

The PROGRESSIVE THINKER

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

VOL. I.

CHICAGO, MARCH 22, 1890.

NO. 17.

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.

SCIENCE.

AND SOME INCIDENTS IN ITS HISTORY.

A Lecture Delivered Before the Unity Society of Fresno, Cal., by Judge J. W. North.

In attempting on this occasion to call your attention to science, and to some incidents in its history, I can touch only upon a very few points, and leave you to look into them more at leisure for yourselves. The field is illimitably broad; we can only glance at it.

Let us first inquire, what is science? The best answer I can give, is that it is knowledge—systematized knowledge—not guesswork, not mythology, not legend or tradition, but knowledge based on evidence. If all the facts concerning any given subject are collected and methodically arranged, the knowledge we get from them is called the science of that subject.

THE UNIVERSALITY OF SCIENCE. Science is as broad as the universe, as far-reaching as the telescope, as minute as the objects revealed by the microscope. It takes account of the earth on which we live, its size, its form, its motion, its climate, its productions. It takes note of its forests and its flowers, its strata and its hidden treasures; its infinite variety of animal life, from the humming-bird to the behemoth, from the tiny fish that inhabit our smaller streams to the monsters of the deep.

Science also reads the heavens, tracing the planets in their orbits and the stars in their courses. It uses them in determining and dividing time, and by teaching the navigator his latitude and longitude, it guides him through unknown seas, and leads him safely to his destined haven. We may say of it, and without irreverence, what the Psalmist said in addressing the Deity: "If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

Science guides the commerce of the world and every civilized industry; it superintends the building of our ships and railroads, our telegraph and telephone lines; it furnishes us with the indispensable friction match; also with the illuminating gas and the electric light; it gives us protection from lightning, and informs us of coming storms days before their arrival.

It enables nations to converse together over mountains, across deserts and under oceans, as though they were assembled in a social circle; it enables us to read the world's doings of yesterday before we sit down at our breakfast tables.

Coming down to man, it furnishes minute knowledge of the wonderful structure of the human body, and the still more wonderful structure of the mind. It affords protection from disease, and relief from suffering. It guides in the construction of our homes, in the preparation of our clothing, of the food we eat, the water we drink, and the very air we breathe. Science makes the difference between savage and civilized life; between the Indians of our mountains and the statesmen who compose our government. It guides every step in the progress of civilization.

THE ORIGIN OF KNOWLEDGE OF THE TRUTH.

The origin of science cannot now be fixed with certainty. Long centuries before our era, wise and thoughtful men were earnestly seeking truth, and notwithstanding numerous mistakes, they caught glimpses of some truths that have stood the test of time, and have come down to us through the ages, forming a part of the science of our day.

At the commencement of the Christian era, science scarcely existed, even in name. The ideas of Pythagoras, asserting the globular form of the earth and its revolution, had survived but to meet the earnest hostility of the early Christian fathers. Exaggerated ideas of the "Books of Moses" had early taken possession of the leading minds of the church, and there seemed no limit to the claim set up for them. Deeming these books to contain not only the unadulterated truth, but all truth, everything outside of them, or opposed to them, must be necessarily false. This unfortunate position dominated the entire church, and, of course, presented an insurmountable obstacle to all progressive learning. Science and civilization have been retarded many hundreds of years by this absurd folly of really good but mistaken men.

Tertullian (A. D. 200) held that the "Books of Moses" were "not only all truth, but that all truth was contained in them."

Lactantius, more than a century later, in referring to "the heretical doctrine of the

globular form of the earth" and its revolution, says, "Is it possible that men can be so absurd as to believe that the crops and trees on the other side of the earth hang downward?"

RELIGION AGAINST SCIENCE.

St. Augustine, about the year 400, says: "It is impossible there should be inhabitants on the other side of the earth, since there is no such race mentioned in Scripture among the descendants of Adam." And then he adds, what he evidently thinks a complete refutation of the idea: "In the day of judgment, men on the other side of the earth could not see the Lord descending through the air."

At this period, the whole influence of the church was brought to bear to rebuke or frown down everything that savored of science. The most eminent bishops spoke contemptuously, saying that they did "not trouble themselves with such things." The lesser lights dealt in absurd denunciation.

A HEATHEN DOCTRINE.

Cosmas, early in the sixth century, published his "Christian Topography," the great object of which was—as he declares—"to denounce the false and heathen doctrine of the rotundity of the earth, and to show that the tabernacle in the wilderness is the pattern or model of the universe." "The earth," he says, "is a rectangular plane, four hundred days' journey east and west, and exactly half that distance north and south. It is surrounded by mountains, on which the sky rests. The heavens come down to the earth on all four sides, like the walls of a room. All below the firmament is the world, and the story above is heaven, and below the earth's surface is hell. Midway in the rectangular surface below lies the inhabited earth, encompassed by ocean. Beyond ocean, bordering on the edge, is the unvisited terrestrial paradise. Here too, on a barren and thorny soil, without the walls of paradise, dwelt man from the fall to the deluge. The ark floated the survivors across the great ocean belt to this better land which we inhabit. This oblong plain lies a little tilted to the south, so that the rivers, like the Tigris and Euphrates, running south, run rapidly, while those running north, like the Nile, run more slowly, because they have to run up hill."

CHRISTIANITY DID NOT PROMOTE KNOWLEDGE. These were the opinions of the Christian Church for more than a thousand years, and were all based on the Bible. During thirteen hundred years Christendom furnished to the world no astronomer nor chemist. The Mohammedans were far in advance of the Christians in both of these studies.

As time advanced, the hostility of the church to science became intensified. At the beginning of the fifth century the growing power of Rome had taken from Alexandria its pre-eminence as a seat of learning, and left it but secondary to the home of the Caesars. The Greek school of philosophy had dwindled to small dimensions, and was mainly represented by Hypatia, (the daughter of Theon, the mathematician), whose beauty, learning and eloquence drew to her academy the learned and the elite of the city.

Cyril, the most influential and aggressive, as well as the most violent and unscrupulous of the Christian fathers, was then Bishop of Alexandria. The great popularity of Hypatia was an obstacle in his way, as well as an annoyance to him. The result was that a Christian mob—usually called Cyril's mob—of many monks, seized Hypatia and dragged her from her carriage one morning, as she was riding to her Academy, stripped her of her clothing, took her to a church, and Peter the Reader struck her on the head with a club, killing her.

The Christian mob then cut her body into pieces, scraped the flesh from her bones with shells, and burned her, piecemeal. This was Saint Cyril's method of extinguishing the light of science, and of promoting the cause of Christianity, in the early part of the fifth century. And though no one seems to have questioned Cyril's guilt, in this brutal murder of a woman noted for her virtue, as well as for her intellectual attainments, the Christian church never called him to account for the infamous deed, but on the contrary enrolled him among her saints, and he is known to-day only as "Saint Cyril."

This policy of suppressing science by murder continued to be the policy of the church for more than twelve hundred years, and is suspended now only because it has not the power to practice it.

THE INQUISITION.

The Catholic church, though suspending the working of the Inquisition for want of power, has retained the organization

complete, and, now, from 1875 to this day, a crowd of defenders has arisen, advocating the re-establishment of the Inquisition. If any doubt it, let them read the article in the New Encyclopedia Britannica, or the recent encyclical letter of the pope, read from all the Catholic pulpits in America, by order of Cardinal Gibbons. This letter sounds like a cry of rage and agony, that a statue has been reared in Rome to the martyr, Bruno, on the spot where he was burned in 1600 for teaching some of the commonly accepted facts of science of the present time.

When the forces of Victor Emanuel entered Rome in 1870 the pope and the Inquisition were driven into the Vatican. Shall they now come forth to establish their throne in America? And shall we hear no note of remonstrance from our statesmen? Not one word against setting up here a hierarchy; a government by the priesthood?

LEARNING SUPPRESSED.

But to return from this reference to our own time, let us follow the treatment of science. We have seen how its light was extinguished in Alexandria by the infamous murder of Hypatia; after which no one dared to enter that field. We must also know that both Rome and Constantinople were at the same time controlled by the same power, which was hostile to all scientific research. At the commencement of the sixth century there was but one prominent seat of learning in all Christendom where science was permitted to be taught; and even this was not continued long. In 529 the Christian Emperor Justinian suppressed the schools of philosophy of Athens, and the night of "the dark ages" closed down on what was then known as the Christian world; the night of a thousand years, in which the church ruled both temporally and spiritually; a church that claims to be the light of the world; and yet this period was the darkest that our era has known.

If it be now asked, what produced the dark ages, history gives us the answer. If it be asked, what continued the dark ages for a thousand years, or what influence sought to prevent the revival of learning at the end of these thousand years, we receive from history the same unequivocal answer. It was in each and every case mainly the Christian church.

ROGER BACON.

During this long night of darkness, the puerile "Christian Topography" of Cosmas continued to be the doctrine of the church, and the treatment of students of the science remained unchanged. A single instance will be sufficient to illustrate both.

In the thirteenth century Roger Bacon, of England, spending some years in France, devoted himself somewhat to the study of chemistry, a science then unknown. But the first advances towards it were condemned by the church. Though he had received his degree of Doctor of Theology, his experimental studies were denounced by the ignorant priests as magic and the black arts, and his orthodoxy was at once questioned. Having returned to Oxford and commenced lecturing there, his lectures were interdicted, and he was placed under supervision at Paris, where for ten years he was prohibited from writing anything that might be published. A Franciscan monk himself, after his return to England, he denounced "the ignorance and vices of the clergy and monks, and generally the insufficiency of the existing studies," for which his works were condemned by a general of the order, who afterwards became pope, and Bacon was thrown into prison, where he remained for fourteen years, dying two years later. Such was the penalty that Christianity inflicted for the study of science in the thirteenth century.

COPERNICUS CONDEMNED.

In 1507, Copernicus, a modest priest and learned Prussian, away off on the confines of Hungary, had completed a book on "The Revolutions of the Heavenly Bodies." Knowing the hostility of the church to any such teaching, he waited thirty-six years before daring to publish his work. After that length of time, being urged to it by a Cardinal, he ventured to give it to the public. This was the great work that was the foundation of our Copernican system of astronomy. Mark the reception that was given it by the Christian church. On the day that the first copy of his great work was brought to him, moist from the press, he died, and thus escaped the personal vengeance of the church; but his work was condemned and burned, so far as his persecutors could accomplish it.

PROTESTANTISM AS BAD.

Here we come to the time of Luther, Calvin, and other reformers. Does any one hope that they will be found more favorable to science than their antagonists? Vain hope. Historians tell us that they were even more bitter than the Catholics in their denunciation of science. Luther called Copernicus a fool, and thought he had answered him effectually by saying that "Joshua commanded the sun to stand still, which he would not have done if the sun did not move."

Galileo, some eighty years later, revived and taught the theories of Copernicus, and having constructed a telescope, made many valuable discoveries. For this he was accused of "impudence, heresy, blasphemy, and atheism." Do we not here see where the clergy of our time learn to call every man an infidel or atheist, who is in advance of his fellows in search of truth? He was

summoned before the "holy Inquisition," under the accusation of having taught that the earth moves around the sun, a doctrine utterly contrary to the Scriptures." He was compelled to retract his "heresy," and for sixteen years the church had rest; but in 1632 he published his book entitled "The System of the World," which sustained the theory of Copernicus. He was again brought before the Inquisition, and though he again retracted, and was thrust into prison, and treated with remorseless severity for the remaining ten years of his life.

But by following to the end the story of Galileo, we have passed, by a few years, the tragic events connected with the fate of his contemporary.

GIORDANO BRUNO.

Giordano Bruno was born at Nola, in Italy, about the year 1548. In his fifteenth year, the historian tells us, he entered the order of the Dominicans, at Naples, and soon found the restraints of that order intolerable to him.

He spent two years in England, and traveled extensively through the chief cities and seats of learning in Europe, everywhere lecturing, writing and publishing the burning words that stirred to their depths the ancient prejudices of medieval ignorance, and brought upon his own head the terrible malignity of the church.

In 1593 he accepted an invitation to Venice; he was there arrested, taken to Rome, and imprisoned for seven years. This long imprisonment failing to crush the brave spirit of Bruno, on the 9th of February, 1600, he was excommunicated, and on the 17th of that month was burned at the stake.

DEADLY HYPOCRISY.

It was on the demand of the "spiritual authorities" that he was removed from Venice to Rome, and imprisoned by the Inquisition. The special charge against him was that "he had taught the plurality of worlds, a doctrine repugnant to the whole tenor of Scripture, and inimical to revealed religion, especially as regards the plan of salvation." He was then handed over to the secular power, to be punished "as mercifully as possible, and without the shedding of blood." This was the horrible and hypocritical formula of ordering a victim to be burned at the stake.

But mark the sublime fortitude of this calm man as he received his sentence, only saying, "Perhaps it is with greater fear that you pass the sentence upon me than I receive it."

When, at the stake, the flames enveloped and consumed the shrinking flesh, he stood in calm grandeur, uttering no murmur of complaint, no cry of agony, apparently unconscious of physical suffering, the embodiment of sublime exaltation and conscious triumph.

SCIENCE'S MARTYR HONORED.

This event transpired two hundred and eighty-nine years ago. As the anniversary came round, on the 17th of last February, a statue of Bruno was set upon a high pedestal in Rome, upon the very spot where he was burned. The Pope and Cardinals had stormed and raved to prevent it, but the people of that city had voted overwhelmingly in favor of it. The free-thinkers of Europe, Great Britain and America had contributed to procure it, and a Roman Senator delivered an oration on the occasion, in which he told the assembled thousands, that "a movement is this day inaugurated more fatal to the papacy than even the loss of the temporal power." The Pope, in the meantime, retired to the Vatican, not showing his face in Rome for three days. But the Pope has revived his courage sufficiently to revile Bruno with all the ancient malignity, and the Protestant church has never abandoned its attitude of earnest, though diluted, hostility to science.

