

THE PROGRESSIVE THINKER

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

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DEDICATION SERVICES.

HELD AT WATERTOWN, N. Y., JAN. 1.

Addresses by Mr. John Gifford and Mrs. Nellie T. J. Brigham.

[Reported for The Progressive Thinker.]

Opening song:—"They are Coming."
INVOCATION BY MRS. BRIGHAM.

Oh! thou Infinite Spirit, thou who alone canst answer our questions, we bring to thee our prayers to-day, our earnest supplications, for though we are ever seeking after the light, no one has learned all the truth, and though we may have learned a little we feel how small it is and how vast is that which lies beyond us, and so it is that our hearts are hungering and thirsting after wisdom, after all brightness, and for that truth which will turn us from all superstition and from all fear. Oh! our Father, when we pray to thee, we bring first our expressions of gratitude for that infinite power which doeth all things for the good of humanity. We are grateful for the truth that the whole world understands, for the light that is shining to-day in science and in philosophy, for the breadth of ideas in religion, for this consciousness that we shall find good where we look for it, for our knowledge of the principles of nature, of the boundlessness of the universe and of the principle of unending, undying love. We thank thee, our Father, that we are growing nearer and nearer to each other, that old prejudices are passing away as the years go by, and we are all growing towards the truth. It is as though we were ascending a pyramid on opposite sides, and though we may not be able to see each other climbing, if we climb high enough we shall all meet at the top, and so, our Father, we pray for strength and light that we may not stumble in our climbing; help us to be ever seeking for the good that we can do. May the angels of love, and tenderness, and sympathy come to us in our need and bear us up above the billows of our griefs; may those whose hearts are sad and whose eyes are often dim with tears, who think in the silence of the night of loved ones who have gone before, realize that death is but birth and that their loved ones are close to them night and day; that they are in a great cloud of witnesses and that they hover over them to aid them, and so, our Father, help us, strengthen us, we pray thee, in ways that shall seem best and right to thee, and may we trust in thy aid and thy love for ever and ever. Amen.

Song:—"Home of Rest."

ADDRESS BY MR. JOHN GIFFORD.

Fellow-members of the First Progressive Spiritual Society of Watertown, and ladies and gentlemen:—The circumstances that bring us together on this occasion are peculiar in many respects. We meet to dedicate the first Spiritual Temple ever erected in Watertown not only, but in the entire State, and one of the finest in the world, and the same is a present to our society from two of our most worthy citizens, to whom the generous deed is a fitting act in rounding off lives whose constant and unrelenting aim has been the doing of good deeds, the rendering of those about them happy and the spreading of the glorious light of the new and yet old religion, in these days called Spiritualism.

You behold upon this platform the portraits of the generous donors, Mr. and Mrs. Davis, to whose munificence we are indebted for this beautiful temple. When they were first contemplating this noble work, Mrs. Davis was prostrated with that exceedingly dangerous disease, pneumonia, and it looked to the sorrowful friends as if they must part with her, she exchanging the trials and labors of earth for that blissful life beyond; but the care of those who knew that her place here could never be filled, and who hoped that her life-work might yet be prolonged, supplemented I doubt not by the aid of the angel world, brought our sister back to a new lease of life, and she proceeded at once, together with her most worthy husband, to erect this beautiful temple, and to her most excellent taste we are indebted for its plan and the skillful execution thereof. God grant that they may both be spared many years to lead aright and into all truth the society founded by their teachings, and now endowed with such a beautiful abiding place.

My friends, the tiny taps first noticed at Hydesville less than half a century ago have now been heard around the world, and everywhere the gospel of unity and peace and of the brotherhood of man is taught by them and millions have enrolled themselves as firm believers in the phenomena of Spiritualism, but such has been the horror of the priesthood from which they have been delivered, that they have uniformly refrained from the erection of churches, fearing that they might again fall under the despotism of creed; but we believe that we can escape such a fate and at the same time have the advantages of social intercourse and the interchange of ideas, each one helping the other in the advance toward spiritual excellency and perfection.

We, therefore, meet to dedicate this Temple, invoking the benediction of the great and benign Father of us all, and of all good denizens of the Spirit-world, asking them to lead us upward in the paths of light, so that in the realms beyond, if we do not attain that excellency here, our souls may be in perfect unison and accord with the great and all-pervading Spirit of the universe, feeling as the poet has expressed it, that—

"Not till the creature blends with the Creator,
The finite and infinite are one;
Not till the truth shall be its own translator,
Shall one great will in heaven and earth be done;

"And as the vision of the soul grows clearer,
Its aspiration and its prayer must be—
Not nearer unto thee, my God, till nearer—
But rather to be one, Oh, God, with thee."

After a song, "The Day's March Nearer Home," Mr. John Gifford introduced the speaker of the day, in the following words:

My friends, wherever the English language is read or spoken, that life-long, pure and indefatigable medium, Mrs. Nellie T. J. Brigham, who will now address us, must be better known to any audience than any one who would assume the pleasure of introducing her.

Mrs. Brigham then spoke as follows, taking

for her text the following passage:—"Ye are all temples of the living God, and the spirit of God dwelleth within you."

Meeting in this beautiful place to-day, a place beautiful to the outer vision and beautiful to the inner vision because of that which has produced it, because of that which has made it thus, we think not only of the outer Temple which to-day is consecrated and dedicated, but of that inner Temple, of which we have just spoken to you and of which each person here present is one. We believe, friends, that the great truth of individual divinity is one that is very little understood; people have been, as we believe, wrongly instructed and falsely educated in some things, and it is time that the voice of reason should, as far as possible, explain man to man. We are told that St. Paul of old when standing on Mars-Hill at Athens, where the pagan politeness had given a place to all the gods, being so broadly democratic they had erected an altar to each one, whether understood or not, discovered there an altar to the unknown God; and this spirit was troubled as he stood among them, and he said:—"He whom ye ignorantly worship, him declare I unto you." So, friends, we have spoken of man as being introduced to himself, and made to understand something of what he is, and to begin with, what we want to say to you is that we believe that each individual in existence is a trinity in one sense; there being first the temple of life not observed by you; another is the nervous complex nature, and then there is the outer body which you can all see, that can be photographed, that has weight and measurement, that can be analyzed chemically. You can cremate it, and after the cleansing fires have used their influence, nothing remains but a little handful of gray ashes weighing perhaps four and one-half or five and one-half pounds. This physical body, then, in which you live is the first of this human trinity. There are some who imagine this is all there is, and the vital spark, some say, is the result of organization and will perish when organization perishes. You light the lamp and a chill blast blows through the open window or door and it is extinguished. Where is it? It is not. It is all dark where the light was shining. So, they say, is the light of life. It shines out, but the angel calls from above and the light is extinguished. It is all dark. We look into the eyes that we have known and gazed upon so often and there is no consciousness or recognition there; we touch the hand that has clasped ours, and in its cold icy silence, there is no response, for that body is only a garment worn out and cast aside. It is not our friend. We may bury it in the land or sea, or we may give it to the flames, it is not our friend. It was his, but he is out of it and will never enter it again. That is called the outer life, and there are those who tell us that is all there is; that when man is dead, he is dead, and there is nothing more; but suppose now a person honestly doubts, and I doubt not there are many honest doubters whose doubts ought to be as thoroughly respected as the beliefs of other people, that there is anything beyond this life, and he goes to the minister saying:—"Can you help me? Can you answer my questions? If a man die, shall he live again?" He is told to search the Scriptures; but he has searched the Scriptures; then he is told to pray; he prays, and is prayed for, but all of no avail. The Bible contradicts itself, and is not sufficient. Finally he goes to the materialist and says:—"Can you demonstrate to me annihilation?" But no, like his orthodox opponent he is assertive, he has no demonstration. Then does the doubter turn to us; and so, friends, when you are in doubt, come to us and learn that these questions can be satisfactorily answered; learn that man lives once, just once, but that once is forever. Death is only an experience.

