritan principles were living in the hearts of all. Sunday was the day of days; the Lord's day; but a change came. Modern thought and scientific research awakened different views regarding the observance of Sunday. Not only free thinkers, but many good church members felt that this distinction between six days of the world and one day of the Lord was in flagrant opposition with true and sound religion; that a weekly day of rest cannot be valued highly enough for the sake of human health, both of body and soul; and has nothing more to do with religion than the conscientious use of our time on the working days; and certainly less than honesty and truthfulness and chastity and temperance and unselfish love on all days of our life. Religion must not be confounded with oppressed minds, with a sad countenance and disfigured faces. Religion must be courage and brightness, love and gladness, and thus the day, which more than other days purposely preaches religion, must be the happiest day of the week. Sunday can be made family day, a holiday, a day of innocent recreation, a day for a walk and play with the children, a day to call on friends and receive their visits, and many times part of the day could be devoted to some work by which the desires of wife or children could be fulfilled, or a friend could be rejoiced. But such a free conception of Sunday is an offense to the old Puritan soul, who has no idea of a free religious life. So the pious church people say: 'Let us make a Sunday law, and compel these transgressors to behave piously.' No separation of Church and State." As soon as the church can depend upon the strong arm of civil authority it will regain its lost ground, and the people will be religious as of old! Thus the Blair Sunday bill came into the world, a bill, as the title reads: "To secure to the people the privileges of rest and religious worship, free from disturbance by others, on the first day of the week." A bill unjust and impossible in a country whose Constitution reads: "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof; and the first president of which said, in accordance with this Constitution, 'Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience.'"

"What would remain of our country if such a bill were to become law? And—which is of still higher interest, what will be the future of the religion of our country if it should be forced upon the people in such a way? What, then, shall we do against this pending danger? We can sign the petitions circulating as a counterpoise of the six and one-half millions of people (a very small proportion of the sixty millions within our borders) who, it is said, have already seconded the bill; and we can do more; we make and keep our own Sunday law, so as to give it a lasting practical teaching and defense of our position. Let no man, nor any so-called sacred letter, take away thy freedom, but let thy whole conduct on Sunday be like every day. Teach all around thee that a plain, earnest life, devoted to truth, righteousness and love, is better and shows more true religion than the strictest observance of Sunday as the day of the Lord."

Thus are coming to the front, slowly but surely, men occupying positions as leaders of the people in church relationships, who have the courage of their convictions,—another example of which we have in Prof. M. R. Vincent, who in a ringing address to the Presbytery of New York, declares Calvinism out of date, takes issue with St. Paul, and demands a new creed, or statement of belief. And now a word for your new venture. I have read every issue, thus far, with great satisfaction. If you succeed in holding the paper up to the high standard that has characterized it from the beginning, I see no reason why it should not rank first in the hearts of progressive thinkers, and attain the circulation you are determined it shall. I wish it might reach the thousands of progressive thinkers in the churches. I have often thought what an opportunity is here afforded to men of means, who have at heart the desire to promulgate advanced thought, and the liberation of mankind from theological slavery, namely: Subscribing for and circulating among church people one hundred, two hundred, five hundred copies each. I would do it, if I had the means.

You have begun, and will accomplish good work. Be courageous and aggressive, and I have no doubt you will be maintained. Enough for this time.

DAN'L G. GARNSEY.

Grand Rapids, Mich.

VISIONS OF SPIRIT-LIFE AND PEOPLE.

Reclining on a couch, I became aware of the presence and influence of spirit friends, by the usual series of rappings, a mode by which I am always informed that the attending spirits require me to hold myself in a passive and receptive state. This I do until I lose all sense of external scenes, though I am mentally wide awake, and inspired with the most holy and delightful calm. Whilst thus—what can only be described as being "in the spirit,"—the visions I behold pass before me like dissolving views, and yet, with an intense perception of their reality, and the actual existence of the place and beings I see.

SPIRITS IN PRISON.

I saw an atmosphere of very dark brown color. In this place I saw three spirit female forms. They looked very sad and full of sorrow; the expression on their faces was one of regret and penitence. They were the spirits of three fallen women. Their appearance would have softened a heart of stone. I spoke a few words to them, the best I could, and then they faded away. After this the atmosphere grew much darker and I saw a party of male spirits. They were all crowding together, and presented a most horrible picture. The features of all of them were disfigured by some dreadful disease. The first one had the left side of his face eaten away; the second had a large hole in his right cheek; the third had his left eye eaten away; in the fourth the right ear and neck were eaten away; and the fifth had a large hole in his throat just under the chin. The wretchedness of this sight I shall never forget, and I hope I may never see anything like it again. Then I returned to my normal state.