And while we mark the extreme hostility of the church to all true science, let us notice the instruction that even the Protestant church, of this period, furnished to her obedient children.

In 1712 Dr. Wolfgang Franze, a professor of theology at Wittenberg, the university that Luther attended, and long after Luther's time, published his "Sacred History of Animals," in which he describes dragons with three ranges of teeth, and calmly adds, "The largest of these is the Devil." This book claims to be "Designed for students of theology, and ministers of the Word," and it is said "To have had much influence on thought for 100 years."

THE CHURCH AGAINST NEWTON.

Sir Isaac Newton, who lived from 1642 to 1727, the most distinguished scientist of his time, was restrained from publishing important truths, for many years, through fear of the church. In 1690 he wrote a letter to his friend, Mr. Locke, the distinguished philosopher. It gave an account of two notable corruptions of the text of scripture, and invalidated two passages in favor of the Trinity; for Sir Isaac wrote much on theology, as well as science.

At first he was anxious to have his letter published, but fearing to publish it in Protestant England, he asked Mr. Locke, who was then going to Holland, to get it translated into French, and published on the continent. As Locke did not go to Holland, he sent the letter to Mr. Le Clerc, who fearing to get it published in French was having it translated into Latin, when Sir Isaac interfered and stopped the publication entirely.

This letter was never published until twenty-seven years after Sir Isaac's death, and sixty-four years after it was written.

So fearful was the greatest scientist of the age of the church, in Protestant England, that he dare not publish what he knew to be true.

PRIESTLY NOT ORTHODOX.

Joseph Priestly, a liberal minister of England, and a distinguished scientist, deserves more than a passing notice in this list of persecuted men of learning. A man of gentle and kindly spirit, but a remarkable scholar, he became so distinguished as a man of science that in 1771 he was about to be appointed to accompany the celebrated Captain Cook expedition to Otaheite to observe the transit of Venus; but the government of Great Britain was shocked at the idea of giving a man a position who was not orthodox, and he was rejected.

In 1774 he made several valuable discoveries in science, among which was that of oxygen, the basis of all life and of combustion; but he was not orthodox, and his very discoveries were enough to condemn him in the minds of the enemies of science. So, a few years later, in 1791, while he was quietly attending to his duties at home, the mob wanted a victim and they sought him out, burned his house and his chapel and destroyed his valuable manuscripts that represented the earnest labor of many years. Three years after this terrible exhibition of orthodox malignity, this gentle, peaceful man gathered the fragments of his manuscripts, and with his family in 1794 left England and came to the quiet little town of Northumberland in the interior of Pennsylvania, where he spent the remaining years of his life in peace.

AFTER MANY YEARS.

But when the centennial anniversary of the discovery of oxygen came round the world had learned the value of this quiet, modest man. On that day, in 1874—only fifteen years ago—learned scientists of Europe, Great Britain and America were sending their way to the quiet little village, on the banks of the Susquehanna, there to place flowers on the grave of the world's benefactor, and to pay their devotions at the shrine of this recent victim of religious hate.

But let us turn from these sad scenes of cruel wrong and melancholy mistakes to a bright picture, before which even ignorance and orthodoxy were powerless.

Benjamin Franklin, our great patriot, statesman, scientist and philosopher, happily lived at a time when his patriotism, statesmanship and usefulness compelled men to forget that he was an infidel, and to remember only the great services he had rendered to mankind.

DEVILS AND WITCHCRAFT.

As one of these Doctor Franklin, in 1752, discovered that simple electricity, which pervades the atmosphere, was the cause of thunder and lightning that had for ages so terrified mankind. "Saint Jerome, as well as the other Christian fathers, maintained that the air was full of devils, that caused the lightning, wind and hail, basing their theory on the prophecies of Isaiah, and the Epistle to the Ephesians." Saint Augustine maintained the same view, as did Luther, and the later reformers. Even the celebrated Increase Mather, President of Harvard University, and the other leading ministers of New England, as firmly believed in the "devils that caused the hail and lightning," as they believed in witches, and they believed with John Wesley that "we might as well give up the Bible as to give up our belief in witches."

But Doctor Franklin, with his simple kite and key, demolished the theology of ages, and took from the clergy a large share of their stock of terrors with which they had been accustomed to alarm mankind. He also showed the people how, by a simple iron rod, he could ward off the lightning and save property from destruction. Here theology was placed at a disadvantage. If the old theory of devils in the air was adhered to, the tall steeples were struck by lightning and many churches were destroyed. If the "heretical rod" was adopted, the priest had to admit that "an infidel's remedy" was better than that presented by the saints of the church.

Doctor Franklin had only to smile and look on, and wait to see how long it would take ministers to adopt common sense, in place of absurd mythology, when their interests were on the side of common sense. The result showed that it took some of the most prominent of them from ten to sixteen years, and some from twenty to twenty-five years.

THE HERETICAL ROD.

The first rod put up in England was ten years after Franklin's discovery. In Austria and Italy they waited much longer. At length they began to protect their churches by the "heretical rod," as the people called it, and several that had been repeatedly struck and badly damaged, were thus placed out of danger.

But some hesitated to adopt the "infidel's remedy," and these were instructed by some severe calamities. Among others, was that of the church at Brescia, near Venice. Seventeen years after Franklin's discovery, the Republic of Venice had stored in the vaults of this church, over 200,000 pounds of powder, and had provided no lightning rod. A storm came, the church was struck, and the powder in the vaults exploded. One-sixth of the entire city was destroyed, and 3,000 lives were lost. The result was that their theology gave way, and the churches obtained Franklin's remedy. Science and theology became reconciled in the precise

way they always have been, viz.: by theology abandoning its foibles and accepting the lesson of science.

HUMBOLDT WAS PERSECUTED.

Humboldt, the illustrious German savant and traveler, had the good fortune, like Franklin, to live at a period when his services to mankind could protect him, in some measure, from religious hostility. And yet even this great man, who had crossed the mountains of South America, and the desolate plains of Siberia in search of knowledge for the human race, says in a letter to a friend, that the ministers would have driven him from Berlin if it had not been that the king was his friend.

The French priests who objected to common table forks because no such instruments were mentioned in Scripture; and the Scotchman who objected to the common fanning mill as an ungodly implement, because "it created a wind when the Lord willed a calm," need only be mentioned as illustrations of the religious ideas of the time.

I have but to name one instance more and I have done:

So recently as 1846—less than fifty years ago—Doctor Simpson of Edinburgh, Scotland, one of the most learned physicians of his time, invented or discovered chloroform, and used it to relieve suffering in his medical and surgical practice. One would naturally suppose that so great a blessing would be hailed with joy even by bigots. Far otherwise. The ministers of the Scotch church raised a serious objection, and one of the bitterest controversies of our time ensued.

ORTHODOXY AGAINST MEDICINE.

Doctor Simpson had used this anesthetic impartially, to relieve the sufferings of women as well as men; and at times when the ministers feared he was relieving them of a part of the original curse. They were quite willing that men should be relieved; but women must suffer the full penalty originally inflicted on Eve.

Incredible as it now seems, these men were thoroughly in earnest, and doubtless thoroughly sincere; and they fought Doctor with all their energy.

The Great Doctor Chalmers, more enlightened than his brethren, took the part of Doctor Simpson, but even his great influence was not likely to turn the scale. At length a happy thought occurred to Doctor Simpson, and he told the ministers that he was simply following the method of the Creator, that when God had made man and wished to perform the surgical operation of taking a rib from his side with which to make a woman, he put him to sleep.

"This," said the doctor, "is precisely what I am doing. I am only following the example of my Maker." The ministers could not bring anything to bear upon that, and so the victory was gained for Doctor Simpson and chloroform.

That such an instance of ministerial bigotry could have occurred in our day, is simply inexplicable. But such has been the contest of ages, and such the hostility shown to science through the whole history of the Christian church.

For nearly sixteen hundred years the church has fought science and never gained a victory: science has won in every contest. The church has been driven backward into civilization, step by step, step by step, but always backwards. Will it never turn round, open its eyes, and welcome the glowing dawn? The future will determine.

Hashish.

A writer in *Popular Science Monthly* speaks of it as follows:

Mr. A. M. Fielde, the well-known chemist, has recently recounted his experiences under the influence of hashish. He smoked the hashish until he felt a profound sense of well-being, and then put the pipe aside. After a few minutes he seemed to become two persons; he was conscious of his real self reclining on a lounge, and of why he was there; his double was in a vast building made of gold and marbles, splendidly brilliant and beautiful beyond all description. He felt an extreme gratification, and believed himself in heaven. This double personality suddenly vanished, but reappeared in a few minutes. His real self was undergoing rhythmic spasms throughout his body; the double was a marvelous instrument, producing sounds of exquisite sweetness and perfect rhythm. Then sleep ensued, and all ended. Upon another occasion sleep and waking came and went so rapidly that they seemed to be confused. His double seemed to be a sea, bright, and tossing as the wind blew; then a continent. Again he smoked a double dose, and sat at his table, pencil in hand, to record the effects. This time he lost all conception of time. He arose to open a door; this seemed to take a million years. He went to pacify an angry dog, and endless ages seemed to have gone on his return. Conceptions of space retained their normal character. He felt an unusual fullness of mental impressions—enough to fill volumes. He understood clairvoyance, hypnotism, and all else. He was not one man, or two, but several men living at the same time in different places, with different occupations. He could not write one word without hurrying to the next, his thoughts flowing with enormous rapidity. The few words he did write meant nothing. This experience admirably illustrates the close relationship between states of real insanity and transitory affections induced by psychic poisons.

THE PROGRESSIVE THINKER.

J. R. FRANCIS, Editor and Publisher.

Published every Saturday at 251 S. Jefferson Street, Chicago, Ill. Entered at the Chicago Postoffice as second-class matter.

ANNOUNCEMENT EXTRAORDINARY!

An Unprecedented Movement Against the Legions of Error.

In compliance with a plan long maturing, and believing we can be instrumental in doing a grand work for Spiritualism, Liberalism and Free Thought, and also having faith that within one year we can obtain 50,000 circulation, THE PROGRESSIVE THINKER will be offered until further notice, at the following terms invariably in advance:

One year, (in advance)	\$1.00
Clubs of ten (a copy to the one getting up the club)	87.50
Sixteen weeks (on trial)	35cts
Single copy	Sets

REMITTANCES.

Remit by Postoffice Money Order, Registered Letter or draft on Chicago or New York. Postage stamps will not be received hereafter in payment of subscription. Direct all letters to J. R. Francis, 251 S. Jefferson St., Chicago, Ill.

THE AIMS OF THE PROGRESSIVE THINKER.

The paramount design is to publish the ablest Lectures, the most profound Essays, the most interesting Sketches, cultivating the reason as well as the emotions, making each subscriber feel that he has partaken of an intellectual repast that will better fit him for the life here and the one hereafter.

Bear this thought in mind: That while THE PROGRESSIVE THINKER is the cheapest Spiritualist paper in the world, its editor has the laudable ambition to make it the best. The high-priced papers pay nothing for contributions, and it stands to reason that the most eminent minds in the Spiritualist and Free Thought ranks will cheerfully lend their aid and influence in making THE PROGRESSIVE THINKER the brightest and best paper for the freethinker in the world. For reference as well as study, its columns will prove of great value.

A Bountiful Harvest for Twenty-five Cents.

Do you want a more bountiful harvest than we can give you for 25 cents? Just pause and think for a moment what an intellectual feast that small investment will furnish you. The subscription price for THE PROGRESSIVE THINKER sixteen weeks is only twenty-five cents! For that amount you obtain sixty-four pages of solid, substantial, soul-elevating and mind-refreshing reading matter, equivalent to a medium-sized book!

CLUBS! AN IMPORTANT SUGGESTION!

As there are thousands who will at first venture only twenty-five cents for THE PROGRESSIVE THINKER sixteen weeks, we would suggest to those who receive a sample copy, to solicit several others to unite with them, and thus be able to remit from \$1 to \$10, or even more than the latter sum. A large number of little amounts will make a large sum total, and thus extend the field of our labor and usefulness. The same suggestion will apply in all cases of renewal of subscriptions—solicit others to aid in the good work. You will experience no difficulty whatever in inducing Spiritualists to subscribe for THE PROGRESSIVE THINKER, for not one of them can afford to be without the valuable information imparted therein each week, and at the price of only a trifle over one cent per week.

A LARGE PUBLISHING HOUSE.

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

SATURDAY, MARCH 22, 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.

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 20, then at No. 20 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 21, then you will get four more copies; if 22, five more copies.

Look Out.

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 pasted on each side. Not one so fixed 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 14 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.

Mr. and Mrs. Curtis, whose advertisement appears in another column, are now located at 406 Park Avenue, near Western Avenue.

A SPIRIT'S ANSWER TO CURRENT QUESTIONS.

And this is what I received from one who seems to know whereof he speaks:—I have studied the question of European polity long and closely. It was the business of my earthly life, and I have not forsaken it here where I no longer mingle in the ways of men. The days of kingly rule are numbered. The signs of the times are shadowed in the manner in which the revolution in the government of Brazil has been effected. Dom Pedro was a noble, true and generous man, deserving all praise, and the respect and gratitude of the future generations of Brazilians. He was highly sensitive, and received impressions of policy from those who had abiding interest in the country they had once been citizens of, and who sought to lead its people onward gently to self-government. As nearly a century ago the same supernal intelligences, through and by Napoleon, broke the bond of Europe, awoke it from the lethargy of servile superstition, by red-handed war, as nature purifies and renews by the fierce tornado and throes of earthquakes, these sought by the process of normal growth to prepare the people. Isolated as the Brazilians were from antagonistic influences, this was more readily effected. The time of self-government hastened apace, and when the king, who had by his own wise innovations made the nation republican in thought, became a useless encumbrance, his kingship was abolished. In a day the people of a vast empire became self-ruling, and the "divine right" of even the good Dom Pedro was ignored forever!