Now we have spoken to you of this trinity that goes to constitute this complex being called man, and of the outer or physical body. There is the spiritual body within this physical structure, the second of the trinity, and within the spiritual body is the third of the trinity, the soul. It is said that when Jesus came, upheld, as we believe, by spiritual influence, walking on the water when his disciples were in the ship awaiting his coming, they were afraid and said one to another:—"It is a spirit," for in those days it was believed that spirits had a human resemblance. Take a dry sponge and place it where one end will touch the water, and you will find it draws the water into itself, until it is all saturated, and all the little cavities and interstices are filled with water. If by some means we could make the sponge invisible and the water visible, would you not see that it would take the form of the sponge? Just as the water is in that sponge, so your spirit is in your body. And so on earth while you grow and develop and have your material, you will find yourselves surrounded by lessons that are to be learned, opportunities to be grasped and good deeds to be done, yet strive as you will, life will have its errors and its mistakes, and you will all have your temptations and your trials; you will stumble and be often defeated; but friends, after defeat there is a victory, glorious and bright, for you.

Friends, we have said we were to introduce you to yourselves. Let us look more than at the surface; let us look back of the surface. Can you realize what glorious possibilities we find in you, what we may see in your lives of which you are ignorant?

We may find life uncertain; we may find it burdensome under the weight of our sins, but we never look at humanity without saying, "Ye are all temples of the living God, and the spirit of God dwelleth within you." You will remember that old story of an artist and his friend. While walking the streets of Rome one day they chanced to pass by where a piece of rough uncut marble was lying; the artist stopped and gazed at it with a look of ecstasy, in his face, and his companion said, after a moment:—"What are you looking at?" and the artist replied, "I am looking at an angel;" but the friend that stood by him could see no angel in that rough looking stone; the artist only said, "Wait and see." He had the block of marble removed to his studio, and after days and weeks of untiring labor he called his friends together and they stood before this veiled figure, while he said to them; "I will show you what I saw all the time, and tried to make others see; and when he removed the veil there stood chiseled in the most exquisite manner an angel so fair, so bright, so noble that they all held their breath as they gazed upon it, and the artist said:—"That was in the stone; I have just let it out." And so, friends, there is an angel in all your lives, would you but let it out. Do not wait for others to, but take up the chisel, and work out your own salvation.

Suppose we were to take you now, this day of wild skies and rapidly driving clouds, to a place we know, and say to you, here is a pond that is frozen over, but there are lilies in this pond, would you believe it? No! But when the soft wind comes up from the south, and the mellow sunlight flickers through the overhanging trees, there will come, first, the cool green leaves on the surface of the pond, and then the little pointed buds will be found, and in the early morning, should you take your way to this pond, there are the lilies we promised you. They were only sleeping; it needed but the soft rains and balmy breezes of spring to waken them from their slumber, and if there ever was a flower of perfection, like some fallen star, it is the water-lily.

So beauties lie sleeping within you, only waiting for the breath of the divine spirit to awaken them. Friends, have you in your souls the religion that is as pure as the lilies? That is noble, lofty and good? That is the kind of religion this world wants; it is that that teaches, "You are all temples of the living God, and the spirit of God dwelleth within you."

Then, again, this life is like a garden of flowers, that wither as soon as the chill winds of winter blow, and we say they are dead. So with our friends, when the icy wind of death strikes them it is commonly said, "They are dead! they are lost to us." But it is not so, for we read in St. John that—"Whosoever believeth in me shall never die." A gentleman speaking in Westminster Abbey once said:—"You are spirits; you have bodies." These spirits are yours. They belong to you. The bodies you can call your own while you are in them. When that great engine, the human heart, ceases to perform its labor, and the blood courses slower and slower through our veins, and the breath comes fainter and fainter, and the extremities grow cold, and the blood settles around the nails, and there is that sound in the throat which is commonly called the death rattle, one slight shiver, and all is still, and the spirit has taken its flight. It has gone to that brighter, fairer land. It is then our friends say they have lost us. Then the body is ours no longer; it is but an empty house; the spirit of life has left it. But we are not lost, for the spirit of God dwelleth within us.

In the spring we put away our winter garments where the moths will not destroy them, to have them in readiness when the cold weather comes again, and we say we have put them away. Suppose one of your friends should come to you and say, "I have put my husband away." Now she cannot mean where his winter garments are, and yet the body has no more life in it than the winter garments. The undertaker always speaks of the bodies of our departed friends as though speaking of something impersonal. He says, "Where will I lay it?" or "In what position would you like to have it placed?" So it is with these bodies of ours. After the soul has left them, they are of no more use to us, but Nature will take them and purify them; she will turn them into dust. She knows just what to do with them. Nature never wastes anything; and so, after we are done with them, give them to her kindly keeping; but first, friends, be sure and make assurance doubly sure, that the vital spark has gone from them, and then give them lovingly, respectfully, tenderly, for the sake of old associations, to their last resting place on earth.

But, friends, do not be misguided, and think that after we are through with this frail body, it is all there is of life. It is all there is of our earthly life; but beyond this there is the life everlasting; and in connection with this earthly life we must ever look upward and travel upward, but do not try to go too swiftly. One step at a time is all that is required in this world. Do the best you can, and that is all that mortal man or the angels can do.

Again, in your journey through life, guard your steps, so that others may not be misled by you, should they attempt to follow you. Be not a slave to your own convictions, and lend a helping hand to some unfortunate brother who may be toiling beside you, and in whose path lies the obstacles of pride and passion.

You are told that in the olden days of Britain, white men were slaves. Those who were titled and great had those who rendered to them the strictest obedience. These white men wore collars around their necks, collars with their owners' name upon them. Think of it; such a thing as that. But where any man is governed by passion, appetite and selfishness, you may not see the collar with the owner's name upon it; but that man is a slave. But awaken the spiritual nature, only bring out the blossom from the frozen earth, and you will rise to an appreciation of the noblest and the present truths, for this is the grandest of all things in this world.