(These scenes were assured by wise and truthful spirits who know, and were instrumental in showing them, represent the victims of human vice and sensual passion. The females were the victims—the males are actual pictures of the destroyers.—Editor The Two Worlds.)

CHILDREN'S SPIRITUAL LYCEUMS.

I saw an atmosphere of a lovely cream color, beautiful and bright. In this place I saw a party of children, about five years of age, playing. Their faces beamed with smiles, and they were the picture of happiness. They vanished, and I saw a number of children about six years of age marching two by two. There seemed to be a hundred or more of them, and they all had a quantity of flowers round their heads and waists. These flowers were of the most beautiful shape and color I ever saw. I then passed higher, to a place where the atmosphere was most brilliant. In the centre of a grand temple was a column, composed of lovely flowers, and round this column were two circles of children about nine years of age. One circle faced the column, the other had their backs toward it. Both circles were joining hands, and moving in a charming dance in opposite directions; then the inner circle and the outer one changed places, each passing between the other in perfect order; then they joined hands across, so as to form a chain, and all danced round the column. The children had splendid flowers round their heads, necks, and waists, and were glorious and enchanting to behold.

HOME IN SPIRIT LIFE.

I saw what appeared to be a beautiful landscape. In the front was a woodland scene, the foliage of various colors, most beautiful to look upon. To my left was splendid pasture land; the grass very high, and all in bloom, and in a variety of colors, and most luxuriant. On my right was a lovely garden, with shrubs and flowers in abundance. In the centre of this garden I saw two spirits sitting and seemingly conversing. They were nearly hidden from view by the beautiful flowers, only the upper portions of their forms seen. They, like the atmosphere, were of a cream color, most beautiful and bright, and enchanting to look upon.

SPIRIT FRIENDS IN THE SPHERES OF LOVE.

Sitting as usual I became unconscious of all physical surroundings, and saw an atmosphere clear and white, and in this place I saw two spirit forms, a male and female. They were white, and clothed in garments of white, and to my great delight I saw that the male spirit was my brother, who passed to spirit life thirty years ago, and the female was my very dear and beloved mother, who passed to spirit life six years ago. I placed my hand on my dear mother's shoulder, but the touch had not the same feeling to me as it would have been here, so I asked my brother if things were as real to them in the spirit as they were in the flesh, and he said: "Just as real to us, but would not be to you, as you have not left the form." I am sorry to say that my visit was brought to an abrupt termination by the appearance of another spirit, that seemed to cause me to return to my normal state.

A TEMPLE IN THE SPIRIT-WORLD.

In an atmosphere of cream I saw a building, circular in shape, with a dome on the top. The entrance was an arched door, the interior most magnificent to look on. The walls were pink, and beautifully covered with artistic designs, these being outlined with gold, blue and white. There were long strings of flowers hanging in festoons all round the place, and in the centre there was a column of splendid design outlined with gold, and most brilliant. It is impossible to describe the glorious appearance of this lovely place. Then I saw eight spirits, clothed in garments of the same hue as the atmosphere; they were in twos, and were moving about as if promenading.

HIGHLY-DEVELOPED PLANETARY SPIRIT SPHERES.

Sitting as usual, I saw in an atmosphere of pale gold color the form of a male spirit clothed in a garment that came down to the knees and fastened round the waist. The color of this spirit was of pale gold and most brilliant. From the front of his forehead streamed a light that appeared like a brilliant glow. It was the same color as the atmosphere, only brighter. It was too bright for me to look upon only for a short time. Then I saw four female spirits clothed in garments of white and gold. They were brilliant and glorious. The atmosphere was white, but very bright. These spirits were clothed in loose garments,

*By Mr. Peacock, of Northampton, in The Two Worlds.

the body was pink, and from the waist to the ground the garments were white, with gold stars, wonderfully bright and shining.

[These, it is stated by attendant spirits, were angels from planets higher than earth, called in Occultism "Planetary Spirits."—Editor The Two Worlds.]

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 IN ENGLAND.

The British Medical Journal publishes a report by Dr. J. Comyns Leach on cremations at Dorset. The cremation of the first body was completed in little more than two hours, and Dr. Leach says: "During the whole time of cremation, although the night was very damp and oppressive, with scarcely a breath of air, and a chimney only about 22 feet high, so well did the apparatus do its work that not the faintest trace of odor was perceptible. This, I think, was due to the free admission of oxygen through the loosely-fitting fire-clay blocks in the side; producing the perfect combustion of gases, which otherwise might have escaped unburned; and this, I think, too, should always be provided for, where the opening is in the end, by means of short bent tubes through the walls of the cremation chamber. The following evening, the whole apparatus being still warm, the body of Lady Hanham, who had died in her nineteenth year, was placed in the furnace, and cremation was complete in two hours from the lighting of the fires."