Ominous warning to all kings and emperors and czars; to all lordlings and autocrats. Their day is closing. A king may be deposed, and that without loss of a single life! No necessity of a reign of terror; of the scaffold or the block. The people unite, and simply dismiss the king with a gift, and he goes his way! It is a striking object-lesson, and when they look at it, every ruler in Europe trembles. Republicanism has taken a mighty step. The tramp of millions is heard at the palace gates. The voices of the multitude shout: Away with the folly of kings! It will away. It will not tarry a generation in any court of Europe.

England is a republic in all but name. If it were not for the lingering superstition which hedges about the throne, and makes the commoner doff his hat to the lord he hates, there would be no royal house in England for a day. As it is, it may last out the present reign. Who will there be of sufficient personal influence, to breast the tide of popular feeling when Victoria finishes her reign? Her worthless heir? His yet more worthless son? There was a time when the sensual and idiotic Georges could hold succession, but that time has passed. When the present reign closes, the house of Guelf will no longer rule.

The iron hand of Bismarck, upheld by the stolid war spirit of the Emperor, may hold in check the republican uprising, and by suppression cause it to flame up in communistic demonstrations; but these, like volcanic vents indicative of the central fires, show the energies which surge through the heart of the German empire.

The societies and clubs are educating the people, and if repression is not far prolonged, the catastrophe of revolution by war may be avoided. Wait, impatient patriot, until the army is on the side of the people.

See what your rulers have done for you. Your able men, all enslaved in the ranks of the army; your women made drudges in the fields, and compelled to more menial service than is exacted by savages; your children from the cradle brought up to the trade of slaughter, and all the people taxed to the last farthing to support the strutting retinue of official vampires, and the army! What do you want of a king? Divinely appointed! Anointed by priestly hands! It's a trick and a sham, to delude the ignorant. We need not say, "down with the king," for the people are rising, and as Dom Pedro went, so will follow the Williams and Fredricks, and the Bismarcks who have propped their rotten thrones.

Portugal will be a free state; Spain, will be a free state, and Italy also. Then with France, why may not these four form a confederacy? Why not these be a United States of Germany? And the czar, who sleeps only to dream of assassination, will the devoted nihilists, by giving life for life, at last receive justice? If not, then the thousands and tens of thousands of noble men and self-sacrificing women, who have suffered martyrdom—untold pain and anguish in loathsome dungeons, and in the pitiless cold of Siberia have died in vain. Every drop of their blood cries out. Every groan wrung from them by the torture of their cruel keepers, every tear left fall is treasured against the day of final account. It is no plot of the miscreant, but the determined purpose of men and women who see no other method of relieving their people from intolerable bondage. It is the explosive mine, the dynamite bomb, or slavery.

The czar may hide himself in the innermost recesses of his palace, yet he may not escape. It is decreed that he shall be deposed, and every one who may follow him, until justice is secured.

Liberty walks diverse ways. She may say to the Brazilian king, "Go in peace," because she has the power to enforce her order. She may walk by the side of the autocrat of the North, in the form of a nihilist, who holds life cheap to the smallest demand made for what he considers his country's good. In one case she carries the law, in the other dynamite; in one case peace, in the other war, the results are alike.

Mark well this prophecy: that this generation will not have passed before the craft of kings and guild of lords will have disappeared before the grand uprising of the people.

HUDSON TUTTLE.

The Arena.

The March number of *The Arena*, edited by B. O. Flower, of Boston, Mass., is bright, attractive and sparkling, and fully sustains its previous character. It stands at the extreme front of the most advanced thought. Every article deals with living questions, and in a live manner. There is one exception. The Rev. George B. Cheever has an article on "The Bible and Man's Destiny Through Eternity." Dr. Cheever is past his four-score years, and while earnest, and undoubtedly honest, his views are just fifty years behind the times. He takes the dear old Bible, and that alone, and makes out a desperate case for the unbeliever, and nearly as desperate a prospect for the believer. When in perusing the magazine, fresh and stirring with quickening thought, one turns on this article, it is with the sensation the geologist feels when in some productive stratum he meets with the form of some hideous saurian of the slime! We ask, is it possible there was a time when whole classes of people believed in such dawning doctrines and were satisfied with such evidence? A time not so remote but one of its teachers yet survives, a fossil lingering amidst the present strife!

We cannot imagine for what purpose the editor admits such an article, unless it be with an artistic intention to heighten the effect by this black background.

The contribution of most interest to the Spiritualists is the splendid defense made by their cause by the Hon. A. B. Richmond, entitled: "Is there a To-morrow for the Human Race?" It is a defence of an able and eloquent lawyer to a jury, and to a masterly review of evidence, adds his own interesting experience. Other articles of special value are, "What is Religion?" by Junius Henri Brown; "Divorce," by H. H. Gardner, and the conclusion of the most modern, attractive and sympathetic "Reminiscences," by Helena Modjeska. There can be no failure with *The Arena*.

Rev. T. W. Woodrow.

The Rev. T. W. Woodrow (Universalist), of Marshalltown, Iowa, has been having some exciting times in that town with the bigoted orthodox ministers, who have endeavored to prevent him preaching in the Iowa Soldiers' Home. He visited the Home in late May, 1889, and was informed by the Steward (who had been directed to look after chapel services) that some difficulty had been encountered in supplying chapel services every Sunday, that no one was announced to preach on the first Sunday in July, and he would gladly announce for him on that Sunday. Mr. Woodrow arranged with him to conduct service July 1, at 3 P. M., and continued regularly on the first Sunday of each month at 3 P. M. till the close of the year, to the expressed satisfaction of the Steward and many of the inmates of the Home. His audience was good and increased from the beginning until the seating capacity of the chapel was filled.

Mr. Woodrow's success in interesting the soldiers and others undoubtedly made his orthodox friends somewhat jealous, hence their systematic efforts to suppress him. Instead of injuring him, however, the general tendency has been to render him more popular than ever.

Rebellion Against God.

An amusing rebellion against God and his decrees was manifested by the Swedish Lutherans, at their conference, at Rockford, Ill. A resolution was presented, thanking God for the prosperity of the past year. The Swedes are a practical, hard-headed people, and with the failures of crops and low prices, they did not think they had anything to be thankful for, and voted it down. That was good common sense, applicable to God as well as anybody. If he had been omnipotent, and then allowed the hard labors of the farmers to be defeated by heat and rains, chinch-bug, rust and grasshopper, so that the only thing that grew on their devoted farms was the mortgage, the money-lender was the man to thank him, not the farmer. When a heathen god failed to satisfy his devotees, they threw him down from his pedestal; our Swedes simply give him a cold shoulder.

The Spiritualists of Liberal, Mo., and vicinity, will hold a three days' meeting, commencing on Saturday, March 29, 1890. The meeting will be held under the auspices of the Spiritual Science Association, a corporation chartered by the laws of the State. The exercises will open by a conference Saturday afternoon and a lecture in the evening. Sunday will be devoted to the formal dedication of their new hall to the cause of truth, science and progress, and "Peace on earth, good will to men." Monday will be celebrated the forty-second anniversary of Modern Spiritualism, closing with an entertainment for the benefit of the Children's Progressive Lyceum. J. Madison Allen, M. Theresa Allen, E. B. Wheelock and other speakers will be present and take part in the exercises. L. L. Snyder, Pres.; Mrs. A. L. Andrews, Sec.

Lyman C. Howe is entertaining the good people of Cleveland, Ohio, with his inspired utterances this month.

Bishop A. Beals, who is lecturing in St. Paul, writes: "Mrs. Goodsell was formerly the flower test medium. Mrs. Thayer, of Boston. She and her husband have been visiting Bro. Hall's people the past week, and became interested in the success of your paper and subscribed for it. Mrs. Goodsell is a fine slate-writing medium and although not necessitated to exercise her mediumship for support, gives her services to friends, and most convincing tests of spirit return are given."

VOICES OF THE PEOPLE.

They are Expressed Decidedly in Favor of The Progressive Thinker.

J. L. Potter, prominent in the ranks of reform, writes as follows from Waukegan, Wis.: "Enclosed is post-office order for \$7.25, which is our first effort in behalf of substantial aid to THE PROGRESSIVE THINKER. You will hear from us again. Bro. Francis, go on with your work and do not let your courage lag. Keep the readers of your paper posted in spiritual matters rather than in 'Unitarian and Episcopal unity.'"

Sylvester Scott, of Rockford, Ill., writes: "One of the subscriptions sent is for Dr. Kerr, of the Christian Union church. He is one of the foremost of progressive thinkers. We have a large and prosperous society, and many of the Spiritualists are here."

Mrs. Mary C. Bishop, of Howard, Cal., writes: "THE PROGRESSIVE THINKER of February 8 came by due course of mail. Many thanks. I received it with great satisfaction, and am glad that one paper did not 'dollar' worth of good, if enlightenment and encouragement in the attainment of spiritual growth can be estimated by dollars and cents."

Gilbert Sherman, of Cold Water, Mich., writes: "I am doing what I can to increase the circulation of THE PROGRESSIVE THINKER. It is worth more to me than the *Philosophical Journal*, which cost me more than twice the amount. Go on, brother, may the angel world bless you in your undertaking."

It is gratifying to us to know that our efforts to publish a paper combining excellence with cheapness, is meeting with substantial success. Hear what F. B. Crandall, of Ithaca, N. Y., says: "My family, including myself, are taking twenty-one papers and magazines by subscription. THE PROGRESSIVE THINKER is the best of them all. It is plenty large, but not enough to weary."

P. T. Johnson, of Battle Creek, Mich., writes: "I have been taking your paper, as well as others, and I call it the 'sweetest cake,' and has the true ring of Spiritualism. As yet it is not filled with advertisements, but it is a real gem of a paper."

Rev. F. Miller, pastor of the Universalist church, Glover, Vt., writes: "Every one who has seen your paper is greatly taken with it. It is a great improvement on the high-priced liberal papers. I hope one hundred thousand will subscribe for it, read it and then pass it to their friends."

Stuart L. Rogers, of Kingsville, Ohio, writes: "I have been reading THE PROGRESSIVE THINKER for some weeks, and to say I like it, only half expresses my idea. You ought to have a 1,000,000 subscribers. There are Spiritualists enough in this U. S. A. to send you at least \$500,000 per year. For instance, in this small town, there are at least thirty loud-mouthed (talking) Spiritualists, and the Lord only knows how many 'still ones,' who take no Spiritualist paper. I am without doubt the poorest, meanest, and most ungrateful man I know. I own my paper each week to a Spiritualist who has an excellent income each month. I wish the angel-world would so 'razzle-dazzle' the 'fraternity of sleepy Spiritualists' that they would be obliged to trot right off square in this race for humanity."

Mrs. E. O. Perrin, of Stanton, Fla., writes: "I have been much pleased with your enterprise, and the regularity with which the paper comes. Always THE PROGRESSIVE THINKER reaches me on Saturday."

S. Varina, of Newburgh, N. Y., writes: "I believe the truths you gather and publish, with so much effort and at such expense, should be disseminated far and wide."

Elliot Rawson, of Philadelphia, Pa., writes: "I am very much pleased with your paper, and after a careful perusal am prepared to say, without hesitancy, that it is a model of mature thought and typographical excellence. There are so many second-rate spiritual and scientific periodicals projected upon the overburdened public that when a strictly first-class journal makes its appearance, with a well defined object in view and an editor at the helm who evidently intends to stand by his own convictions and push his paper to the front, it is hailed with joy."

Wm. Alcott, of Goshen, Mass., writes: "Your paper is such a sparkling gem of sterling worth I cannot afford to lose sight of it, and I have ordered a subscription."

Wm. Jordan, of Morley, Mich., writes: "I decided to chip in without delay, and I trust many thousands will gladly follow my example when apprised of the fact."

P. W. Sawdy, of East Oakfield, N. Y., writes: "I like the looks of your paper very much, and it seems to state our well."

Miss A. E. Sheets, of Grand Ledge, Mich., writes: "We are delighted with your paper. Its purity and worth cannot but commend it to every one who reads it."

Dr. B. Franklin Clarke, eminent as a literary man, of Belvidere, N. Y., writes: "I am glad to see that THE PROGRESSIVE THINKER is giving satisfaction wherever it goes, and I hope you will succeed in establishing a large publishing house. If you do it on the same cheap principle that you publish your paper, it is sure to succeed. J. B. Allen, of New York, has made its appearance, with a well defined object in view and an editor at the helm who evidently intends to stand by his own convictions and push his paper to the front, it is hailed with joy."

G. W. Whitney, of Laingsburg, Mich., writes: "I just had the first number of THE PROGRESSIVE THINKER handed me. It is grand. I do not see how you can give so much for so small a sum."

N. P. Sanford has sent us nearly fifty subscribers from Defiance, Ohio. He says: "THE PROGRESSIVE THINKER fills the bill in my estimation; it is doing the work I so much longed for."

Clark Rose, of Cavalier, North Dakota, writes: "THE PROGRESSIVE THINKER is just the very paper I need to read. I wish it was in every home in our country. I would not take one dollar for the address of Rev. H. W. Thomas alone. Glad the light is spreading. Put my name down for one year."

Arthur C. Andrews, of Flushing, Mich., writes: "I like the paper well, and will do all I can to aid in getting subscribers. I have a fine collection of books, and I will drop down at the door of every hamlet in the land like forest leaves in autumn. It is what the people need."

Wm. F. Everts, of Mexico, N. Y., writes: "I am pleased with your paper, and I am a devotee of the free thinking paper, giving to mankind better views of life here and in the future; also attacking error and the old Roman theology in its stronghold."

W. W. Myers, of Lamoine, Iowa, writes: "I am much pleased with your paper, and will try to extend its circulation."

W. R. Elder, of Cleveland, Ohio, writes: "Your paper is the most interesting spiritual paper I have ever had the pleasure of reading."