And now, friends, while we consecrate and dedicate this Temple to humanity and to God, we would ask you to take your own lives into consideration, and consecrate them and these temples of the body and the spirit to the divinest and noblest uses. Do not degrade them. Do not insult them. Do not clog them on their way to nobler and holier purposes. Make them pure. Make them harmonious, and so live that the bodies shall set lightly on the soul, that it shall not stand between you and the light of the Kingdom of Heaven, and so, here on earth there shall be peace, and hereafter a peace that passeth not away.

Where is the sunlight, the golden sunlight,
The radiance from the morning's bright sphere?
Has it forgotten that the whole world is waiting
On this first day of the happy New Year!

The clouds have gathered, and strong winds are blowing,
And the wild skies to all showing traces of fear;
But the sunlight golden no eyes have beheld
Shining out from above this happy New Year.

Have you the sunlight, the glorious sunlight,
The sunshine of love that knoweth no fear;
Have you kind thoughts with good deeds intermingled
Within your souls this happy New Year!

Oh, Father, in kindness take away this blindness
That darkens our eyes in the dim earthly sphere;
Our thoughts rise victorious,
And all will be glorious
Within and without, this happy New Year.

This place we dedicate to truth and to love,
May angels come to it from bright realms above;
May hearts here beat kindly and though eyes may see
Blindly
The paths that lead up to the mountains of right.

May they go from their darkness, from grief and from sorrow
Into the morrow of unending light.

Dear friends, whose pictured faces in silence now smiling,
Look out from their silence, from their place on the wall;
For our joy or affliction give your kind benediction,
And on your dear faces may no shadows fall.

Your life is like heaven, so much it hath given,
All given in kindness to those friends so dear;
From life you are going where bright streams are flowing,
We know you will have a long, happy New Year.

Dear friends, on you all may no shadows fall,
Cheered by that brightness that shines from within
So shall you rise glorious o'er sorrow victorious,
O'er wrongs and o'er darkness, o'er error, o'er sin,

Reach out for God's heaven for goodness shall be given,
For joy and for sunshine, it will appear,
You can make up your heaven by the good that is given,
And by duty comes beauty for the happy New Year.

THO.

In the bitter gloom of a winter's morn
A babe was born.
The snow piled high against wall and door,
On the night cold boughs the frost lay hoar;
But warmth and life shined the happy face,
So softly pillowed mid down and lace.
The bells clashed out from the reeling spire,
The night was reddened by many a fire.
The cottage smiled for the joy at the hall,
As the poor man answered the rich man's call,
And his lot for a day was less forlorn,
Because a little child was born.

In the bitter gloom of a winter's morn,
A babe was born.
The snow piled high in the narrow street,
Frodden and stilled by hurrying feet;
On the hearth the embers lay cold and dead,
And the woman who crouched on the damp straw bed,
Muttered a curse, as the drunken sport,
Swelling and stilled by the crowded court.
Riot without and squalor within,
To welcome a wail to a world of sin,
And a pitiful life was the more forlorn,
Because a little child was born.

In a smiling home amid sun and flowers,
A child grew up.
Calm, and healthy, and culture, and wealth,
To give power to life and grace to health;
Gentle influence, thought and care,
To train the darling of love and prayer,
The stately heirlooms of place and blood,
To crown the flower of maidenhood.
With childhood's pearly innocence kept,
On the folded leaves where the sunshine slept,
So sweetly and richly foamed the cup
Life held, where the reckless girl grew up.

Where "home" was a vague and empty word,
A child grew up.
At the close of a long and tranquil life,
Honored and guarded, mother and wife,
With gentle hands whose work was done,
And gentle head whose crown was won,
With children's children at her knee,
And friends who watched her reverently;
Knowing her memory would remain,
Treasured by grief that scarce was pain,
With her heart's dearest at her side,
Blessing and blessed, the woman died.

On a summer eve as the slow sun set,
A woman died.
She had fought the falling light so long!
But time was cruel, and hard, and strong.
Without a faith, without a prayer,
With none to aid, and none to care;
With not a trace upon the page,
From desperate youth to loathsome age,
But sin and sorrow, wrong and chance,
And bitter blank of ignorance and loss,
With not a hand to help or save,
With not a hope beyond the grave,
Tossed in the black stream's rushing tide,
Unmourned, unblamed, the woman died.

And we all are akin, runs the kindly creed!
Ah, the riddle of life is hard to read!
—Selected.

The letter carriers find a good many empty purses in the letter boxes. Pickpockets think it safer to drop them there than on the sidewalks.

Written for The Progressive Thinker.

DANGER AHEAD!

Does "The Christian Church Intend to Subjugate this Nation?"

BY LYMAN C. HOWE.

Whither are we drifting? Is the prophecy of Joseph Hoag approaching fulfillment? Is it not time to urge the reading of the Declaration of Independence in all families and all public schools? Should not our National Constitution be read in all educational bodies? There is a manifest determination on the part of many Christians to subvert the foundation of this government. I am aware that self-satisfied drones will smile and curl the lip of conceited scorn at all suggestions of danger. So they did in ante-bellum days, when the war-cloud was red with bloody rain; and insisted that there was not the slightest prospect of rebellion. Danger lies in ignorance and indifference. For the past twenty years there has been a constantly increasing demand for religious legislation. The great charter of our liberties is declared a godless document; and a strong, well-equipped combination of religious fanatics are secretly working the machinery in every accessible department of political weakness; and openly clamoring for a constitutional amendment, recognizing the Christian God, Jesus Christ, and the "Holy Bible" as the standard for all law and interpretation. This party has many allies. Many of its operations are cunningly concealed from the public. It approaches the subject from many sides, and under different guises. We know enough of human nature and religious history to realize that bigotry has no moral scruples when its theology is in the balance; and conscience waits on policy and obeys the mandates of its king. This subtle enemy leers at religious liberty from the smiling countenance of philanthropic reform. It hides behind the mask of the W. C. T. U. It steals into the home made desolate by the saloon, and touches the tender life of wounded love with its poison wand, and betrays it with a kiss. It weaves its narcotic spell over the generous instincts of intelligent liberals, by appeals for weary workers who need the Sabbath hallowed for their protection and rest. It mocks at common sense by urging the Bible as a moral text-book in the public schools! It counts among its votaries many leading minds in all departments of government. It boasts of its political victories; and boldly announces its purpose to Christianize this nation.