The St. John's Gazette, under the head of "Cremation in England," says: "Dr. Price, the 'Druid,' has not lived wholly in vain. At least he has been the means of eliciting high judicial opinion as to the legality of cremation. So far as the law is concerned, every man may dispose of his dead by burning, if it seems fit to him. Nor need be now journey, in company with a coffin, to Berlin or Milan, in order that his deceased relative may be reduced to ashes, if not to dust. A cremation society has been formed in England, which has got its stoves and furnaces in working order, its staff of 'operators,' and its medical officers, all complete. Law or religion does not seem to be opposed to the new process. There is one matter, however, on which the society will require to give good guarantees to the public. They have announced that careful precautions will be taken to ascertain in all cases the cause of death before the body is given to the flames. People are not often poisoned, perhaps; but such cases do happen, and no poisoner could wish for anything more than the complete and immediate destruction of his victim's remains. And facilities of concealment naturally increase the temptation to crime."

9,000 CREMATED IN JAPAN EACH YEAR.

It is asserted that the cause of cremation is making such progress in Japan that it may well startle as well as encourage the advocates of cremation in Western lands. It is said that the number of bodies disposed of in that way is about 9,000 a year. The furnace is a stone and cement structure, with a small chimney that makes it look like a factory. In the vestibule are a number of red earthenware urns and small shelves, which the relatives of the deceased purchase to collect the ashes after burning. Beside the vestibule there are four chambers, the largest of which is decorated with granite columns. After cremation the ashes are collected, placed in an urn and then buried—often with much pomp—in a cemetery. The cremative edifice is hedged in by fences of bamboo canes and red camellias. The Phrenological Journal says: "In India cremation is universal, except among the few English residents and Mohammedans. India has a population of 140,000,000, and 200,000,000 practice cremation. They look with the same horror on our methods of burial as many of our people do on theirs of burning bodies. Widows are not burned on the funeral pyre with their husbands, as many believe. Such a thing may happen once in a century, or among some fanatical sects; for they have as many sects and fanatics there, no doubt, as we have here."

CREMATION OF THE REGENT OF SIAM.

Southern Asia, the original home of cremation, is also the region where cremation is celebrated with the greatest pomp and splendor. It is well known that "In Siam, when any famous man is cremated, a magnificently decorated building is erected specially for the occasion, and vast sums are expended in making the whole spectacle as gorgeous as possible. The ceremonies observed at the cremation of the late Regent of Siam may serve as a fair specimen of those customary on such occasions. Immediately upon his death, in March, 1883, his remains were inclosed in a vast urn of costly material, several yards in height, which was placed in a large room opening upon the court-yard of his palace, which stands on a creek flowing into the river that traverses the capital. Bands of native priests, relieving each other in turn, kept repeating prayers night and day in the death-chamber, around which were displayed all the orders and decorations worn by the dead man in life time. Twelve months after his death the urn and its contents were carried in state to a kind of temple erected for that purpose, where the cremation took place in the presence of thousands of spectators, including the King himself and his entire court."

One-and-One-Half Cents!—That expresses it within a very small fraction—the price of each copy of our beautiful paper. It is a new deal! a new departure! an enterprise that portends much to Spiritualism! You are not asked to take stock; you are not importuned for gifts or bequests; all you are asked to contribute weekly is one cent and a fraction—16 weeks for 25 cents! Get up a club at once. We believe it possible to obtain at no distant day 100,000 trial subscribers, and then "The Tiger Step of Theocratic Despotism" can be thwarted.

THE HOME CIRCLE FRATERNITY

The Evolution of a New Religion.

BUBBLES OF KINDNESS.

The Extraordinary Action of a Bloodhound.

[The object to be attained under the heading, "The Home Circle Fraternity, the Evolution of a New Religion," is to bring out more prominently the only currency that gives prominence to an individual in spirit-life, viz., the Good and the Good. Hence a new conception of Duty will be formulated, and a constant incentive given to live a life unspotted before all the world.]

I. Is there a single human being in whom a Bubble of Kindness never existed? If so, then that person is totally depraved. But we do not believe in the odious doctrine of total depravity. An incident that occurred during the late rebellion illustrates our position. One day a Union prisoner, near Richmond, Va., whose features were censored divinely radiant with thoughts of home, wife and children, sat upon a stone with his hands clasped and eyes turned heavenward as if in search for a ray of light that might bring fresh joy to his desponding soul. While thus calmly meditating a dog limped past him, and acted as if suffering great pain. A snap of the fingers and a few gentle words brought the ungainly brute to his side. Carefully examining the animal's lame leg, he found a sharp tack had been driven into its foot, causing a painful sore. He carefully extracted the same, tenderly dressed the wound, and affectionately caressing the ungainly beast, he pleasantly requested it to move along.