We take pleasure in publishing the following from Mrs. Emma A. Nichols, formerly a prominent medium of this city, and now residing at Barre, Vt.: "Many thanks for the two most excellent papers you have sent me. I like the paper, and wish to become a yearly subscriber. I am truly glad that you have courage to undertake so grand a work. May strong, helping angels help you to nobly do the work you have taken up as my prayer."

Amos A. Kimball, of Onset, Mass., writes: "All speak in the highest terms of your paper. Keep up the standard of your paper in spirituality and you will certainly succeed. I am very much pleased with it thus far. I send my papers to unbelievers, and it is a pleasure to send them pure Spiritualism."

H. M. Robinson writes: "I have but one word to express my admiration of the paper—it is grand." C. G. Elliott, says: "It is one of the best papers I have read. Sober, sane, and full of good sense, and much pleased with the paper. Mrs. G. A. Mathews, of Litchfield, Ill., says that all who are taking THE PROGRESSIVE THINKER are well pleased with it. Geo. Day says: 'It is a good paper.' Geo. Howard, of Amboy, Ohio, says: 'We feel that your spiritual energies are worthy of successful co-operation.' S. B. Kimberlin, of Fremont, Iowa, is not only much pleased with THE PROGRESSIVE THINKER and its general plan, but the terms, etc. B. R. Jones, of East Montpelier, Maine, says: 'I like the paper very much.' L. O. Preston: 'Likes the paper very much.' Wilmet H. Maine, of Ashaway, R. I., thinks our paper should be read by every household. B. C. Howard, of Colton, Cal., says: 'Since your paper has been coming here, I have heard a number say that they like it very much.' May Carpenter writes that she is well pleased with the paper, and will try to extend its circulation. Dr. C. D. Grimes, of Lyons, Kansas, writes: 'As a whole your contributions are choice—rather beyond the average.' C. H. Tober, of Marietta, Ohio, writes: 'Your paper is filled with fat things, good for the mental and spiritual.'

Morris Pratt, of Whitewater, Wis., prominent as a Spiritualist and philanthropist, was in the city last week. Mr. Pratt has immortalized his name by the erection of a magnificent hall at Whitewater, Wis., which he has dedicated to Spiritualism.

Walter Howell, of Titusville, Pa., writes: "The Spiritualists of this city will commemorate the advent of Modern Spiritualism, on Sunday and Monday, March 30 and 31. The Armory Hall will be decorated, Prof. Coleman's full orchestra will furnish music, and everything will be done possible to make the celebration all that head and heart could wish for. We expect a large gathering of representative Spiritualists from all parts of Western New York and North-western Pennsylvania. Friends, do all you can to make this a big time in the city."

A General Survey.

The Spiritualistic Field—its Workers, Doings, etc.

John William Fletcher lectures in Brooklyn in March. Address him for engagements at 142 W. 16th street, New York city.

Sylvanus Lyon, of New York, is temporarily stopping at Denver, Col., and is having an excellent time there among the Spiritualists. He reports that there are two societies in Denver, and 3,000 believers; speaks flatteringly of the excellent work Mrs. Ada Foye is doing, and alludes to the preparations being made to celebrate the fortieth anniversary of Modern Spiritualism.

Dr. F. H. Roscoe, after doing a successful work in Washington, D. C., has returned to his home in Providence, R. I., and may be found at No. 430 Broad street.

Mrs. Ann Hibbert, of Fall River, Mass., writes: "I think you have been very fortunate indeed in securing such an array of grand speakers for your rostrum. I have not had the pleasure of hearing any of them except the Hon. Sidney Dean, who is a great power to the spiritual cause; he is, indeed, one of God's noblemen. We have just organized a society here. We have a very fine speaker, Mrs. Barrett. We have another young worker, Miss Mary B. Williams, an inspirational speaker of much promise. She has just closed her second engagement at Chelsea. She has some open dates, on reasonable terms, if applied for soon. She has given many very wonderful tests. A letter will find her at 21 Cuppington street, Fall River, Mass."

A subscriber, of Peoria, Ill., writes: "Mrs. Fannie Ogden is one of the most reliable trance and test mediums in the country; also a superior psychometrist. Her residence is 618 Main street, Peoria, Ill."

E. F. Blaisdell, of Brooklyn, N. Y., wants to know that if to cremate the body has any bad effect on the spirit. No, most emphatically, No!

L. L. Palmer, of Fresno, Cal., writes: "A fool-killer is here in Y. M. C. A. hall, claiming to expose Spiritualism. He is as far from duplicating the phenomena witnessed daily in the presence of mediums, as was Simon Magus from duplicating the 'miracles' of Jesus."

L. S. Burdick, president of the Southwest Michigan Spiritualist Association, writes as follows from his home, Texas, Mich.: "Find enclosed \$1 for your paper the coming year. The Lord helps those who help themselves. You have struck the key-note of success; you can blow your own horn. Praise instead of fault-finding takes the best. Spiritualists have been called penurious, tight-fisted, etc., in comparison with popular religionists. Why, if I believed in the warm reception of broadroad travelers, I, too, would shell out if I thought it would better my chances of escape. But with Spiritualists the nightmare of fear has passed. Reason and common sense has stronger moving power than hell-fire. Our society is known as the Southwest Michigan Spiritualist Association. We held a successful convention at Decatur, Mich., as previously announced, March 1 and 2. Our next will be a grove meeting, at Lake Cors, June 22, to be addressed by Mrs. R. Shepard Lillie, of Boston, formerly of Michigan. August 8, we shall open a ten-day camp-meeting at South Haven. The best talent will be engaged. Mediums are especially invited."

C. D. Parsons, of Copenhagen, N. Y., writes: "We had the good fortune to secure for two evenings this week the services of the young and popular trance speaker and test medium, Oscar A. Edgerly, of Newburyport, Mass., who is for the present month under engagement for the Spiritualists of Watertown, N. Y., speaking in their new Spiritual Temple, and giving the best of satisfaction. His guides gave two grand lectures to very large and appreciative audiences composed of all shades of religious belief, and the verdict of all was grand, grand! We think we are giving Bro. E. and his guides the highest praise in our power when we say we shall make strenuous efforts to secure their services again before the termination of their engagement in Watertown."

Mrs. N. W. Davis, 34 S. Cedar street, Buffalo, N. Y., writes: "Friday evening, February 21, Edgar W. Emerson tendered the Woman's Progressive Union, of Buffalo, a benefit at the parlors of Mrs. Hefford, 118 Swan street. The proceeds will largely swell the building fund of the Union."

The Forty-second Anniversary of the Advent of Modern Spiritualism will be celebrated at Adelphi Hall, New York, on Sunday, March 30, 1890. An excellent programme has been arranged. The opening address will be by Henry J. Newton. George A. Shufeldt, an old friend of ours, will also participate in the exercises. Mrs. Nellie Brigham will deliver the closing address. Other prominent persons will take part in the exercises.

Frank K. Coholoin, of Denver, Colorado, speaks in high terms of Mrs. S. M. A. Bartholmes, of that city, as a medium. He got, through her, some excellent tests from a brother, mother, and also from a sister whom he had never heard of as being born into the family, but which on inquiry proved a fact.

J. W. Kenyon is laboring efficiently at Alliance, Ohio.

Dr. J. K. Bailey is contemplating a trip West. We shall publish an excellent address from him in our next paper.

There is a school, the Belvidere Seminary, established at Belvidere, N. Y., that is not only first-class, but liberal in all respects. It is under the control of Belle Bush, B. Franklin Clark, M. D., and Mrs. E. L. B. Clark. It should be well sustained.

A. S. Prout, of Colon, Mich., writes: "I believe your bright sheet is doing much good work in arousing thought, and striking some telling blows at superstition and bigotry in this section. I had the pleasure of listening to a very able discourse given through Bro. Abraham Smith, of Sturges. Subject: 'Life and Death,' delivered at Batavia. He will speak to the people of Colon on the 16th inst., nothing occurring to prevent. I wish your paper might be placed in every family in this country."

N. P. Wadsworth, Mrs. L. E. Silver, Mrs. N. E. Clough, J. A. Macy, Seth Porter, A. M. Butt, Mrs. J. Prouty, L. L. Palmer, G. M. Paul, D. M. Williams, W. J. Bowles, G. H. Somers and many others express their high appreciation of THE PROGRESSIVE THINKER, and are working to extend its circulation.

Mrs. R. A. Noble, of Dansville, N. Y., writes to us speaking in high terms of M. M. Tousey, who has been lecturing there: "If the harvest is plentiful and the laborers few, here is one ready and 'dedicated' that should be kept at work where it will tell. He is a fine spiritual healer; psychometrist clearly, goes to the depths, and is a forcible speaker."

C. H. Keech, of New York, writes: "I have read in your paper the communication which treats of diseased minds through drunkenness in the other life, their condition and so on. Now the question has often been asked of me, what becomes of those whose bodies are diseased through fleshly lusts, of which we see so many in our cities, and I have asked the question of some, and they say: 'Oh! it is like any other disease of the system, and when the body is consigned to the earth, there is an end to it.' Does not the soul or spirit, although the mind is clear, participate in the state of the body in the other life, and I would like to know, through some of your mediums, for the satisfaction of some of my friends who are interested in this question."

QUESTIONS BY THE BUSHEL.

To say that I am well-pleased with THE PROGRESSIVE THINKER would be expressing it mildly. I claim to be one of the progressive kind, and am never satisfied with one set of thoughts. As your columns are open for inquiry, I beg leave to ask a few questions.

1. Can there be any will or intelligence, where there is no sense, or organs of sense?
 2. Is not thought, will, and intelligence, the effect, and not the cause of organization?
- Many persons think the mind to be essentially independent of the body and brain. Can this notion be correct, when the active mind is strictly analogous to a growing plant, which we know is always dependent on the soil, genial fluids, and atmospheric temperature for its progressive development and ultimate maturity? And further, can there be a sound and vigorous mind without the healthy exercises of the brain and nervous system? Or, in other words, can there be a thought without a brain? Is not the dawn of mental power always after the birth of the child? and in general does not a considerable length of time elapse before the seeds of the mind begin to germinate or to bud? Can mind be an independent immaterial principle? or a distinct primary existence in the species? Does not all mental phenomena spring from the actual use of the senses, in conjunction with the exercise of the brain or life principle? Does not each function end when the respective organs cease? Is it not a fact, that just in the same proportion as organization is reduced, life is reduced? Is it not still further a fact, that exactly as the organic parts are diminished in number and simplified, the vital phenomena become fewer and more simple? And is it not a fact, that this is true throughout all zoology? Is there any exception in behalf of any vital manifestations? Does not the natural history of the human mind—its rise, progress, various fates and decay, plainly indicate the analogy of every other organ and function throughout the boundless extent of living beings? and that sensation, perception, memory, judgment, thought, reasoning, in a word, all the manifestations called mental or intellectual, are they not functions of their appropriate organic apparatus, the natural organs of the nervous system?

So I might go on asking questions, seemingly without end; in fact I do not believe there is an end to anything in the universe. It never had a beginning, and can never have an end.

T. G. SHEPARD.
Onida, N. Y.

Written for The Progressive Thinker.

Written for The Progressive Thinker.

A REMARKABLE SEANCE.

Witnessed and Described by Henry J. Newton.

To the older Spiritualists, the name of Nettie C. Maynard will bring to their recollection one of the pioneer trance speakers who left, wherever she went, memories that can never fade, and established friendships that will never end. During the War of the Rebellion she made Washington her home. This was previous to her marriage, her maiden name being Nettie Colburn. She was the medium for what was called "The Congressional Circle," which was attended by Congressmen and other distinguished persons in Washington. Among the acquaintances she formed at that time was that of President Lincoln. He frequently received through her mediumship, important news from the seat of war, hours before it was received in Washington through any other channel.

It is the history of those times and their relations, with which the seance that I am about to describe has mainly to do. Her experience in Washington during the time of the Rebellion was thought by her friends to be of sufficient importance to justify publication in book form. The manuscript was prepared and placed in the hands of Dr. S. B. Brittan to edit a short time before his death; but since his death, all efforts to recover the manuscript have been unavailing, and through the earnest solicitations of her numerous friends she decided about two years ago to make an effort to reproduce it. Mrs. Maynard has been for many years a great sufferer from chronic rheumatism, which has gradually rendered her completely helpless, and for the last two years she has not been moved from her bed; so that whatever is written is entirely from dictation. The completion and publication of this book is looked upon by the Spirit-world as of great importance, and to assist in the accomplishment of the purpose, the spirit known of Mrs. M. E. Williams, the well-known materializing medium, in conjunction with that of Mrs. Maynard's, planned this seance, by which they believed they would be able to impart to Mrs. Maynard the physical strength and ability necessary to carry on and complete this great work.

It resulted in fixing the time for a materializing seance, to take place on the afternoon of March 5, in Mrs. Maynard's room at White Plains, the shire town of Westchester County (of which her husband Wm. P. Maynard, has recently been appointed postmaster), about twenty-five miles north of New York City, on the Harlem Branch of the Hudson River R. R.

I was invited to be present and gladly accepted the invitation. The seance took place in Mrs. Maynard's room; the two windows were darkened and a cabinet improvised for the occasion by drawing a curtain across one corner of the room, opposite the bed upon which Mrs. Maynard lay. Mrs. Williams carried the curtain with her, it being the one used by her at her regular seances in New York.

The light used for the seance was a gas jet in a colored globe, and partially covered with colored paper. When everything was arranged, a chair was placed behind the curtain. Mrs. Williams took her seat in it and the seance commenced. There were present, beside the medium, four gentlemen and seven ladies, making eleven in all. After singing for a few minutes by the assembled company, several of the cabinet spirits addressed us, giving information and instruction relative to this particular seance, its importance and significance. Immediately after this the curtain parted at two places, and a beautiful female form appeared at each; they stepped just outside the curtain, and one said, "Nettie, Nettie, Nettie,—don't you know me? I am Achse Sprague." The two spirits then withdrew behind the curtains, but shortly reappeared, went up to the bed on which Mrs. Maynard lay, and Achse Sprague took her by the hand and conversed with her several minutes. The other was an old acquaintance of Mrs. Maynard, who gave her name, and was recognized by her. The name has escaped my memory.