Now, from Christianity pure and simple, we have nothing to fear. Kept in its legitimate sphere, it may help many to a higher life; but political Christianity has nothing but curses for the world. There can be no permanent freedom where religion wields the sceptre of state. The unprecedented prosperity of the United States is largely due to the secular character bequeathed to them by the wisdom and foresight of unsectarian patriots, like Thomas Paine, Thomas Jefferson, George Washington, and other co-workers. Now, we are told that this is a godless government! And the only way we can secure the permanent favor of heaven is to acknowledge the Christian God in our Magna Charta. True, we pay chaplains to introduce us to him, and nearly all our statesmen cater to Christian prejudice. We have days officially nominated, in which we are commanded to worship, and make terms with Him who knows the hearts of all men from eternity to eternity. But this is not enough. God wants to see his name in print. He sees it often enough in His own book, and hears it from the lips of pulpites, as well as from angry pugilists and defeated politicians; and they all mean about the same when they call on God, though differences of temperament and situation, and the object which is uppermost at the time, present vivid contrasts.

Still, we are informed that God is not satisfied to see His name in the prayer-book, or hear it from the pulpit and the chaplain in Congress. These are well enough, as far as they go; but He wants to see His name in the most conspicuous place, and the one most prominent. He wants it in the National Constitution; and if He cannot be officially recognized in that document, He is not going to pay attention to the compliments constantly haunting him from subordinates. He will be at the head, or nowhere. He will "rule or ruin." But every careful observer and rational thinker must be aware that if the Christian God and the Christian's Bible ever become the constitutional authority of this government, that will seal its ruin. In the Methodist anniversary exercises held at Rochester, N. Y., last month, the Rev. Dr. S. F. Upham is reported as saying:

"I thank God that there is at the head of one of the departments of this government a man who is not ashamed to attend Sunday-school regularly, is not ashamed to be called a Sunday-school teacher. This nation is historically and originally a Christian nation. The Christian church intends to subjugate this nation. It intends to educate the children. * * * A man's conscience must be educated. Man's wonderful emotional nature is to be trained, developed, if he would be a man. Does not the Sunday-school do this? * * * In studying the Bible, the child is developed, both physically, intellectually and morally. He comes out a man in the image of God. The faithful Sunday-school teacher will in-

struct his pupil as to what his body is, that it is the temple of the holy spirit. * * * Can you teach science without reference to the book of God? * * * A child asks who made the birds of the field. You tell him that all things were made by the man whom John baptized in Jordan and Pilate crucified. The truths that are in the Bible are the most sublime taught in any book. The Bible was once a text-book in Harvard College. That time has gone by now. Rationalism and Romanism have come, and biblical instruction has vanished in many of the States of the Union. These Bible-haters and God-deniers have put the Bible with the list of forbidden books. I place the Sunday-school among the highest institutions of this country. * * * You are training American citizens, who shall settle the problems that await us. This land is to be Emmanuel's land, the "land of the free and the home of the brave."

Here is the purpose of the church unequivocally stated, and one of the vital agents to the accomplishment of the work is the Sabbath school. "Can you teach science without reference to the book of God?" It has been done, and the only "reference to the book of God" that was found necessary was to illustrate the absurdity of its teachings.

The profound scientific teaching which these ardent bibliolaters propose to introduce as the authority over the minds of the young, is illustrated in the sermon from which the foregoing extracts were taken. The inquiring mind is to be instructed at first hand in science (!) "The most sublime truths taught in any book" are to be dealt out as unqualified authority. No inductive experiments necessary. None will be tolerated. "All things were made by the man whom John baptized in Jordan and Pilate crucified"! And this is the "science" that is to supersede the inductive labors of Newton, Kepler, La Place, Herschel, Humboldt, Darwin, Tyndall, Leyell, Denton, and all modern thinkers, when the Christian Sunday-school becomes the source and authority in our public schools, and the "Christian Church subjugates this nation"!

"A man's conscience must be educated," says this sage divine. Of course. It must be taught to accept such puerile stuff, and call it "science." It must be educated to deny the plainest facts in nature and accept the drivell of medieval times as doled out by ignorant and fanatical priests, as "the most sublime" truths "taught in any book." If this Methodist crank (and there is an army like him), could have his way, all scientific study would be subjugated by the dogmatic dictum of his creed. It was this spirit that assaulted the beautiful and scholarly Hypatia in Alexandria, stripped and dragged her naked through the streets, and killed her with a pious club. This was in the interest of that "science" that teaches that "all things were made by the man whom John baptized in Jordan and Pilate crucified." It was this same pious "science" that imprisoned, tortured, and finally burned the immortal Bruno. He taught science as nature reveals it. It did not agree with this Sunday-school system of Rev. S. T. Upham, which is to "subjugate this nation," and Bruno must recant or die. It was the same "Educated conscience" that summoned Galileo to answer for his audacity in declaring the revelations of the telescope. The blind bigotry that proposes to "subjugate this nation," and substitute the revelations of modern science with the dreamy drivell of pious mystics and the rhapsodical moonshine of St. Augustine, must needs "educate the conscience" not only, but paralyze reason and common sense. "Man's wonderful emotional nature is to be trained, developed." And for this the Sunday school is recommended. How does the Sunday-school train the emotions? By teaching the tender conscience that the God it must love and adore tortures helpless millions eternally, and is deaf to their wailings, while the saints exult and praise Him whose "tender mercies are over all his works."

"The wonderful emotional nature of man must be trained" to accept with stoical indifference the cruel judgments and fiendish penalties inflicted by an Infinite Despot, and praise him for acts that would shock with horror the most abandoned human criminal. The emotional nature must be trained against all that is natural and spontaneous, and subjugated to the letter of a creed that stifles and stultifies the purest affections, and paralyzes moral sense. "The truths taught in the Bible" are no better nor worse for being in the book; but errors are sanctified and made authority over reason and conscience by the idolatry which consecrates the Bible the infallible "Word of God." Now, these private secretaries of the Almighty propose to wrench this government from a free people, defy constitutional guarantees, and, through the agency of the Sunday-school, establish a theocracy in place of this Republic. They mean business. They are steadily aggressive. They will stop at nothing that promises success to their schemes. They will compromise every principle and every pledge to secure the mastery. They "educate the conscience" to accept the dictum of their policy, and spurn the protests of reason, believing, no doubt, that "the end justifies the means." Shall we sleep while they bind us, and awake in chains, and wonder? Or, shall we sound the alarm, and save the people from themselves?

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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 to influence in making THE PROGRESSIVE THINKER the brightest and best paper for the fireside in the world. For reference as well as study, its columns will prove of great value.

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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!

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

A LARGE PUBLISHING HOUSE.

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

SATURDAY, JANUARY 25, 1890.

SUBJECTS TO BE CONSIDERED.

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

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

AN IMPORTANT FEATURE.

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

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

Sample Copies.

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

An Important Question.

WHAT MUST I DO TO BE SAVED?