Time passed on. That prisoner dreamed of home; he had visions of darling children and devoted wife, and the beautiful scenery of his woodland home, and so deep an impression did his rambles in dreamland make upon his mind, that he became home-sick, and resolutely resolved to escape from the hands of the enemy. A favorable opportunity soon offered, and one night he found himself outside the lines of the enemies' pickets, carefully proceeding northward. After a little while he heard the dismal, ferocious, heart-rending, and blood-curdling yell of an approaching bloodhound, that was pursuing him.

Oh! what thoughts surged in that soldier's breast! Overhead the heavens were bespangled with brilliant stars, as if so many pitying eyes gazing upon him! For just one moment, utterly bewildered, he kneels in prayer. It was brief, pathetic, and tremulous with tender emotion, as if the Angel of Pity had cast over him a mantle of protection, to shield him from impending danger. Rising from his knees, he breaks a club from the overhanging branches of a tree, to defend himself from the merciless jaws of the pursuing animal. Thoughts, radiant with affection—thoughts of home, wife and children—rise within his mind in rapid succession, and the Death Angel seems to stare him in the face. Oh! what a cruel fate—to die now, lacerated by the ferocious beast mercilessly pursuing him—the thought was too horrible to contemplate! To climb a tree, capture would be certain, and his return inevitable. Tears flowed down his cheeks—tears to baptize the tender memories of wife and home, as he resolves to meet the impending danger like a man! The fierce baying of the hound approaches like a death knell, and vanishes in hellish echoes among the distant hills! All at once, with a single bound, the ferocious monster, with jaws distended and glaring eyes, stands before him, ready to tear him into shreds. There is a momentary silence, however. The dog ceases his furious yells, and gazes pleasantly and affectionately at the prisoner, and then approaches him and receives a pleasant word and a kind caress from his former benefactor.

Oh! that was the very dog that the prisoner had once relieved, and now with a Bubble of Kindness within its brute nature, it turned into a kind deliverer. As if suddenly inspired by an angel, as if grandly illuminated with a message from heaven, that dog suddenly started away, and commencing to yell furiously, it led the rebel pursuers away from the prisoner, and after it had accomplished that feat, returned quietly to him, and never forsook him, remaining with him until he was unfortunately recaptured, and taken back to Richmond. Never after that memorable occasion would that bloodhound pursue a Union prisoner.

If a Bubble of Kindness in a fierce dog is there a human being living less divine, less noble, less generous, less inclined to do good on certain occasions than such a brute?

At one time near Dayton, Nev., the body of John Sutline, a Swiss, was found. He had evidently been dead some time, and a part of his face had been eaten by coyotes. The attention of a passing Chinaman was attracted to the place where he was lying by the barking of a small dog that belonged to the dead man. The little fellow had kept sentinel over his dead master, and had endeavored to call the attention of passers by, as was remembered by several who passed and thought nothing of the dog's barking. Sutline left Dayton with a heavy load, and it is supposed that he sank down from exhaustion and died.

In that dog, too, there was a divine Bubble of Kindness, a spark of infinite love, that made its brute nature appear angelic. As it is with the brute in this respect, so it is more inclined to be with humanity generally—not a living soul—not one of God's children, that does not have within his soul at times Bubbles of Kindness. They may be evanescent—transitory; they may only exist for a moment, a divine signal rising in apparently a desert place, beacon lights that betoken heaven and God, and which banish all thoughts of total depravity.

Some one has said that Ole Bull's exquisite music on the violin awoke the deepest depths of his being, and every nerve seemed to vibrate to the drawing of his bow. His heart, his soul, was filled and satisfied. He felt a great gush of love welling within for God and his fellow men,

and when the last note died away he was marvelously happy. Every good desire seemed to have been stirred by such divine music. But Bubbles of Kindness are even more potent when they manifest themselves toward those in deep distress.

It was a divine Bubble of Kindness that induced a poor German father, who had nine dependent children, to say: "Sir, if death were to come into that door, waiting to take one of my nine children, I would say, 'and here he pulled off his velvet cap and hurled it at the door, 'rascal, who cheated you into thinking I had one too many!'"

A generous hearted smile; a kind recognition; a cordial shake of the hand, and timely assistance in the hour of need, are merely the white-crested surface of Bubbles of Kindness, developing into timely fruit. Bubbles of Kindness are merely angelic thoughts seeking expression in earthly hearts. They bear upon their surface all that is grand, beautiful and sublime; they are the source from which lofty aspirations spring, and without them there would not be a vestige of heaven on earth.