Shortly after this a very large, powerfully built male form came from the cabinet, walked across the room to the bedside of Mrs. Maynard, made passes over the entire length of her body, for the purpose, as he said, of imparting strength to her. He gave the name of Frank Cushman.

Mrs. Dunham sat by the bedside of Mrs. Maynard, to tell her what the spirits said to her, as she has become very hard of hearing. Shortly after, this spirit again returned with a female, whom he introduced as his sister.

The spirit of the once famous Dr. J. R. Newton came from the cabinet to the sick woman and worked over her for some time. He said, "Nettie, I wish I could say to you as I used to say to others,—'Arise and walk'—but it cannot be done,—we must submit."—I cannot attempt to describe all that took place at this marvelous seance, but only to give a general idea of what transpired.

Sixteen forms came from the cabinet into the room and walked, talked and shook hands with us, beside seven others who did not come out into the room but stood between the parted curtains and talked with us from that position.

At five different times there were two forms out simultaneously, who talked with different members of the company at the same time. Twice a small girl came out with a young boy—both were recognized by friends present.

I must not close without relating the appearance of one of Mrs. Maynard's band, a young Indian girl by the name of Pinkie. All who have known Mrs. Maynard as a medium have come to know and love Pinkie on account of her genius, her strength of character, her loving disposition, her faithful peculiarities, and above all, her wonderful power to improvise poetry. It was always her custom at the close of a seance given her by her medium, to ask for a subject for "Singing words," as she termed her poetical effusions.

To her this was a gala day. Her medium had known her for nearly thirty years but had never seen her as a spirit, except clairvoyantly. Her expressions of joy were beyond accurate description; she was simply wild with delight. Her garment seemed to

be of a very fine gauze and beautifully decorated. On her forehead was a brilliant gold-colored star, a little more than two inches across—on her bosom was a large illuminated pink rose. This rose I examined closely and must say that for artistic beauty it surpassed anything of the kind that I ever saw. Near the bottom of her dress was an illuminated strip about two inches in width.

I responded quickly to her call for me. I met her in the middle of the room; she took me by the hand and placed it in her flowing locks, asking me at the same time to see how beautifully she had everything made up for this grand occasion. She went to Mrs. Maynard's bedside and expressed a great joy and satisfaction for this opportunity to manifest, and wanted permission to gently lay her hands on Mrs. Maynard's feet. This was granted, imparting a peculiar and pleasing sensation to Mrs. Maynard.

Dr. S. B. Brittan made known his presence but had not strength to come outside the cabinet, but could talk distinctly. I questioned him about the manuscript which he had at the time of his death. He said he was afraid it had been destroyed, and if not it was lost.

One of the ladies present, a member of Mrs. Maynard's family who acts as amanuensis for her, before coming into the seance-room, placed in her pocket a photograph of her son who is now in the Spirit-world. No one in the house knew of this act or that she had such a picture. He was a soldier and was dressed in the costume of a soldier when the picture was made. During the seance "Bright Eyes" spoke from the cabinet to this lady saying: "There is a soldier-man here for you." He gave his name and told her he was her son, and that she had a picture of him in her pocket. She acknowledged that she had the picture in her pocket, that she had such a son as described and that the correct name had been given. Presently the young man came out of the cabinet dressed in his soldier clothes and called for his mother. She rushed to meet him and they were soon clasped in each others arms, the mother saying, "This to me is heaven." When the parting came she clung to him, but he comforted her by saying: "You now know that I am not dead, but still live,"—and in that way she became reconciled to having him again disappear from her sight, and said, "hereafter I shall always be happy."

This form was very perfect, the face was an exact likeness, the mother said, and she would have known him anywhere.

After the seance was over I examined the photograph and can testify that the costume of the young man as he appeared to his mother, was an exact duplicate of the picture.

This was the first opportunity that either Mr. or Mrs. Maynard ever had of attending a materializing seance. To those who are skeptical in reference to full-form materializations, this seance will afford food for profitable and suggestive thought. The agencies by which it came to pass, the purposes intended to be accomplished, the circumstances under which the phenomena occurred and the class and character of the spirits manifesting, all of these and more will press upon the mind for solution and explanation.

During the latter part of the seance a very tall male form parted the curtains and announced himself as Abraham Lincoln. He requested me to step to the cabinet. I did so and held a short conversation with him on the purposes of our meeting.

This form was in all respects a good representation of Mr. Lincoln; spare and I should judge something over six feet in height; his features well formed to represent him and his beard cut in the same manner as at the time of his death.

It is proper for me to state that none of the figures which appeared during the seance resembled in the slightest degree that of the medium. That you may better understand how Mr. Lincoln as a spirit regards Mrs. Maynard, I will quote his own language as given through a private medium and taken down verbatim by Mrs. Newton at the time it was given. It was as follows:

"Now, dropping the subject of materialization, let us turn our attention to that tender, thoughtful, loving spirit in prison; she who in the first blooming days of youthful vigor, brought to me the keys that unlocked the dungeons of captive men and women and made them free, whilst alas, alas, her pure spirit and noble soul is encased in its prison-house of clay; to that power that we all look to, we cannot help questioning the why and wherefore of such a sacrifice, and yet the question echoes and echoes onward and no answer returns; so we leave it with Him who 'doeth all things well.' His ways are not as our ways and are past all finding out. At her feet a garland of immortelles is placed, the fresh greenness of which is renewed every day by the gushing tears of grateful spirits who have been blessed through her ministrations. The aroma of her life has all gone out from her, it is true, but that, too, has blessed others and has ascended up and made for her a home above, green fields of living verdure and running streams whose waters never dry up.

"Yes, there awaits, for her patient suffering a glory unspeakable, a happiness unmentionable, a rest forever blest by Him who doeth all things well. Your friend,

"LINCOLN."

New York, March 8, 1889.

MISSISSIPPI VALLEY SPIRITUALISTS' ASSOCIATION.

This organization will hold its semi-annual meeting and celebrate the Forty-second Anniversary of Modern Spiritualism in Cain and Rowle's Opera House, Colfax, Iowa, on Saturday and Sunday, March 29 and 30, 1890. The first business session of the Association will be held Saturday at 9 A. M. sharp.

Dr. J. H. Randall, of Chicago, Senator Engel, of Iowa, and other good speakers, will be in attendance for the anniversary exercises. Mrs. Allie A. Bloodgett, the noted independent slate-writing and platform test medium, of Davenport, Iowa, and other good mediums will be present. The Colfax Brass Band, with other good music, has been engaged for the occasion. Board at Adams Hotel, one dollar per day. Free conveyance to and from all trains to the hotel and Opera House.

Written for The Progressive Thinker.

IS THE SPIRITUAL PHILOSOPHY YET A DREAM?

Has not forty years of earnest work and practical experience been sufficient to test our philosophy on a more substantial basis than what the imagination affords? Have any natural facts yet been discovered and utilized of sufficient extent that we have yet made one single point of philosophy that justifies a claim to scientific recognition? If not, the spiritual philosophy is yet a thing of the imagination. If we are to rate the present status of our order by the production of some of our veteran advocates, we are justified in the above conclusion. We more especially call attention to Dr. Kayner's "Search for the Soul," in No. 6, and Dr. Whitmore's in No. 11, treating of the "Spirituality of Spiritualism."

Dr. K. ignores philosophy altogether, and substitutes therefor an assumption founded on belief. He says: "The body it (the soul) has builded for itself."

What we wish to note especially is the fact that the guides on which he relies teach him that the spirit or soul antedates the body, and is an entity of itself, irrespective of the physical. This theory does not tally with the natural order with which we are familiar. The flower and fruit are the purpose of the stalk, in the natural world, while the above theory reverses this order, and hence must be void of scientific facts.

Dr. Whitmore's theories are equally objectionable, in that he entirely divorces the spiritual from the physical. He says: "I am no advocate or believer in the materiality of spirit." Again he declares that "Nothing material or semi-material goes into the Spirit-world." These doctrines are equally supernatural with the mythologies of the aboriginal races, when the imagination supplied the place of knowledge, and superstition constituted the acme of wisdom. With these teachings gracing our literature we can never rise above the dignity of a religious sect. Philosophy and science are out of the question. Our name is a misnomer, and it is time we correct our mistake and fall in line behind the rank and file of the army of creeds.

But we behold a dawning light from a quarter we least suspected, verifying our adage to be true, that nature is capable of furnishing her own artists to advance our race up the ascending grade of progress, whether they will or not. This light illuminated the understanding of your many thousand readers, under the headline of "A Common-Sense View of Death," by the Rev. Chauncey Giles, claiming his peculiar views to be "Our Doctrine of the Resurrection." This common-sense view of the soul or spirit of man is in perfect accord with the natural order, and will, no doubt, meet the approval of every sentimental, thinking Spiritualist, until he switches off of the main track and lays up his train on the theological side track.

In these remarks, the Rev. Chauncey Giles has presented us with the skeleton view of our philosophy. In these outlines we get a practical, common-sense view of a spiritual being and the world of his future home, as practically comprehensive to our mundane powers as is the physical of man, and the world of his physical abode. Now to bring our spiritual philosophy within the pale of scientific recognition, is to clothe this skeleton outline with as comely a form as the anatomy suggests, and we shall vindicate our right to our philosophical title.

To accomplish this great desideratum it is hereby suggested that the editor of THE PROGRESSIVE THINKER favor us with a restricted space especially devoted to the natural facts within the knowledge of the writer, that shall give our philosophy a scientific bearing, as is suggested in the article on Death, as referred to above. These are the live issues of the day, and if well discussed, will attract more earnest, devoted interest with all classes than any manifestations we may place before the public from the spiritual side.

To meet the wants of the hour, the questions to be discussed in our literature are those of a common-sense character; and to elicit attention, they must be handled in a plain, every-day style, in harmony with our common conceptions. The Rev. C. Giles has set the example and struck the key-note. Below we will suggest a programme involving the main topics, in logical sequence:

1. Is there any source of the origin of the human being—body, soul and spirit, other than that of the material?
2. What is the nature of the soul or spirit, and what its relations to the material elements?
3. Is not spirit an inherent latent property of matter?
4. If the spirit is an outgrowth of the material, at what stage of the original material entering into the composition of our planet did the spiritual first make its appearance; and by what process was it eliminated therefrom?
5. Is not the spiritual an indispensable agent in the fructification of the material world?
6. Are there not necessarily all grades of spiritual qualities, from the time of its first inception in the electrical element, up through the ascending grade of "Evolution," to man, where it culminated in his individuality?
7. At what stage of its evolution does spirit become sufficiently refined to be intrinsically unchangeable, or immortal, i. e., of so refined a degree as to preclude it from decay or decomposition for the ordinary purpose of re-organization in other forms of life?
8. If such spiritual elements have been set free by nature in the past, and are still eliminated in the present, she must have a definite purpose in the transaction; and what that purpose to be accomplished is our right and duty to inquire.
9. If we study the geological record we shall not fail of discovering nature's purposes in view, or the methods pursued in their consummation in that long series of evolutions there discovered.
10. A spiritual being must finally dwell in a Spirit-world. Where is that world, and its peculiar characteristics, that nature has provided for man's final abode is a matter that interests all.

Must not such country be located within the reach of the most immature waif? Unattended by no mortal guide it can not

fail to reach its final resting-place without delay or concern on its own part, is the pledge of the natural order.

11. "Each planet has its Spirit-world," has reverberated through the spirit spheres for the forty years past.

If our final home is located on our own globe, just outside of our atmosphere, may it not be as natural a product of the earth itself as is the less spiritual element on which we momentarily depend for life and existence?

12. And what shall be the vehicle of transportation that nature has provided, ready at all times, at our very door, harnessed to her unjaded steed, that shall convey the new-born soul to its final home?

Morris, III.

L. A. FISHER.

Written for The Progressive Thinker.

CREATION.

The Three Theories.

THEORY NO. TWO.

EDITOR PROGRESSIVE THINKER:—In contradistinction to the orthodox theory of the origin of our existence, its use and final destiny, Monism, as styled by modern scientists of the materialistic type, might serve as an appropriate title for Theory No. 2. Although the word is not contained in Webster's Lexicon, it is a word used by modern thinkers of this class whereby to express their idea of the origin of the universe, as it has come into its present form, status, etc., independently of spiritual agency. Another term, however, seemingly more easy of comprehension (probably from its convenient use), and expresses the idea much clearer to the average thinker is, "Evolution." And though the late Mr. Charles Darwin, the English naturalist, has the honor of developing the hypothesis, and his name stands forth as the author thereof, perhaps the theory in general is nowhere better defined than in the following paragraph, as expressed through the pen of the learned Mr. Haeckel, to-wit: "The general doctrine of the evolution hypothesis assumes an eternal process of development, and that all natural phenomena, without any exception, from the motions of the heavenly bodies to the consciousness of man, obey one and the same great law of causation, and may be referred to the mechanics of atoms." This definition certainly expresses profundity of thought, and is apparently quite free of ambiguity. A similar expression of principle constitutes the basis of a doctrine founded and developed by the scholarly gentleman, Mr. Leibnitz, and known as the monadic theory, which our lexicographer, Mr. Webster, describes thus: "The elementary and indivisible units which were conceived as endowed with the power of giving and receiving with respect to others, and thus determining all physical and spiritual phenomena."

Profound, concise and clear as may seem on first thought, these expressions, as touching the nature and origin of our being, they cannot be said to be wholly unambiguous; for, though they are the expressions of great minds, laid down as fundamental propositions, and are potent as arguments in defining and defending the tenets of the materialists' view or hypothesis of a soulless man or spiritless universe, it is yet to be determined, as whether or not that what scientists have been pleased to denominate the forces of nature, are real substances, possessed of entititious properties. Let us then, appeal to Webster, our standard lexicographer, as authority for an understanding of terms or words bearing directly upon the subject under consideration.