That the shedding of blood is necessary to human salvation, or for the appeasing of an angry deity, is a notion which was prevalent in almost all nations and tribes of antiquity. Oftentimes human sacrifices were required. Among the Romans, as late as the reign of Hadrian (A. D. 137-138), also among the Greeks, the Druids, and to an enormous extent among the ancient Mexicans, did this custom prevail, while among the Jews the men of Judah were wont to slay their children and burn their bodies as an offering to Moloch. In some of the more barbarous tribes, cannibalism was practiced at the "feast of the gods." Originally, the custom of offering sacrifices, whether of men or of beasts, seems to have been founded upon the idea of supplying "food for the gods," either as free gifts, or as a propitiation of anger.

A coarser or more materialistic conception of deities or deity could hardly be formed; and yet the orthodox Christian has built his theology upon this very same absurd and revolting conception.

The notion that the shedding of blood of animals or of human beings can or could ever effect the moral or spiritual regeneration of mankind, is so primitive and crass that it is the wonder of an age of reason that it should have survived so long within it. Its survival can only be accounted for on the supposition that the "age of reason" has not altogether arrived, or, otherwise, that the idea serves the selfish purposes of a powerful and dominating class who play upon the credulity of their followers. Perhaps, and quite likely, both reasons contribute to the true solution.

The injunction of Christ to "Take up thy cross and follow me" is in no perceptible degree carried into practice by his present professed followers. Ah, that cross of the Man of Sorrows is indeed too heavy and grievous to be borne by the proud and affluent nabob of the modern Christian household. The crown of thorns would ill grace the supercilious and haughty brow of the devotee of the polluted shrine of God's so-called temple of to-day. If one were to set out in search of a true Christian, a genuine follower of Jesus, it would be safe to say that he would not find him or her seated on the velvet cushion of the cathedral on the avenue, nor yet in the innermost sanctuary of the tabernacle wherein none may enter but the high priest; but the more surely would the object of his search be found among the haunts of the poor, under the roof of some hard-handed toiler, in the person of some devoted wife and mother who gives her life, her all, a loving sacrifice to others.

Whoever lays all his offerings upon the altar of Duty, of Love, of Devotion to Truth, is the true follower of Jesus; and the blood of bulls and goats, or, horror of horrors! still less the blood of the innocent human victim of priestly bigotry and hatred, can in no manner be to him an efficacious atonement. The soul is free that is bound to its true destiny. It finds its savior in obedience to moral law, and its salvation is achieved when that law becomes the guiding star of its concrete being. Consciousness of right-doing, as taught by Socrates, is the essence of morality; and this consciousness, and naught else, needs to be present at all times and in all places with him who would truly be saved.

The moralists divide human conduct into three classes, good, bad and indifferent. When one is in doubt as to the quality of a proposed action he may safely apply the rule of one of the ancient teachers—perhaps Zoroaster—who said, in all cases of doubt, it is better to refrain from doing the act. Certainly in such event the conduct would at the worst but fall into the category of the indifferent.

An angry god is the assumption of priests. It has no support of reason. Many of the lower tribes are without the notion of a beneficent deity, but all, excepting a very few, believe in the existence of maleficent deities. Fewer such tribes believe in good spirits than in evil spirits. The more intelligent and civilized the man, the further away does he get from the idea of an evil, or anthropomorphic divinity. While man sees about him discord in nature and evil in his fellows, he is able to see that the disease is but local and functional, and not organic and vital; that if not a "pre-determined harmony," a law of progress toward the better is a part of the divine economy of things.

Man looks around him and beholds the glories of nature. The panorama of life is passing continually before his enchanted vision. The stars move in majestic cycles. The sun sweeps the course of the heavens. The seasons come and go in regular sequence. Flowers spring forth in forest and field to gladden and beautify the vernal season. The summer brings its blossoms and green, waving fields; the autumn lays at his feet the fruitage of the year, and then earth sleeps beneath the mantle of winter for a season, that the buds may spring again and its bosom be again replenished for the succor of all living things. I do not desire to be saved from nature. She is beautiful, and generous to me. But for her I should have had no existence in the material world. She preserves my body, and my spirit thrives and waxes strong in her fond embrace.

From what, then, do I require salvation? Is it from myself? Would I indeed destroy myself when nature would so beneficently preserve me? Contemplating myself, I find implanted within me a susceptibility to ideas

of right and wrong; that is, I may be influenced to act harmoniously with my ideal conception of the true and proper conduct of a human being. If I do so act I feel that I am acting right, or in accordance with the moral law. When I fail to do so I pass judgment of condemnation upon myself, and this I do from a consciousness of the moral law, and of its violation by myself. The immoral act, however, I can not recall. It passes into the realm of the actual, the realized, concrete life and I must abide all its natural legitimate consequences. If I would avoid the consequences I must avoid the act; and herein lies the true doctrine of salvation. Under the moral law we become perfect in moral character, and require no extraneous means of salvation. The refining fire of conscience is all-sufficient to consume the dross of evil and all unworthy impulse and desire; it but needs to be kept aglow by constant obedience to the mandates of the higher perception and judgment.

If we would also escape the punishment of ignorance we must get knowledge; but neither here is there any royal road. We ourselves must be our saviors. Another's knowledge will not suffice for us. We must make all knowledge our knowledge. The sequel for us is plain and simple; we must work out our own salvation, with fear and trembling, mayhap—but the work is ours, and thrice blessed is he who early and late, in season and out of season, performs it graciously, and with a cheerful heart.

A. M. GRIFFIN.

GOOD FEELING.

IT STILL PREVAILS NORTH, SOUTH, EAST AND WEST.

People Appreciate our Success in Presenting them with an Intellectual Feast.

The letters below, selected at random from hundreds, show which way Spiritualists generally are tending. They are highly appreciated by us,—those that do not appear, as well as those that do.

T. D. Curtis, of Manchester, N. H., writes: "We rejoice in your brave work. You are striking telling blows at the very heart of superstitious tyranny when you expose the dark doings of a bloody priesthood. Go on. May all the good powers lend nerve and strength to your arm in your battle for the truth that makes men free."

Dr. R. Greer, a leading physician of this city, writes: "I have read several issues of THE PROGRESSIVE THINKER, and I find it replete with new thoughts and interesting matter. In my opinion, it is destined to be the leading spiritual paper in America. I wish you every success in your new enterprise."

Willard J. Hull, of Buffalo, N. Y., writes: "A copy of THE PROGRESSIVE THINKER has been brought to my notice, and judging from its contents, I venture the opinion that you have picked up a mighty heavy load for the remuneration you receive. Certainly the matter is clean, the dress faultless, the contributions lofty and the enthusiasm of the publisher boundless. What more is required to insure success? Theoretically, nothing; practically, money. If this necessary adjunct is forthcoming, as it should be, then, indeed, your work will redound gloriously alike to humanity and to yourself. The great cause of Spiritualism needs an avenue such as your paper has marked out. There is a dearth of aggressive thought, of practical, everyday philosophy, of single-mindedness of purpose, divorced from discussion and other disintegrating influences which, through mistaken zeal, tend to stir up contention and breed worthless antagonisms. We have not progressed beyond the necessity of charity and forbearance. We should face the world of matter positively, while receiving from the world of spirit passively or negatively. Our standard should embody the doctrine of unity in essentials, freedom in non-essentials—love in all. With this Spiritualists can rely on the ultimate regeneration of mankind. I have nothing but the best of wishes for your success, and I believe that success is assured if Spiritualists will rally to your support and prove by their acts that which they are always ready to affirm, the positiveness of Spiritualism."