Bubbles of Kindness oftentimes have a sad but tender expression. On one occasion a miner was about to enter a tunnel to secure a shovel, which he desired to take with him, when his wife said: "Never mind, I will get it; you take the child." As she started for the entrance of the tunnel she turned and said: "Kiss me first." Her husband did so and she started for the tunnel's mouth again, but just before she reached it she again turned around and laughingly said: "Kiss me once more." Her husband complied for the second time, and then she started for the tunnel. She had just reached the entrance when the mass of rocks and dirt above gave way, burying the unfortunate woman in the debris and causing her instant death. The father and child escaped unhurt.

Bubbles of Kindness inspired those sweet kisses, and their benign influence will linger on the lips of that miner throughout his journey of life, and he will ever remember, "Kiss me once more!" Bubbles of Kindness would rise continually within the human heart, if not cruelly suppressed. A dear little girl once saved a bank from being pillaged. The robber had not the heart to frighten or injure the sweet little maiden, who looked at him with a tender smile beaming on her innocent features, and who was present with her father behind the counter. Her presence begat Bubbles of Kindness in a desperate character. Among the poor, Bubbles of Kindness generally find their grandest and most divine expression. There is more of the manifestation of God, seemingly, among them than among the wealthy. The self-sacrificing mother who starves herself that her children's hunger may be satisfied; who works like a slave to sustain them, within her soul are Bubbles of Kindness that shine forth more beautifully in the eyes of angels than the wealth of a Vanderbilt or a Gould. In thousands of different ways do these Bubbles of Kindness manifest themselves. On one occasion in New York city, it is said, that on Sixty-ninth street, just east of Third avenue, about fifty laborers were engaged in constructing a row of flats. At noon the men stopped work and all but one stout and bronzed young fellow brought out their dinner cans. Hurrying down the street came a young woman, pale but good-looking, with a calico dress and a spotted but ragged shawl. She carried a dinner can in one hand and held with the other the plump and confiding fist of a little girl about three years old. The child talked and prattled away, and catching a glimpse of her father among the laborers drew the mother's attention to him by her laughter and delight. The laborers heard the little blue-hooded child and dropped their dinners. The one nearest to her took her in his arms and after some kissing and caressing she was passed from one to the other. It took the mother and little girl over fifteen minutes to reach the stalwart laborer, who proudly watched the fondling of his child. As the blue hood and her young mother departed the little one was given a cheer, and the rugged toilers resumed their work all the better for their brief contact with the mirth and innocence of childhood. In the Home Circle Fraternity Bubbles of Kindness are always present, and they manifest their sacred, soul-elevating character in a thousand different ways, in trying to alleviate the misfortunes of others, and making them happy.

Written for The Progressive Thinker.

THE SPIRIT'S ANSWER.

BY MARY M. HAYES.

Whence come we, do ye ask?
No answer can we give save this:
The all-pervading, all-creative Power
Hath fashioned thee complete in every part,
Expression, thou, of His creative art.
From whence ye come, I wot not; yet I know
That highest Wisdom placed ye here below.
To give that Wisdom form or place, my friend,
Would be to measure something without end.
To set bounds to the Limitless; for know,
From all immensity creations flow.
And for a finite mind to think to grasp
The essence of all being in its clasp
Is folly's greatest height, or depth, ye see;
To think the soul can tidings bring to thee;
Not e'en the soul can tidings bring to thee;
We know that in the air, the earth, the sky,
The hands of those who gently leading thee,
But secrets they must be; nor Time nor change
Can give to finite minds so wide a range.
Be thou content to feel within thy soul
The promptings of the great stupendous whole
To know that in thy breast there lives a drop
Of that eternal essence.
Inquire no more, but thankfully believe
That what thou needest thy soul will receive.
Enjoy the talents given thee; use them well;
What matter though another may excel?
No more is asked of thee than thou canst do,
To thy own self be ever faithful, true.
Be sure the Power which bids thee do and dare,
For all thy trials will the way prepare;
Will guard thy steps, although thou mayst not see
The hands of those who gently leading thee,
Will ward the day shall last; and when life's sun
Shall sink to rest, thou'lt hear the words, "Well done."

Chicago, Ill.

Take Notice.

Whenever sending in your subscriptions, please send in as many names of Spiritualists as you can bring to mind, to whom we can send sample copies of THE PROGRESSIVE THINKER. We want only the names of Spiritualists, or those carefully investigating, and who desire to learn the truth.

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 J. Brown, author of "The Holy Truth," "Rational Christianity," "The Conflict Between Authority and Reason," "The Religion of the Future," Etc.

[Continued from last week.]

LECTURE X.