If we take the word mind, we find it defined thus: "The intellectual or rational faculty in man; the understanding, the power that conceives, judges or reasons, also the entire spiritual nature; the soul." Mr. Reid, another authority, remarks: "By the mind of man we understand that in him which thinks, remembers, reasons, wills." Sir Hamilton says: "What we mean by mind is simply that which perceives, thinks, feels, wills and desires."

Now, since to perceive, desire, think, etc., implies action, an actor is absolutely required, and this actor, these three masterly linguists agree on its being mind; and as "nothing" can not possibly do anything therefore, mind, which is shown to do something, must necessarily possess entity. But we will make further inquiry into this element of our subject, and see what the word soul means. This word, by Webster, is thus defined: "The spiritual, rational and immortal part in man, that part of man which enables him to think, and which renders him a subject of moral government." Hence, says Milton, the man who has given to the world a language, "The seat of real life or vitality; the source of action; the animating or essential part." Here, too, action is not only inferred, but is expressed, hence an actor philosophically necessitated. But we will pursue yet further our subject.

Turning to spirit, a word also expressive of the inner man, we may reach our ultimate or final definition touching this special point in our subject. "Spirit," says Mr. Webster, is "Life or living substance, considered independently of corporeal existence, conceived of apart from any physical organization, or embodiment; vital essence, force, energy, as distinct from matter."

The learned Mr. Locke remarks: "Spirit is a substance in which thinking, knowing, doubting and a power of moving do subsist." Spirit, then, as also soul and mind, means substance, entity, real existence, as distinct from matter." Here, then, we have the bases for two distinct theories laid down by the great minds of thought; each theory attempting to account for the origin of our being, or in broader terms, the origin of the universe.

The one is wholly materialistic in character, assuming matter as the substantial material out of which man and the universe are formed; thus making matter the actor, and force being merely its mode of action. The other assuming spirit to be the eternal stuff, out of which all things are made, matter being but a form of expression, as we shall show at the proper time and place in our discussion. With this view of the subject, notwithstanding we have said evolution is a word that well expresses the nature and character of our subject as coming under the caption of Theory No. 2, it is evident that the word materialism is one

that will still better express its real character, in contradistinction to the theory which is to follow. It may as well be said right here, as elsewhere, that the materialistic theory, as taught under the evolution hypothesis, and claimed by the late Mr. Darwin and his many learned adherents as a modern discovery, disclosing the origin and mode of world-building under the law of development, transformation, etc., is far from being one of modern origin. It is but a revival of the old Grecian atomical philosophy, described by Mr. Dana as having been first broached, probably by Lucippus, developed by Democritus, and afterwards improved by Epicurus, and hence is sometimes denominated the Epicurean philosophy. So says a scholarly author.

This theory, then, of Epicurus, is strictly one of materialistic type, as is shown by the following remark of Buckminster, to-wit: "The irregular fears of a future state had been supplanted by the materialism of Epicurus." But if a still more simplified definition to the evolution hypothesis, as maintained by its modern advocates and expounders before referring to, or drawing upon, their own more recent productions, is required, it can be found in the definition of the word materialist, to-wit:

"One who denies the existence of spiritual substances, and maintains that the soul of man is the result of a particular organization of matter in the body." From the foregoing explanation of the evolutionary hypothesis, as presented to the world from the Epicurean age down to the present era, where it has fallen under the leadership of the great teachers, Profs. Huxley, Tyndall, Haeckel, Spencer and Darwin, it is plain to be seen that it is not highly tinged with the Jehovah theory of creation, which has been shown to be replete with the doctrine of Ghost-begotten Saviors, devils and endless torment. It makes no demands on human life for sacrifices and burnt offerings to save the dear people from death in the sense of endless pain. No Lord's suppers of water-dodger and intoxicating drinks to be lunched, to brighten the memories of the participants of the good old orthodox sprees, nor bullocks, rams, and turtle doves, with crucified demigods, to appease the wrath of Jehovah, and make clear the pathway of h—l-bent sinners to the kingdom of saintly bliss. And in all this it is the superior of the two theories. For undoubtedly, as it knows of no mind, soul or spirit to live a hereafter life of consciousness, independently of the physical organisms, which by death, so-called, is subject to disintegration, decomposition, etc., but not annihilation; why, it, with a single breath, sweeps from man all thought or dread of future endless punishment for errors committed on earth or material life; and which cultivated fear too often weighs with such gravity upon the conscience of man as to dwarf, shackle and stultify all the more refined powers of his nature. We say, then, if "Death ends all," as claimed by the materialist, as we shall show as we advance with the theory, there can be no dread of orthodox hells, devils and future endless roasting of souls, for the simple reason that the material evolution hypothesis denies to man a conscious soul; consciousness being but a mere mode of existence or action of brain-molecules, during physical organization. And certainly it were better to be snuffed out than to continue living only as a process of eternal dying, as is claimed by orthodoxy as set forth in Theory No. 2. But the question to be settled is this: Is either one true? Has either claim any foundation in fact? Is there any proof that either of the two theories can be sustained by the known laws of nature or the true science of life? To the claims of Theory No. 1, all sense of right, justice and love proclaim forever, no, so!! NO!!! As for the truthfulness of the claims of Theory No. 2, we must wait for decision until we shall have discussed its merits and demerits, for the subject is but barely stated. J. H. MENDENHALL.

OUR JOURNAL OF CREMATION.

Cremation a Spiritual and Sanitary Necessity.

CREMATION IN SIAM.

Cremation, as practiced in Siam, is very peculiar, although the process has been essentially the same for centuries. The body of a distinguished princess on one occasion was first embalmed, and then placed in a copper urn, in a sitting posture. This urn was placed inside a golden urn. These urns have openings at the bottom, so that bodies exposed in them become perfectly dry. The urn was placed on an elevated platform. While it was being placed there, conch-shell blowers and trumpeters were performing lustily on these instruments. This trumpeting is called the "Invitation to the corpse to be seated on the platform."

When thus seated, all the insignia of royalty to which the princess had been accustomed during her life were brought and arranged at the foot of the urn. The trumpeters came at early dawn, at noon, and at dusk, every day, to perform the funeral dirge.

There were also wailing women who chanted the excellence of the deceased. The women spent an hour each day in the services; and in the intervals, a company of priests, seated upon a platform near the urn, chanted and recited moral lessons in the Pali language. These services are kept up daily until the burning.

In the centre of the *Pramane* building was erected what may be called the *Pramane* proper. A floor was laid over the whole building, about twenty feet from the ground; and upon that floor, directly under the tall spire, was erected an octagonal pyramid, about sixty feet in circumference. It diminished by right-angle gradations, to the height of about thirty feet, and terminated in a truncated top, where urns were placed.

On an appointed day the royal remains were brought out in procession and put upon the *Pramane*. The governors of the provinces and the kings of the tributary states are usually ordered to be present at the royal cremations. Early in the morning of the day of the procession the chief princes, nobles, rulers, and officers assembled at the palace. The golden urn containing the royal remains was placed upon an elevated

seat upon a huge and unwieldy car, drawn by two horses, assisted by crowds of men. The funeral car was preceded in the procession by two others. In the first sat the high priest of the kingdom, alone, reading as he went the moral lesson from the sacred books in the Pali language. The second car was occupied by near relatives of the deceased. A string of silver cloth, about six inches wide, extended from the body of the high priest to the seat occupied in the next car, and thence to the funeral car, where it was attached to the urn. This forms, they think, the mystical union between the dead, the sacred books, and the living. In the next car was the sandal-wood for the burning of the corpse. These cars were all drawn by horses, assisted by scores of men. There were also in the procession, many other cars containing figures of lions, tigers, elephants, and fabulous creatures, and upon the backs of all were placed piles of yellow cloths for the priests. There were many boats placed on small wheels and drawn along, which were also to be given to the priests. In front and rear of the cars were hundreds of men dressed in white, and having white turbans, terminating in a pasdoe point, which represent the *tawee-daws*, or Buddhist angels. When this procession arrived at the *Pramane* the urn was placed upon the platform. The piece of narrow silver cloth already mentioned was attached to the urn and extended to the floor, and then out of the east and west wings of the building to the steps, where the end rested on a pile of sacred books. High above the urn was suspended a golden canopy, of that peculiar form for which the Siamese are celebrated. Around and under the canopy were hung very beautiful white, fragrant flowers, arranged in the form of chandeliers. Many real chandeliers were also suspended about the building, that it might be brilliantly lighted up at night. There were side lamps as well, and on the walls brackets and pictures, and many texts and proverbs in Siamese, embroidered with black on white silk and satin. These all looked very pretty in scroll-work frames. Priests came from all parts of the kingdom to chant prayers and recite moral lessons, and to have a share in the gifts.

It used to be the custom for all the mourners to dress in white, and have their heads shaved; but at this time there were many who wore black, and did not shave. Others wore white, with a band of black at the sleeve. The scene was a very picturesque one. When the time came for igniting the fire, the outer golden urn was removed leaving the copper one. Spices and fragrant flowers were strewn about the urn. All valuable and precious articles were removed from the platform, this was also lowered several feet to make it more convenient. The sandal-wood was arranged under the grate of the urn, and fragrant powders were poured among the sticks. A gunpowder train was laid from the urn to where the king sat. All being now ready, the king ignited the train, and soon the wood was all ablaze. The chief princes and nobles were standing near with lighted wax candles in their hands. Each in turn stepped up and placed them upon the pyre. When the wood was fired the band struck up a funeral dirge and the women commenced wailing. The corpse was burned the eighth day of the ceremonies, but they were still continued for four days after the burning. The charred bones still remaining were collected, put into a small golden urn, and kept by the family. The present king has the bones of his ancestors for many generations back preserved in this manner, and during the days of this cremation these bones were brought out in procession; also a reputed tooth of Buddha. The ashes were also collected after the burning, and the next morning there was the procession of gaily decked boats which bore them down the river to scatter them over the water before a certain temple.

The cremation was a grand affair. The king outfit himself in lavish display, and distribution of costly gifts. Some of the Americans who were there say the buildings, and the general display and arrangement of things reminded them more of a section of the centennial than anything else they had seen. There were rooms filled with gifts for the priests—bottles, lamps, clocks, tables, chairs, writing-desks, Japanese and Chinese cabinets, tea-sets, trays, boxes, fans, priestly robes, shoes, mats, umbrellas, teapots, lanterns, glasses, bags, and iron basins for holding the rice and fruit they beg from morning to morning. This method of cremation, however, borders on the ridiculous, yet it is superior to the putrefying process of inhumation. The simple method of this country is most desirable.

Written for The Progressive Thinker.

THE DECATUR MEETING.

Thinking that your many readers would be interested in spiritual growth among the people, I send you a short account of the meeting held at Decatur, Mich., March 1st and 2nd. Notwithstanding the almost impassable condition of the roads, the Opera House was well filled. The meeting was called to order by the president, L. S. Burdick. The audience listened with attention to the beautiful philosophy of Spiritualism, as it fell from the lips of Hon. T. V. Moulton, of Grand Rapids; his subject, "The Works that Spirits had Accomplished," carrying us out of superstition into the golden light of spiritual knowledge. Mrs. Woodruff, of South Haven, was our next speaker; not a soul in the house but that was fed from the fountain of gems that she always gives. She is a veteran that is tried and true. Mrs. Wisner, of Benton Harbor, described spirits, and gave quite an account of their life in their spirit home, which was very interesting. Singing by the Harris twin sisters; they are but twelve years old, and it is simply wonderful how well they do their part. Here I must speak of the generous hospitality extended us by the citizens of Decatur; all from a distance were provided for. Many thanks for their kindness. Our meeting was a grand success. We believe that the time is not far in the future when the gospel of truth will permeate all mankind.

Mrs. R. A. SHEFFER, Sec'y.
South Haven, Mich.

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 Junor Browne, author of "The Holy Truth," "Rational Christianity," "The Conflict Between Authority and Reason," "The Religion of the Future," etc.

(Continued from last week.)

LECTURE XII.

In my last lecture I had to break away from controlling the medium, because of the disturbed state of the elements, which prevented me doing justice to the subject I had in hand. This evening I hope to be enabled to do so, and to partially rectify the evil that happened.

At the termination of my last discourse I spoke of the first gleam of mediumship, or the inflowing of the Divine current within me, having been experienced in the former of the two cities I described in last lecture. I did not experience it in the form of what you term "Trance," but an inspiration, far above anything I had known on earth, took possession of me, and when in the latter city I thus addressed those who surrounded me: "Oh! nation—many of you gathered from all parts—behold but a simple stranger, who, by the knowledge obtained, and the influences emanating from those of a neighboring city, is now able to speak to you. Surrounded by the mysterious emblems of your religion, bound together by your sacred ties, I am here, not to abuse you or to seek to stir within you ire, but rather to attempt to raise a sympathy for your own natures. I am here as a messenger, perhaps not altogether welcome; but rest assured I am one whose good intentions flow spontaneously towards you. You whom I see gathered here, some of you from climes far apart, whose cast of spiritual features and dark brows remind me of the old stories told of the Hebrew people of earth. I can scarcely separate you from the reminiscences engendered by the stories as recounted of those people, and I am here with the sole wish to do you good. Where the language and ideas come from, in which I now speak to you, I know not, but they come flooding through my spiritual organism like water from a brook. I stand upon your pavements, where I know that you rarely allow those of a different caste from yourselves to stand. I am here to lift your sight away from the small and narrow circle which confines you. I will instill into you different inclinations from any which you ever knew in your spiritual existence. I am hand-in-hand with you, bound by the tie which I know to be true, that there is One only Who rules by His works, both in the world on which I first trod and in the spheres where I now dwell. You have done harm by your own baneful influences, but let me implore you to sever your connection therewith, and as the light sparkles from ocean's glittering waves, so shall there shine from your souls a more refulgent light, casting an illumination that on onward path which leads to eternal bliss. Oh! ye most ancient nation! remember well that it is your duty to seek out Truth—that you are a people of God—though not in a special sense, as you have been taught to believe, for all are alike in His regard. I could wish to open to your vision in one moment the grand and mighty truths which have dawned upon my understanding; but time will be required to explain to you the process which led me to become enlightened—time will be necessary to expatiate upon the people and scenes of the many grades of the spheres through which I have passed, a contemplation of which has urged me to do good to the full measure of my convictions and power. And in response to those convictions, and for the purpose of testing my power, I am now among you pleading the Cause of Truth, whose bright light I see shining beyond and above you. Awake! and let the powers within shine forth in a more glorified reality, that you may know your Creator and your God. I sympathize with you in the position you are in, and I look at you with the fondest of brotherly affection."