Dr. A. A. Davis, of Richland, Iowa, writes: "All hail to this enterprise, which must be a success. The name, THE PROGRESSIVE THINKER, should be a sufficient guarantee to all lovers of free thought, but when coupled with that we have the name of J. R. Francis as its editor, we feel doubly sure. All who have been readers of Spiritualistic literature for the past twenty years, must, as I do, feel gratified to see that name again prominent among the light-bearers who are so earnestly laboring to dispel the shades of superstition that hang now so heavily over this land of nominal liberty. Having read carefully several numbers of THE PROGRESSIVE THINKER, after forty years' experience in spiritual and general reformatory literature, I feel competent to judge of its merits, and I here declare it just what we want, and I shall continue to recommend it to my friends and neighbors. I like its every feature, and warmly endorse its manner of handling several of the momentous questions that are now threatening the freedom of this nation."

Albert Morton, editor of *Psychic Studies*, San Francisco, Cal., writes: "You have my hearty good wishes for your success, and I know you will get out a paper which

will be a credit to clean Spiritualism; but how you can keep up so large a paper for so small a price, passes my comprehension. The price would be low at twice the money."

Mrs. Cora L. V. Richmond, of Rogers' Park, Ill., writes: "I hear your paper praised on every hand. Adhere to your fair, impartial and impersonal attitude and you will certainly succeed."

Dr. G. C. McGregor, of Waco, Texas, writes: "I don't want to lose a single copy of THE PROGRESSIVE THINKER, for I am favorably impressed with your undertaking, and hope you will find material encouragement from the people, so as to be able to spread the knowledge and light of the spiritual philosophy among the ignorant and superstitious minds of those who are held in bondage by the power and force of dogmas and creeds; yet I know that there are many men and women in the churches who are growing away from the forms and ceremonies that they are taught, and seeking for the truth of immortality from the spirit-world and who are reading spiritual papers and books. May success attend your efforts in our prayer."

Mrs. Lodice W. Adams, of Glens Falls, N. Y., writes: "THE PROGRESSIVE THINKER has been thrown in my way, and I think it fills just the niche the public want."

James Cooper, M. D., of Bellefontaine, Ohio, writes: "I like THE PROGRESSIVE THINKER very much; it is destined to do much good."

J. Q. A. Floyd, of Springfield, Ill., writes: "THE PROGRESSIVE THINKER is spoken of here in high terms. Two gentlemen told me to-day it was the best paper they had read on the phenomena. It will, I think, awaken a new interest in the cause in this city. I am fully impressed you have come in time to fill a gap existing in the minds of the people. My best wishes are with you and the cause you advocate."

Hiram E. Taylor, Scott's, Mich., writes: "I have been reading from your most valuable paper, THE PROGRESSIVE THINKER, and like it so well that I send you one dollar for a year's subscription."

J. G. Jackson, Hockessin, Del., writes: "I like your paper, judging from the sample sent."

A. Markley, of Topeka, Kansas, writes: "It is wonderful how you can furnish so much choice and instructive reading for so little money. Will do all I can for your paper."

Elisha D. Blakeman, of Three Rivers, Mich., writes: "I am so well pleased with your grand paper that I can safely say, that so long as it is kept up to its present high standard as to purity, both of thought and feeling, you may count on the undersigned as among your permanent patrons. 'Rome vs. Reason' meets my way of thinking; also your *Journal of Cremation*—in fact, I heartily endorse all with which you have thus far seen fit to freight the new, bright and nicely printed paper."

Richard Carlton, of Cleveland, Ohio, writes: "Personally, I am heartily in accord with your efforts to promulgate pure Spiritualism in so healthy a form. Every Spiritualist on this continent should be a recipient of your journal. I like the clean, crisp style it has, and above all I like the absence of abuse of contemporaneous journals."

A. Wentworth, of Hicksville, Ohio, writes: "THE PROGRESSIVE THINKER will not go begging, but will be joyfully received by the many who are anxious to learn truth and receive evidence of the life beyond. Let Spiritualists unite, both in sympathy and effort, to make THE PROGRESSIVE THINKER what we would have it be, an honorable and earnest representative of the phenomena as well as philosophy of Spiritualism, and through its columns may we not, with help from spirit friends, work for every good cause. Ours is an age of wonders, and we may look for new developments. Let all help to move onward the car of progress."

G. Parker, of Elgin, Ill., writes: "THE PROGRESSIVE THINKER we receive weekly, and we are very much pleased with it. It can not help but be a success, and it ought to be introduced into every family, not only of Spiritualists but liberal thinkers."

D. W. Bridgman, of Coryell, Cal., writes: "I like the tone of THE PROGRESSIVE THINKER very much."

S. B. Jones, of Pawtucket, R. I., writes: "A friend presented me with a copy of THE PROGRESSIVE THINKER. I like it; it has the genuine ring, and is entitled to an important place in the grand temple of truth and love now being constructed by the denizens of the higher life."

J. J. Hollett, of Dundee, N. Y., writes: "The second and third numbers of your valuable paper was received by several of the Spiritualists of this town. All are well pleased with it."

J. Fought, of Harrisburg, Pa., writes: "I am well pleased with THE PROGRESSIVE THINKER. I think it is a good, true and noble reformer in this day and generation; another forerunner to impart light and knowledge."

W. W. Swick, of Fond du Lac, Wis., writes: "You seem wisely utilizing the advantages within your reach in furnishing the liberal public with a clean, radical, a truly conciliatory and thoroughly progressive journal, such as the Spiritualist public and all truly liberal minds demand. With many others we say, Let unnecessary criticisms cease and a liberal charity be extended to all; in a word—give us a rest! that our spiritual strength may be renewed and wisely

utilized in building up, not tearing down. In this direction, the tact and wise generalship thus far of THE PROGRESSIVE THINKER seems to us above criticism. We greatly admire the noble band of correspondents and contributors to your columns; their articles abound with good things—all of them truly uplifting."

A General Survey.

The Spiritualistic Field—its Workers, Doings, etc.

Mrs. C. E. Eddy, who resided at 666 Fulton street, has passed to spirit life. She was an excellent medium and a most estimable lady.

Mrs. Cora L. V. Richmond has an address in the *Banner of Light*, entitled "Hell and the Devil—a Personal Experience." It is replete with excellent thought.

The Baltimore *Sunday News* of Jan. 5th publishes a lengthy article upon "Chinese Mediums."