In my last lecture I broke away from the subject upon which I intended to have spoken. Sometimes, when speaking through this channel, my perceptions become so animated that I cannot possibly control the feeling which I pass into the medium, and in consequence I too frequently break away into scenes which I should not then enter upon. It has been the fault of my controlling ever since I have influenced the medium, and I suppose, like many other faults, will remain the same. The scenes, though so deeply interesting to me, are so numerous that I cannot dwell so long on some portions as I should like; as, for instance, in my last lecture. The reason I mention this is because from these causes many passages are very disconnected; and, perhaps, this may convey to some of you the impression that my statements are given at random, or on the spur of the moment. But I must ask you to make allowance for the difficulties I have to encounter in thus communicating, an allowance which, were you conversant with only a portion of those difficulties, I am certain you would readily concede.

It was my intention to confine the subject of my last lecture to a description of the different classes or grades of spirits with whom I came in contact; but, when I revert to scenes of which I am so fond, my feelings overpower me, and I unconsciously digress from the subject to which I should rigidly adhere. At the same time, these scenes are so splendid, so ravishingly beautiful, that when I attempt to describe them to you I feel that it is impossible to do justice to them. Like a painter, with brush in hand and a beautiful landscape before him, he feels—however skillful his touch—that he cannot reproduce the living reality which stands before him. I was always fond of nature—of woods, valleys, hills, running streams—and still this partially clings to me.

I shall now bring your minds to where I left off, and take you step by step to the different localities I visited in this sphere, whose various classes of spirits I felt a great interest in, and had therefore a curiosity to see, which feelings I was enabled to gratify through the help given me by the higher ministering spirits. But, like a child in a strange school, I had first to learn its ways, and at starting I was under the disadvantage of being as great a stranger as when entering the second sphere. I found the paths running much in the same way as those upon earth; and I often experienced a difficulty in tracing them to the different places I wished to reach. Just as when one is transferred from the earth to the second sphere he is not at once initiated into the knowledge of the laws and forms ruling there, but has to learn them step by step, by application. And thus, once more, with the assistance of those who volunteered to aid me, I started to learn the ways and intricacies of the third sphere.

I will now call your attention to what you term the cardinal points of the compass, viz., North, South, East and West, so that I can direct your attention more particularly to the places.

I was taken towards the east by an old and learned spirit who had resided some time in this sphere. (Previous to my departure my wife was left in one of the bands or groups of spirits with whom she was in affinity, so that her mind would be at perfect rest.) We started, and traveled over beautiful sand hills, which were irrigated by sparkling waters, that flowed close to our feet. I inquired in what direction we were going, and where would our journey end? My companion looked at me with his love-lit eyes, and thus he spoke: "A beginning you have just made; why think of ending? There are no such things as beginning and ending in God's domains." We traveled on, and drew near to what seemed a large plain, which was inhabited by a class of spirits different to any I had seen before. We were met by many of them and brought into of the most unpretentious towns you could behold. There seemed to be no grand or great buildings, but all the houses and cottages exhibited outwardly the rarest simplicity, a character which, on an acquaintance with them, I ascertained to be in accord with the tastes of the occupants, of whom there were many thousands, all being people who had passed from earth, where they had manifested a spirit of self-denial, and where some of them had endured the greatest inconveniences that man could possibly suffer. They had been honorable, just and noble men, but were poor both in education and the world's goods, though they were rich in that they had done what was right when upon earth. For their reward they had gained this place, and here was their rest. They have continued to adhere to the simple, artless ways of their natures here. They are banded together, but, notwithstanding many creeds are represented, there is not that closeness of character among them which distinguishes some communities of spirits that I have had occasion to speak of. I found, on conversing with them, that simplicity was the distinguishing mark of their natures. They knew little or nothing of what had occurred upon earth since their day, and many retained the peculiarities of their native spots, such as the different country parts of England, or other places, are noted for. Your old friend Hurst (the first spirit who controlled Harris—the medium through whom these lectures were given. Hurst was a native of Somersetshire, whose quaint, peculiar idiom he still adheres to when communicating through Harris), for instance, affectionately clings to his old, native, broad language. It is much the same here as upon earth, where he that is ignorant will look upon the more cultured mind with respect. I traveled among them for weeks of your time, and found that they had very little ambition and no real erudition. I thought as I looked upon them, where are the dogmas of religion now!

Souls that were once chained and fettered fast, have at last felt the influence of the blessed, and have awakened to understand their simple natures. I ascertained that on those innocent minds, when in earth-life, priests had long preyed, binding them with fetters that held them strong, till at last death interfered and broke the chain; and their natures being good and simple, they rose to this third sphere, where they have continued. Simplicity was the great security of their natures. On earth, through erroneous teaching, their clouded and uncultured intellects had crowned the Deity with a crown of thorns; but as soon as they woke up in this sphere they found out, and immediately recognized their error.