After giving flow to the thoughts that stirred within me, I felt strongly impressed that the influence thus inspiring me was passing away. I had felt almost similar sensations upon earth, where I had frequently been under impressions of influences, and I longed to know whence they came. I am able to say that, looking back to the time when that delightful influence impelled me to speak before that Jewish community, I have since seen the little spark burst into a flame, and that flame has spread, not only over hundreds and thousands, but over countless millions of spirits, and in doing so has helped to bring down that debasing passion of avarice in them. And, at the same time, I have since visited the exact place, and been able once again to mix among them. I know their feelings and their strivings after the glorious and eternal truth.

I was next taken away and shown numbers of synagogues, which, as I said before, were formed and elaborated in exactly the same style of execution as the olden synagogues of earth; all the emblems of their religion were there. Each edifice stands now, not as a monument of superstition, but as an image of brilliant, glowing light; and their religion—reformed as it is—is now gathering thousands of the same nation under its wing. Strip them of their one evil passion, and there is not a nation I can admire more, for it must be allowed they are a great and mighty people, within whose souls, in time to come, when this development has more extended upon earth, will burn an eternal lamp of fire for truth's sake. Within each individual soul, be it Jew, Mahometan, or any other sect, where it is not yet unkindled, it lies smoldering, and will surely one day give forth a light that will illumine the future—the immortal existence.

I went forth from this city with my guide, and traveled at rather a rapid speed. We approached "a world" composed of a people you term Chinamen. This nation exists in great masses in this sphere, and occupies an area far larger than that of your earth. Here the greatest industries are carried on, for they are as industrious as the people of the same nation are on the physical plane. They have their houses, and are very ingenious in bringing certain inventions to

light. In making personal adornments for those in spirit-life they are very clever. There is an innocence which surrounds them that renders easy the task of governing them. That they are docile is easy to be seen by one who travels through their different grades; and they are willing to receive the light when it comes home to them in such a manner as that they can believe it. Taking them as a class they are susceptible to impressions from the whisperings of Nature, which, reverently interpreted, awake within the meditative mind momentous thoughts of eternity. They do not cling tenaciously to their old indigenous and superstitious creeds, but resign them without regret for any they consider preferable and nearer akin to truth. As buds adorn the rose-tree, so unknown influences pervade this sphere, and they blossom forth and shed their light, not for the benefit of the few, but of the many.

I traveled through this plane, noticing its inhabitants to be, one and all, bound together, and that thousands constantly kept coming in from other grades.

We bore away to the far north. Here I found not only a change of scenery, but a change in the climate was also very apparent. Having traversed a considerable distance, the prospect assumed an appearance as if the whole were decked in a raiment of white. Naturally anxious to know where we were going, I asked my guide with what particular portion of earth's people we were next to come in contact. "With those who lived in what are designated the 'Arctic Regions,'" was the answer; "and I wish there to show you that Nature is as true as she possibly can be, and being thus true, God must be so likewise. He knows all the different traits and characteristics of the human family, and this knowledge has resulted in each individual being placed in a locality and climate that are adapted to his nature. Behold the glistening tips of the trees! How beautiful they look! How really pure looking is the scene here! It brings your soul into such a state of rapture that it becomes absorbed in the contemplation of the infinite attributes of its Almighty Creator!"

We were brought quickly into what seemed a large town, and I saw people and scenes, a description of which I had read when a boy. This is the locality where the "Northerners," those who were born and existed in those cold climes to the north of your earth, take up their abode. I noticed among them all the peculiarities of which I had read descriptions in my youthful days. They were the counterparts of the fur-skins adapted to the climate they were in when upon earth. (Everything on the mundane plane, except fire has its spiritual counterpart or correspondence, and it appears that of the clothes which we have worn here, through being impregnated with our magnetism, their spiritual counterparts retain a strong attraction to the wearer, who, when in spirit-life, has only to exercise his power of will to obtain the spiritual counterpart of any particular garment worn by him when on earth.) I went up to some of them, thinking I could enter into conversation, but I was soon undeceived upon that point, for we understood not a word of each other's language. I found that, apart from having been divested of the body, they were just the same as when upon earth. Spirits of a higher grade came down to teach them, as many were far from being of educated minds. Finding I could gain no information from them we passed on, and not wishing to go farther north, we retraced our steps to what you would term "the Sunny South," and as we proceeded thence the climate became more genial. I turned to my guide with the question: "Does the cold have the same effect upon those we have left behind as it had upon myself?" "No!" he answered; "those spirits were inured to low temperature in their first state; and, therefore, were acclimated to extreme cold ere they came, consequently they are at home in that (to you) inhospitable clime. If you wish to travel you must put up with the consequences; you cannot gain the knowledge you seek without experiencing some little inconvenience."

As we passed along I observed that the country was very thinly populated. I asked: "Who are these who live so far from any center of civilization?" "These are spirits," I was told, "who had not been, when upon earth, of an ambitious turn of mind, and were desirous of entering into the same species of life here as that which engaged their attention in the earth-life. This is what would be, in the physical or first sphere, called 'country life,' where the various objects of inanimate nature—or what are designated such—may be the silent companions of those who wish to study the only true and infallible Bible—the great Book of Nature—whose pages are ever open to the inquiring student. The bubbling streams and beautiful nooks around here are the music and delight of these people, who have always worshiped Nature, and prefer to reign with her in perfect harmony than reside in an overcrowded city, as so many elect to do." "And what, then," I asked, "are these spirits' ideas of Deity? Are they the same as our own?" "Friend," he replied, "how can you class yours as being the picture of anything, when thou art so completely at a loss to bring the soul's image of Deity to thy spirit-mind? But, by-and-by, I will bring you to a learned spirit, who is about one of the oldest here, and you will see in the evening a sight that will do you good, you will then learn a spirit's idea of Deity." We passed along the road, speaking to several in our passage, and I could not but perceive and admire the beautiful looks which beamed from them. Here, thought I, are they whom I wished to find; these are they who are *en rapport* with Nature; they are like Nature's children. They appeared to have no speech but their thoughts, and each one seemed to glow with friendship, and to read in the other's countenance the purity of innocence.

Passing up a long garden path, with trellis-work overhanging it, and beautiful flowers creeping in and out, whose fragrance, as it swept o'er me, I inhaled with gratitude and delight, we met a venerable sire or goodly spirit, around whose head a halo seemed to hover. We stepped up to him; he welcomed us as brothers, and we were immediately taken into a room, and I perceived that even luxury was there, but not lavishly expended. In their simple style of decorating the place and making it look

so beautiful, there was denoted the most perfect harmony in their tastes. "Most learned Sire," said my friend, "here is one who is traveling through the spheres for knowledge, and whose God, when upon earth, was Nature. He has been for some time, I may say, in the spheres, and yet cannot bring to his mind any idea of the Creator. Dost thou know such a Being or Person?" I saw a smile play o'er his face as he answered: "Ah! you have done like others. God will let you seek him if you will, but you have let him pass through your fingers! Now, we will show you our idea of Deity, and the beauty of a pure mind, and then you may, in a certain light, be enabled to receive a small idea of Deity." "No matter how small or great," I exclaimed, "give me only one faint glimpse, and I upon that glimpse can meditate; upon that standard I shall acquire so fast a hold that I could stand and see the clouds break away like magic in Deity's form! I have traveled far. Canst thou tell me, sir, where I can learn, or where to find the Image that I seek? When upon earth I had thought of conjuring up miraculous agencies, and at times I saw spirits pass before my vision, who awoke within me an influence that seemed beyond my powers of comprehension. I would, indeed, if possible, give half my spiritual existence if thou wouldst draw the curtain. If there be a Deity—and thou canst gratify me—show him to me at once!" "Sire," he thus addressed me, "thy voice is quick and rapid, thy sayings are like enchanted utterances that burst upon the ear as light breaks upon the morning, or like the music that swells upon the air at eve. But there are many bright and great thoughts which you should cultivate, to become in a fit state to receive the idea of Deity. Of hell I have seen nothing but what was within the spirit-form. Divers black and dreary imps of eternal darkness I have beheld none, though I have seen the spirit-form racked by a power which seemed to place it in a strait. Worse than this I have seen nothing; though I have tarried long in the sphere you are now in, and have looked like you, yea, for many many years of earthly time. If you only study aright, you at length will perceive throughout his domains the mysterious workings of Deity. Continue to cultivate your thoughts in such a manner that you may be enabled, even in some degree, to think of Deity. Yours has been a craving of long standing, and I see, from on high, channels of deep thought have been opened, and I can further see that you possess many mediumistic powers. You are also gifted, I perceive, with a great deal of curiosity, which I hope will urge you on to progression." "Oh! friend," I said, "let me only gain knowledge that I may return to earth again to show that to be false which I had conjured up, and impart the truth and the reality. Let me knowledge gain for such a purpose as this. If you will only unfold to me these great and mighty truths I will return and communicate the thoughts to those who thirst for a knowledge of the grand reality, thousands of whom will gladly hear me. Give me, I pray thee, but a glimpse of that which I require." Then, as if by magic, a peal of bells chimed forth. "Come here, my friend," he continued, "and I will show you how Deity is worshipped here by the enjoyment in gratitude of all his manifold blessings." He took me by the arm, and there was a soft feeling of brotherly love in his touch. He led me forth to a beautiful grass lawn, upon which were about four hundred spirits, all apparently enjoying themselves to the utmost. Around and for some distance beyond the borders of this lawn flowers grew in the most beautiful profusion. They stood erect without any other support than that which they received from each other, for the various plants occasionally met together and embraced, forming here and there the most gorgeous arches, beautified by the light and shade falling upon each, whose splendid colors were thus enhanced to an exalted degree.

Even those philosophers of high scientific attainments upon earth are unable to penetrate the secrets of this beautiful perfection of Nature. They simply observe the outward form of the plant; they see, and perhaps admire the rose, but they imagine not there is a current leading from that flower which passes forth and spreads a gentle influence over the whole of creation.

[To be continued.]

Wonderful Evidence of Spirit Power.

About thirteen years ago, Mrs. Grantsyn, who now resides in Chicago, was living in Rochester, N. Y., and during the time she was living there she was taken sick with what appeared to be malaria. After she had recovered from the fever, she noticed that one of her limbs began to swell; large black spots appeared, the limb became cold and apparently lifeless. At times, especially at night, it would cause her great suffering; the flesh would appear to be on fire—the itching was almost unendurable every night for nearly thirteen years, and walking was out of the question for a time. Physicians failed to give any relief. During the month of January, 1890, Mrs. Grantsyn heard of Mrs. J. W. Curtis, who treats disease under spirit control, or rather the spirits treat mentally or psychically when she is in a complete trance, she not touching the patient.

Mrs. Curtis treated Mrs. Grantsyn four or five times each week. Now the limb has regained its normal condition, the swelling is gone, and Mrs. Grantsyn can walk any distance without exhaustion. Dr. Carter, of Chicago, who treated Mrs. Grantsyn, failed to give any relief. Mrs. Grantsyn is anxious that every person should know what benefit spirits have been to her. The interest in Mrs. Grantsyn's case is increased when we study carefully the cause that brought on her trouble in the first place. She did not have any difficulty with her limb before the sickness in Rochester. When she found relief in drugs the limb began to swell. As the acute troubles left her, the chronic trouble in her limb displayed itself in all its fury. It is claimed by some specialists that every acute disease treated with drugs will terminate in some form of chronic disease.

That drugs do not remove the disease, but change its location and mode of manifesting itself, Mrs. Grantsyn's case goes to

support that theory. Most chronic diseases are undoubtedly the result of drug treatment in some acute disease. If the afflicted could be brought *en rapport* with spirit influences, death would surely lose its sting, as the number of deaths would be reduced in an astonishing manner. The transmission of disease from parent to child could be prevented, if acute diseases were not allowed to become chronic.

During the month of February, 1890, a hospital located in the West made an offer to a psychic healer, who treats diseases only under spirit control, to attend the patients in the hospital at a salary of \$100 per month, which goes to prove that psychic healing is coming to the front in a very rapid manner. The author has found that diseases can be cured by mortals as well as by spirits. He has treated for his own amusement a number of people by rubbing, and also mentally, and produced some remarkable cures; but the treating of diseases under spirit control is more desirable, because the healer is not as liable to contract the disease as when the patient is treated by physical means.

J. W. CURTIS.

DYING IN HARNESS.

Only a fallen horse, stretched out there on the road, Struck in the broken shafts, and crushed by the heavy load; Only a fallen horse and a circle of wondering eyes Watching the frightened teamster goading the beast to rise.

Hold! for his toll is over, no more labor for him; See the poor neck outstretched and the patient eyes grow dim; See on the friendly stones how peacefully rests his head, Thinking, if dumb beasts think, how good it is to be dead.

After the burdened journey, how restful it is to lie With the broken shafts and the cruel load, waiting only to die!

Watchers, he died in harness, died in the shafts and straps; Fell, and the great load killed him; one of the day's mishaps, One of the passing wonders marking the city road, A toiler dying in harness, heedless of call or goad.

Passers, crowding the pathway, staying your steps awhile, Was it the symbol? Only death; why should we cease to smile?

At death for a beast of burden? On through the busy street That is ever and ever echoing the tread of hurrying feet!