The Society for Psychic Culture, at Dunedin, New Zealand, is making good progress. It has formulated a Declaration of Initiation, the signing of which is a condition of membership. This declaration comprises three statements or beliefs.

"How Elvie Saved the Baby."—A dainty little booklet bearing the above title, its leaves held by a white ribbon, with the face of a child peering out from a cluster of forget-me-nots on the cover, comes to us from its author, Emma Rood Tuttle. It is a story of the Conemaugh flood of last spring, told in verse, in which the heroic deeds of a young girl, Elvie C. Duncan, in a time of utmost peril, are related, the writer preserving the simplicity of language and spirit of self-forgetfulness that characterized the account furnished by the little heroine herself.

The above is from THE *Banner*. This dainty little booklet, worth its weight in gold, is for sale by Mrs. Emma Rood Tuttle, Berlin Heights, O. Price 50 cts.

A. Eidelbach, Flatonia, Tex., writes: "Should any lecturers and test mediums be passing this way, over the Southern Pacific Railroad between Houston and San Antonio, we would be glad to have them stop off for a day or so with us."

The Quarterly Convention of the Vermont State Spiritualist Association will be held in Waterbury Hotel Hall, Waterbury, Vt., on Friday, Saturday and Sunday, Jan. 31, Feb. 1 and 2, 1890, commencing at 2 o'clock p. m., Friday. The Vermont test mediums are invited and expected to be present. Good magnetic healers may be expected. The Turner Family, of Duxbury, will furnish music throughout the convention. Good board at the Waterbury Hotel. Half-fare is promised over the Central Vermont Railroad; call for special tickets for the Convention at Waterbury, at the principal stations on both divisions. Special half-fare rates may also be had over the Montpelier and Wells River Railroad. Speakers expected to be present: Hon. A. E. Stanley, Leicester, Vt.; Mrs. Fannie Davis Smith, Brandon, Vt.; Mr. A. F. Hubbard, Tyson, Vt.; Mrs. Emma L. Paul, Morrisville, Vt.; Mrs. Sarah A. Wiley, Rockingham, Vt., and others.

Mrs. Hannah Turner will be present and expects to hold seances for a limited number. President, Lucius Webb, of East Granville. Those having dues, please remit to the treasurer, Janus Crosssett, Waterbury, Vt. Luther O. Weeks, Secretary, Proctorsville, Vt.

Lyman C. Howe officiated at the funeral of J. P. Allen, Conewango, N. Y., Jan. 12th. Twenty-five years ago he was Mr. Howe's neighbor at Clear Creek. Being near home, Mr. Howe took a flying trip to Fredonia. He lectures at Meadville the 19th and 26th. He then goes to Boston.

Dr. J. K. Bailey has been laboring in the pioneer field, holding parlor meetings and public lectures, in the State of New York, since his last notice in THE PROGRESSIVE THINKER. He is now at his home, owing to the la grippe scare and real prevalence of the serious colds, inflammations, etc., but expects to take the western field again soon. Address him, for engagements, box 123, Scranton, Pa.

Psychic Studies, by Albert Morton, San Francisco, Cal., is most excellent. Every Spiritualist should have it. It is devoted to Spiritual Science; gives advice to mediums and investigators. Single copy 10 cts., \$1 per year.

Henry H. Warner, inspirational trance lecturer and test medium, will lecture in Topeka, Kan., in January, and in New England in February, March, April and May. Address all letters for engagements to Frederick W. Wright, Attleboro, Mass.

Mr. J. Frank Baxter lectures during January in Buffalo, N. Y. The first two Sundays of February he will lecture in Williamstown, Ct., and the last two in Springfield; Sunday, March 2d, in Salem; Sunday, March 9th, in Lowell; and Sundays, March 16th, 23d and 30th, in Norwich, Ct.

Dr. F. H. Roscoe is located for the winter at 1806 L street, N. W., Washington, D. C.

At last accounts Dr. Dean Clarke was about to leave Santa Cruz, Cal. He can be addressed in care *Golden Gate*, San Francisco, Cal.

Mrs. L. A. Coffin will spend the winter in New York City. Her address will be 177 West 94th street.

Thos. R. Nichols, inspirational speaker, will answer calls to lecture. Address No. 12 Newhall street, Lynn, Mass.

Dr. F. L. H. Willis is engaged at Norwich, Ct., the Sundays of January.

A. S. Hayward relates a peculiar case, where paint from a sign on the inside of a glass window was transferred to the outside. He is inclined to think that some supernatural influence has been at work there. He says: "If liquid ingredients can be transferred by invisible intelligences in obedience to their will, and in harmony with the facts of nature—as claimed by many, and as has been tested in the case of several mediums, such as Mrs. Annie Lord Chamberlain, the Davenport Boys, et al.—this would seem to be a case in point."

Albert Morton in his suggestions to investigators, (10th), says: "Treat all persons concerned, whether departed or undeveloped spirits, as enjoined in the golden rule, and if there be evil, overcome it with good. Be uniformly just, considerate and kind. This is most excellent advice."

Kellar, the sleight-of-hand performer, refused to produce his slate-writing under conditions exacted of mediums. Of course he can not under any circumstances do our mediums do.

The expert investigator, A. M. Grant, has been investigating spiritual phenomena at the residence of Mr. Bangs, 224 W. 10th street. He has something extraordinary which he will give to the public soon, course he selects THE PROGRESSIVE THINKER as the best avenue to reach the reading public.

Mrs. E. N. Balcom, of Ogden City, claims that "if the general public understood the necessity of protecting and encouraging the mediums, and of treating their spirit friends with the same degree of respect that they would if they were in the body, communication with them would be much more satisfactory to all concerned."

Dr. T. B. Taylor, A. M., M. D., resident of Ft. Scott, Kansas, and that of Chicago, is now located at Santa Barbara county, Cal. He is a member of the Doctor as a learned and cultured gentleman.

Mrs. Eliza Lamb Martin, of Fitchburg, Mass., says: "Hatred is about the worst soul-constructing material we can appropriate. We can not exercise this passion without serious injury to ourselves. The best soul-constructing material we can play is love. It teaches us that all human is one great family. It bids us look with pity and compassion upon the weak erring. It fills our hearts with charity, the fallen and sustains and prompts to offer the helping hand to the feeble, frail among us."

"We are not to blame for tardiness," noticing this new cotemporary; the fact we are about three thousand miles from home and have hands, head and heart. Four numbers of this new Spiritualist have just passed under review. While in field seems overcrowded with Spiritual papers, we fully believe there is place for THE PROGRESSIVE THINKER. It is a fine looking six-column to the folio, edited and published by J. R. Francis for many years editorially connected with the *R. P. Journal*. Mr. Francis is an editor, and has a large corps of lively contributors. His journal is richly worth the price he asks for it—which is only 25 cts. year."—*New Thought*. Thanks, Mr. Francis for this kindly notice.