At length we left this place and traveled farther—not in the same direction; for we glanced off more to the northeast, and through what you would term beautiful, wild scenery. Here I found the trees even more stately than those which I had seen in the other sphere. Some of them seemed to attain a height of 500 feet! And each tree seemed united to its fellow by those magnetic ties which can be perceived only by the spiritual vision. The leaves of every tree were of a peculiar shape or form; some resembled a crown; others a diamond; and again there were those which were shaped like a star, and more in the form of some beautiful flower. I may also notice that here the trees are variegated in color, the foliage on one side being of a beautiful red, and on the other a beautiful green. I observed with astonishment that the flowers looked rather cropped in this particular part; they did not raise their heads in a similar manner to those I had heretofore seen. I took one in my hand, and I will try to describe to you one of its characteristics. As I held it in my hand and turned it, there were emitted from it the brightest colors that I could describe. How came it with such a power? Each time I turned it, the diversified colors of the rainbow emanated from it! The thought occurred to me that Nature intended these varied colors for symbols. I questioned my guide to that effect, "Yes, each color is the symbol of purity and love. When you tread the steps of the higher spheres you will find the colors blending even more harmoniously. The flower in your hand possesses a deathless bloom; it can never fade. In that respect it is dissimilar to the flowers of earth. If you carry that flower with you to the upper spheres, the bright and happy spirits there can tell you from what sphere you come. You will meet with a great variety of flowers and plants by-and-by." The more I thought the greater was my perplexity. This flower—what a marvel to me! No matter how often, how quickly I changed its position, it as frequently and rapidly revealed those dazzling colors.

On we went, over high-topped mountains, wild and romantic, and around lakes beautiful to behold. On the summits of the mountains I noticed that many of the trees growing there were bent down with fruit. Here was another examination necessary. "Stop," said my guide. "Examine this fruit. The spirit-form in this sphere being light, airy and beautiful, requires not the coarse material diet. You had, however, in the second sphere, where you enjoyed not such fruit as this." I touched one, and directly I did, so delicate was the structure that held it, so tender the stalk by which it was suspended, that it broke in my hand, when I discovered that it resembled in shape a fruit you term a pear. As a child would have done, I immediately made an attempt to eat it, but was restrained by my companion, who took it from me and said, "Spirit-brother, tarry! You almost require the care and attention of a mother. The fruit that grows before your vision you do not understand." He returned it to me after having shown the proper way to divest it of its spherical clothing. I touched it with my lips, when I felt a thrilling sensation sweep over me, which imparted a vigor to the whole of my frame.

Onward we proceeded, and as we were ascending a mountain I heard singing of the wildest strains. It did not resemble the delightful music I had heard before, and, although in perfect harmony, yet was wild and captivating. The singing continued to delight our sense of hearing until we arrived before a large lake, the banks of which were occupied by houses of great grandeur, many of which were detached or separated from others, while there were those that were in a half-finished state. The peculiar feature of these mansions consisted in the magnitude of their verandas, which were carried out from, or projected beyond, the main building, a distance by your measurement of fifty or sixty yards! Each building, with its enormous veranda, was entirely enveloped in a bower of flowers. Wherever I turned my eyes the same sight met my gaze. Again I heard the wild strains of music floating on the breeze, and then I saw spirit-forms of children decked in flowers, enjoying themselves at play. Now, we being of more advanced and cultured minds, their amusements did not take much hold upon us.

We stayed for some time in this neighborhood, visiting and inspecting many of the dwellings. The climate was of such a temperature that no great amount of clothing was necessary, the air being exquisitely balmy, soft and sweet. We ascended higher and still felt the influence of those fragrant flowers, so strong indeed was the perfume that it seemed almost sensible to the taste! When we ascended still higher, we could, as it appeared to me, look down upon the atmosphere surrounding the community we had left behind us, who, we were enabled to perceive, were bound together by the strongest ties of affection. On reaching the top of the mountain we could still hear the pellucid waters of the lake rippling and breaking on the beach. The scene beneath us in the distance was enchanting, and looked like a valley surrounded by tall hills, whose beautifully pure and white tops appeared to emanate each other in attempts to reach the canopy of sky above them. "By what means, or by what power," I asked my spirit brother, "were these mountains reared that surround this happy people?" "Nature's laws," he said, "are perfect. These people are bound in love to this place. They have no ambition as long as they thus enjoy their spiritual existence; that valley, surrounded as it is by these hills, is their heaven, and they rest satisfied with their lot. But by-and-by the light of progress will