What was the sign? A symbol to touch the tireless will. Does he who taught in parables speak in parables still? The seed on the rock is wasted, on heedless hearts of men, That gather and sow and grasp and lose, labor and sleep, and then: Then for the prize! A crowd in the street of ever-echoing tread!

The toiler, crushed by the heavy load, is there in his harness, dead!

—John Boyle O'Reilly.

Written for The Progressive Thinker.

LIFE RELATIONS.

I was much interested in the perusal of the address of the Rev. H. W. Thomas in your paper. I admired all until I got to the bottom of the first column. He has found that all the foundations of objections to the theory of continuous life, are reduced to one; and then goes on to say that "there is a sharp, differentiating line between the mineral world and the world of life." The chemist does not find a sharper line of demarcation between the mineral and vegetable, or vegetable and animal, than exists between animal and spiritual life. This latter is thoroughly identified with the animal life, and constitutes the consciousness; but there is evidently another consciousness in the body, and acting its own will, as we often find that there is a conflict between We, Us & Co. The relation of the spirit to the material of the body is precisely the same as that existing between animal life and vegeto-mineral. I have witnessed, over half a century ago, the extraordinary spectacle of the three lives in one. In the spring of the year, 1839, I sailed from Provincetown, Cape Cod, in the schooner Amazon, Russell Elliott, captain, for a fishing voyage to the Grand Banks of Newfoundland. Near the eastern edge of the banks, in thirty-two fathom water I caught a cluster of lemons; thirty of them in all. They grew from the mass of roots, upon long stems resembling the stems of the white pond lily, and from eighteen inches to three and one-half feet in length. These lemons were an exact fac-simile of the West India lemons in appearance; but when cut into with a knife, I found a mass of intestines somewhat resembling a ball of stocking yarn, such as my mother used to give me to make a batting ball of, to play with. In the course of half a minute after the cut was made, you could not cut again, for its skin became as hard as horn; and the stringy appearance would writhe as though making violent effort.

After lying about the deck of the schooner for a few hours, these lemons would become wilted all up. You might then take one of them and rub its surface with the palm of the hand, and it would rapidly resume the original shape, seemingly glad to be caressed. Now here was an essentially animal life, growing upon a vegetable whose root grasped stones and sea-shells from which the basic life was being derived; the immediate union of three elementary conditions of life.

I must remark here that this sub-marine vegetation does not keep its life after being detached from its home in the ocean-bed, as frequent attempts were made to preserve them, as Capt. Elliott informed me.

At this point of the subject we are to consider the phases of primal and derivative life. Was the wounded lemon conscious? If not, what made it struggle? I take it, that we have not the shadow of an excuse for denying full consciousness, in the life into which our consciousness cannot enter. We assume too much when we claim all the consciousness. It is the simple truth that we know nothing about the experiences of other conditions of life than our own. When our loved President Lincoln was killed, he was bereft of conscious life in an instant, yet somebody moaned at intervals, all night, in the body that he had left. Tell me if there was not another conscious life there, moaning for its mate who had gone away, and finally dying, himself, of grief, at five o'clock in the morning?

We know that there have been bodies who have lived for many years, without any personality, of that dual character which we all experience. People talk of "instinct," and it makes me think that they have been drinking fool-water. If they cannot under-

stand natural intelligence without calling it such names, "it is none of my funeral." Clyde, O. Mos.

Written for The Progressive Thinker.

THE LILIES OF LIFE.

BY O. W. BARNARD.

The lilies that bloom in the gardens of life, Are as pure as the breath of the morn And their beauty embowers the bosom of strife, Ere the seeds of dissension are born; And their fragrance as sweet as the odors that rise, From the balm-laden folds of the seas As ascending as incense quite up to the skies, As an offering for pain and disease:

While their mission of mercy to sorrow and woe, Leads them on through the depths of distress, Where the faces so pale, and so sad, and so low, Ever turn but to smile and to bless.

And these lilies so fair smile again in return, With a radiance and glow that is sweet, For their love that is deathless, with fervor doth burn! And thus lights the dark ways for their feet.

Where the war cloud has burst in its furious wrath, And great armies of brothers are slain— Where the shot and the shell destroy all in their path And the wounded are writhing in pain;

It is here that these lilies of life are so fair, And their mercy like fragrance so sweet, As they smile move on amid death and despair, With kind missions for all that they meet—

Unto friend and to foe these good angels of life, Give alike the sweet balm of relief, Whoso'er they have fallen amid the hot strife— With their love-soothing anguish and grief.

They perform the last rites for the lost who have died For their country, their homes, and their wives, And they bear their last messages far o'er the tide— Telling all how they gave up their lives.

Where contagion's foul form blights the earth with its breath, And disease and distress cry aloud And wailing and woe caused by sickness and death, Have so humbled the haughty and proud—

There these sisters of charity, mercy and peace, Quick repair to the chamber of woe, And their labors of kindness and goodness ne'er cease.

While in suffering a mortal lies low; But regardless of self and exposures incurred, They are watching the dying and dead For with pity the depths of their being is stirred, And they know not of fear, nor of dread.

For to mitigate pain do their hearts ever yearn, And they pour out their souls with good will; Thus a Nightingale's love like a star must e'er burn, And Barton's grandeur must thrill.

Menden, Ill.

Written for The Progressive Thinker.

A Word to Spiritualists.

FROM ONE WHO TAKES AN INTEREST IN ADVANCING THE CAUSE.

Through the columns of your valuable paper, permit me to address the Spiritualistic fraternity in the United States. To you, my dear friends, it is well known that we entertain the only religion throughout the entire world which is based strictly upon actual knowledge instead of creeds and dogmas from ancestral priests and self-styled spirit teachers. Ours is the rational religion upon which we may reason instead of depending upon the emotional, as with most of the religions of the world. To us is given the knowledge and the demonstrable facts. When we assemble together and are addressed by a strongly developed inspirational speaker, we know it is by his or her magnetism that the influence we feel is transmitted by an immutable law of nature, instead of attributing such influence or sensation to the striving of Jesus, as many of us have been told. This influence may be transmitted from friend to friend at long distances apart, and may be, and often is, so transmitted after one of the friends has passed to the unseen world, as is demonstrated by positive proof.

It has been considered a great mystery that the aborigines of our country should have a knowledge of the happy hunting ground which awaits him beyond his physical life; but when we reflect that mediumship does not depend upon the color of the skin or upon civilization, and that magnetism extends throughout all space and is alike the common property of all mankind, whether in a civilized or savage state, in the material or spiritual world, then the mystery is solved. All mankind are emanations from the great First Cause, and to suppose that a single human being could be blotted from existence, would be to suppose a power or force arrayed against itself.

The vital force within us doubtless has always existed, and ever must continue while the great force we call God exists.

Now Bro. J. R. Francis is engaged in the laudable undertaking of publishing this paper for the diffusion of this soul-inspiring knowledge. The paper is ably edited. The type is new and clear, "so that he who runs may read." It is clean, and morally high-toned. Its contributors are among the best and most intellectually developed of any writers in our country, and withal the subscription price is so low that it brings it within the reach of all. It comes at one dollar a year singly, and to clubs at less; but Bro. Francis has anticipated the fact that at this dull season of the year, dollars are by no means plenty, therefore he has arranged it so that for twenty-five cents we may get the paper for sixteen weeks; but we must not fail to remember that the moiety is required in advance. His business can not be conducted on trust. When the type is once set up, if the paper can be sent out to many thousands of subscribers, it may afford a little profit to the publisher, whereas, if confined to a few hundred, it will be sent with actual loss.

Bro. Francis appeals to us to extend the circulation of this paper. Shall we permit the appeal to pass unheeded, or shall we not rather bring the appeal home to ourselves individually, and make it our personal business to see that the circulation is extended through the length and breadth of our land. In what way can the inspiring truths of Spiritualism be so easily and cheaply disseminated? Now the first sixteen weeks has, or is about expiring, let us not sit supinely down, and let the paper stop. Dear readers, Bro. Francis, needs the little moiety, the price of your subscription and mine. Let us hold up his hands and continue him in the good work he loves so well, friends, one and all.

Riveride, Mich.

HUNDREDS of different secular papers, with immense circulations, are published for one penny each per copy. We follow suit as nearly as possible, offering THE PROGRESSIVE THINKER on trial sixteen 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.

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

MEDIUMS LOCATED IN CHICAGO.

Mediums, Clairvoyants, Trance.

Mrs. O. A. Bishop, 79 S. Peoria street.
Mrs. H. S. Blosson, 534 W. Lake street.
Mrs. Kate Blaine, 107 W. Harrison street.
Mrs. Corvella, 79 Thirty-fifth street.
Mrs. S. J. Cutter, 369 Fulton street.
Mrs. De Nevet, 87 S. Morgan street.
Mrs. Hansen, 34 Bishop court.
Mrs. S. De Wolf, 108 S. Center Avenue.
Mrs. Ohl Williams, cor. Lake st. and Ashland av.
Mrs. Guselle Wolf, 615 Fulton street.
Mrs. Lois Hudson, 62 Page street.
Prof. G. G. W. Van Horn, 220 W. Monroe street.
Mrs. F. M. Eddy, 98 S. Green street.
Mrs. F. Kingsbury, 2436 Cottage Grove avenue.
Bangs Sisters, slate writing, 221 Walnut street.
Mrs. M. D. Gage, 47 N. Ashland avenue.

Healers.

J. S. Dean, 3704 Cottage Grove avenue.
Mrs. Dr. M. A. Mohr, 714 W. Lake street.
Mrs. Pirnie, 1237 W. Madison street.
Dr. R. Greer, 127 LaSalle street.

THE PSYCHOGRAPH

—OR—

DIAL PLANCHETTE!

This instrument has now been thoroughly tested by numerous investigators, and has proved more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astounding communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from the old settlers whose graves stood in the old cemetery in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the seven years I have had of son, daughter, and their mother." Dr. Eugene Crowl, whose writings have made his name familiar to those interested in psychical matters, writes as follows:

"I am much pleased with the Psychograph you sent me, and will accordingly test it in the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the *Workingman* (Minn.) *Advocate*, says:

"The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words, so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

Just what investigators want. Home circles want. Price, by mail, free with full directions for use \$1.00. For sale at this office.

Researches in Oriental History.

BY G. W. BROWN, M. D.

One Vol. 12mo, 407 Pages, Cloth, \$1.50, Postage 10c.

GENERAL DIVISION:

1. RESEARCHES IN JEWISH HISTORY.
2. RESEARCHES IN ZOROASTRIANISM.
3. DERIVATION OF CHRISTIANITY.
4. WHENCE OUR ARYAN ANCESTORS?

The whole comprises an earnest but fruitless search for a Historical Jesus.

In this volume the Jews are clearly shown not to have been the holy and favored people they claim to have been. The Messianic idea is traced to the Babylonian Philosopher, 550 years B. C., and its history is outlined, following the waves of emigration, until it is fully developed into Christianity, with a mythical hero, at Alexandria, in Egypt, soon after the commencement of the Christian era.

The book also traces that Christianity and its tenets are mythical; that the whole system is based on fraud, falsehood, forgery, fear and force; and that its rites, ceremonies, dogmas and superstitions are but survivals of so-called paganism. It shows vast research among the records of the past; its facts are mostly gleaned from Christian authority; and no person can read it without instruction and profit, whether he reaches the same conclusion with the author or otherwise.

All orders, accompanied with a remittance, should be addressed to THE PROGRESSIVE THINKER, 251 S. Jefferson street, Chicago, Ill.

THE TIGER-STEP OF THEOCRATIC DESPOTISM.

A tract for the times. By HUDSON TUTTLE. Third edition just published. Price, post-paid, 5 cents; 25 cents for those ordering for distribution, ten copies 25 cents; \$2 per 100. Address, HUDSON TUTTLE, Berlin Heights, Ohio.

HOW TO BECOME A GOOD MEDIUM.

To become a good medium it is in most cases necessary to have some person to set with who can throw you in a complete trance each day, and hold you in that condition until the spirit control can gain complete control of your organism. I discovered some years ago that I could throw almost any person into a complete trance state, and hold them in that condition. My charges for developing mediums for healing or other phases vary from \$10 to \$50, according to the time required. No charge will be made if I had the time to spare. The cure is what the sick are after to develop the medium. Make applications by letter only. J. W. CURTIS, 406 Park Avenue, Chicago, Ill.

PSYCHIC HEALING, by Mr. and Mrs. J. W. Curtis, 406 Park Avenue, near Western Avenue, Chicago, Ill. Psychic, soul or mind healing should be tried by the sick or those afflicted with what they consider incurable diseases. The cure is what the sick are after, not the means. Spirit treatment will cure when the patient fails. Mr. and Mrs. Curtis do not touch the patient during treatment; the treatment is spiritual—mental, not physical. No charge will be made if given, no charge will be made for treatment. Terms, \$1 per session; extra charge for company visits. Calls received from 9 to 11 A. M., 1 to 2 P. M.

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

ROME VS. REASON

ROME vs. REASON will soon be issued, with much additional matter, in pamphlet form. Reader of THE PROGRESSIVE THINKER, who have been interested in this powerful Spiritual Magnetized Paper. Some remarkable cures have recently been accomplished through his great power of healing transmitted in paper. Two packages forwarded by mail for \$1. Address, 244 Ninth street, Troy, N. Y.

W. H. VOSBURGH, Magnetic Physician, of Troy, N. Y., is meeting with marked success in treating the sick, who cannot reach him personally, through his powerful Spiritual Magnetized Paper. Some remarkable cures have recently been accomplished through his great power of healing transmitted in paper. Two packages forwarded by mail for \$1. Address, 244 Ninth street, Troy, N. Y.

SPECTACLES BY MAIL.

Thousands testify that my Melted Pebble Spectacles restore lost vision. Send stamp for full directions how to be fitted by my new method of clairvoyant sight. Address, B. F. POOLE, Clinton, Iowa.

AN ASTONISHING OFFER