shine in, and then they will wake to find that there are higher states to seek. Thousands of spirits have passed from the midst of the throng; but still they daily and hourly increase." We traveled over several of the mountains that environed this valley, but neither the track we traversed nor the roads branching from it appeared to be much used. On the face of some rocks which we passed, I saw the names of many of earth's reformers engraved, and among them was the venerable name of Martin Luther. These words, my spirit friend uttered: "Behold! You see this place where first many of those noble persons who have passed on, after having exposed some of the follies of the forms of religion prevailing on earth in their day, and thus for others have made the way discernable, which, ere their advent, was not so easy. But they have left their names here inscribed, which, with the associations they convey, will remind passers-by of the work performed by those reformers." Not tarrying here long, we proceeded onward and drew near to a city, whose spires towered high, and whose aspect indicated a city of great antiquity. It was not surrounded by hills, but was situated on a steadily declining plain; and I noticed that far out to the west there seemed to be nothing but water, which element in this sphere is much finer than that of the second sphere. It resembles somewhat the appearance presented by the atmosphere on a clear day devoid of wind, when the sun's rays beam down with intense fervor; the atmosphere on such a day has a quivering or vibratory motion, together with a light, hazy appearance, an appearance reminding me of the corresponding likeness presented by this water, as viewed from a distance. Many spirits are taken aback when they first come in sight of these waters, so no wonder they had a similar effect upon a stranger like myself.

[To be continued.]

GREETING.

TO THE EDITOR:—Your new venture, the publication of THE PROGRESSIVE THINKER (another Spiritualistic journal), seems to me to be inaugurated at an auspicious time, as well as to strike the key-note of demand and probable success, not only as to price, but also as to tone and animus, ability, general tendency and in typography. It does not seem to me to strike at the success of any and all other Spiritualistic publications; nor the upbuilding of any really essential reform movement, among the "rank and file;" nor any and all wise methods or measures, for the best good of the cause, as a whole. Therefore, I heartily congratulate you and the masses of Spiritualists and Liberalists, so many of whom do not feel able to pay the subscription price of the older publications, in our cause, generally.

As to the danger of Roman Catholic supremacy in the United States of America, I do not feel that there is more than is, or would be involved with Protestantism, were either likely to "crowd the other to the wall," or to absorb its opposing wing of theological delusion into the "bosom" of the "Church of God," as egotistically and falsely assumed, by both systems. There may be danger, though not now apparent nor likely, of a combination of influence—action, to secure legislation by Congress—the adoption of constitutional amendment, that will give power of legislation in the direction of suppressing religious freedom, or freedom of conscience. But I must confess that I have little fear of such results—do not think that two-thirds of forty-two (sure to be forty-five or six) States would ratify such an amendment or change in the organic law of this United States government; nor do I think that the necessary vote can be obtained in Congress, for such retrogressive change of the Constitution. And the Supreme Court, I think, can be relied upon to overrule legislation inimical to the sacred right of liberty of conscience, upon religion.

But, I am sorry to say, I have not so much confidence, either in Congress, the States, nor the Supreme Court, upon purely political issues. To my mind, there is danger of the destruction of the spirit, if not the letter of the guarantees of the Constitution of the United States of America. That danger, it seems to me, lies in the rapid accumulation of wealth—millions, in the holdings of the few; and in the low standard of political ethics in and with both the great parties; and in an infinitely greater degree of danger, that so large a proportion of the "individual sovereigns of this Land of Freedom," the voters will and do sell their votes to the highest bidder, thus squandering their highest governmental function on "a mess of pottage."

The low state of political ethics; the conscienceless purchase and sale of votes; the despotism and selfish ambition of millionaires to lord it over the poor masses, in these tendencies and conditions lie the dangers of this Republic; the danger of the loss of the liberties of the people of these United States of America, in my humble opinion.

The remedy and preventative would seem to be, first in legislation that shall prevent the buying and selling of votes; disfranchise both parties to the act; prevent the power of monied or employer influence, through fear, to dictate or control the vote of any; a higher education of the masses, which will be best attained through and with a full comprehension of "The Science of Life;" "The Philosophy of Life;" "The Religion of Life—Spiritualism."

Scranton, Pa.

DR. J. K. BAILEY.

Mrs. Alice A. Agnew, of Adrian, Mich., writes: "Two sample copies of THE PROGRESSIVE THINKER reached our home, and were read with much pleasure and interest. We have long been looking in vain for such a paper, and shall take pleasure in showing it to those of our friends whom we think could appreciate it."

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.

HUNDREDS of different secular papers, with an immense circulation, are published for one penny each per copy. We follow suit as nearly as possible, offering THE PROGRESSIVE THINKER on trial thirteen weeks for 25 cents. We ask the 10,000,000 Spiritualists to give it, too, an immense circulation. Our appeal will not be in vain.

MEDIUMS LOCATED IN CHICAGO.

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