Speaking of John Slater, the wonder test medium, the San Bernardino *Alienist* says: "What is the source of his secret power? He says that he sees and hears spirits. And, yet, when closely questioned, he can tell one little about them. He indeed rather evades the subject. He does not enter into any details on spiritualism and conditions. He does not deal with the philosophy of Spiritualism he says, but with the phenomena. He answers with simplicity, too, that in his opinion, the spirit is materialized—says he has never seen a materialized spirit; but of the conditions these existences he flatly refuses to talk. He sees and hears them, and that is all the Socratic seekers after knowledge get out of him. Personally, he is not to the verge of eccentricity. He is not impelled by internal electric current; is nervous, jerky, unstable, wavering, slightly in his movements. Even his gait cannot apparently fix itself, and yet the eye nor the look is a sinister one. A abnormal seems to influence all his movements and to inspire his every act whether physical or mental. In short, a mystery, and does things so mysterious that they are, on the surface, at least, beyond the domain of nature."

Alex. Hale, of North Collins, N. Y., writes: "Please find inclosed clipping of the Buffalo *Morning Express* of this week, which clinches very strongly Bro. Woodhead's argument in THE PROGRESSIVE THINKER on Rome vs. Reason, that at the time the American press and people were up on this subject." The clipping follows: "The Pope has issued an encyclical which sets forth the principles which guide Catholics in their relations toward the State, which the encyclical says they obey when such a course does not entail obedience to divine laws. In countries where the State opposes Catholicism, Catholics must combat the enemy, but must tie the church to any political party."

The American Society for Psychical Research met in Boston and dissolved. Members will hereafter act as associated with the English Society. Dr. William J. Hodgson, the Secretary, and Col. J. C. Woodward, general agent of the Western railroad at San Francisco, related interesting stories of apparitions. The best story was by Col. Woodward. One night, on a gala day, he was riding in a private car from St. Louis to Chicago, in company with Gen. G. M. Hayes, general manager of the St. Louis & North Western. Asleep in a bedroom compartment, he was awakened by a sharp pain in his left shoulder. He turned over on his side of the couch stood the form of a woman, A. Talmadge, another leading official of the road who had recently died. Talmadge kept one hand concealed between the folds of his shirt and his vest. He said: "Woodward, how do you like the bed? I do not like that bed." The apparition went on to tell him that he had been looking over the shoulder of Woodward and Hayes as they were passing through the car. "Go ahead with your scheme," said the apparition, "I will come out all right. I must leave you tonight." The form turned toward the door, but vanished before reaching the door. Woodward took out his watch and found it was morning his watch was on the sill.

The *Golden Gate* well says: "The other kind of leprosy than that which consumes the flesh and turns the body into a mass of living corruption. It is the leprosy of the spirit, that turns body into manliness and common decency into most loathsome beast."

An exchange says: "During the congress of Spiritualists in Paris a session was ventilated, which is a compound of Judaism and Christianity. According to the leader of the movement (who is a priest suspended for heresy) man is an involuntary Christ. Christ

self and all the prophets and apostles were simply mediums.

At the conclusion of her wonderful platform test seance at Metropolitan Temple, San Francisco, one Sunday evening lately, Mrs. J. J. Whitney united in marriage Louisa Beatty and A. S. Cleveland. Mrs. Whitney passed under influence—purporting to be that of Thomas Starr King—and performed the ceremony in a dignified manner.

Le Mot d'Ordre a Parisian daily, claims that a savant of France has invented a new optical apparatus whereby he can see veritable ghosts. After he had perfected it, he was called to the death-bed of a person. During many hours he watched, until the last breath was exhaled, a sudden shivering announced to him that the supreme moment had arrived. He put his head under the black covering which enveloped the apparatus, and held his eyes attentively fixed on the objective. The particles of dust in the air were magnified thousands of times, and for awhile there was a dense cloud before the lens. Then a fine column of purple vapor thickened into a snowy cloud, quite distinctly above and around the body. The particles seemed to pursue one another, as being submitted to a force of attraction toward a common centre. The cloud thickened more and more, and took the vaporous form of a man. The form floated about a foot above the body, quite distinctly connected to it by a fine luminous thread. The same story was told in California a few years ago. There is not, probably, one grain of truth in it; yet several Spiritualist papers have published it as true.

We were exceptionally lucky in securing the services of Mr. James Abbott to occupy our rostrum last week. His address was replete with valuable information in reference to Saviors generally, and was written in a happy vein. His lecture on the Jewish Jehovah also excited widespread interest. The call for the paper in New York far exceeded the supply.

Geo. H. Brooks is holding forth at Anderson, Ind.

The Free Thinkers' Magazine.

The January number of this magazine, edited and published by H. L. Green, Buffalo, N. Y., is far in advance, in its appearance and in its contents, of any previous issue, and that is saying a great deal. The liberalists of the country may well congratulate themselves that they have at last a magazine of which they may be justly proud. The editor and publisher, H. L. Green, has made it of unexceptionable character, dignified, earnest and overflowing with the best thought. It of course leans toward the materialistic side, but it is not prejudiced, and it is always open to the fair and worthy opponents. In fact, materialism is not the issue now; it is rather the vital questions of the hour: how to live this life well; how to antagonize the dense mass of ignorance that ever threatens liberty of thought, as the northern hordes threatened the life of Rome.

The present number contains an excellent engraving of the editor, and fine portraits of Helen H. Gardner and Ida C. Bradford, and articles by Ingersoll, A. B. Bradford, Prof. Ranson, Lucy H. Colman and others. Every liberal should regard it as a pleasure and duty to sustain this magazine.

Written for *The Progressive Thinker*.

Religious Freedom

Brother Swing has expressed his rose-water prospect in sublime and captivating utterances, and his illustrations are well drawn and enticing, as he always makes them; but the startling and momentous question still remains, and it seems, is yet to be answered by us, Americans, as advocates of "religious liberty." I mean the vital question: Is it safe, or wise, or just, for a government to grant and secure the same amount of freedom and indulgence to a religious sect whose reputation for intolerance and cruelty has been established by its perpetration of the most abominable and inhuman persecution for conscience and opinion's sake, that it should grant to those moral and spiritual institutions wherein no element of ecclesiastical barbarity has ever yet developed? Is it indeed real true religious liberty for any Democratic political system to assume and maintain such a position? Has a government (simply because it calls itself a free government) no right, therefore, to discriminate between the evident disposition and the indisputable antecedents of the different religious sects that plant themselves within its jurisdiction and claim its countenance and protection? Is it God-like, or Christ-like, or manly, or even a fair, honest guarantee of "equal rights" to give to persecuting sects the very same power to exercise priestly tyranny that they would give to non-persecuting people to develop and establish the principle of free thought, free speech and free institutions? Any ecclesiastical body that arrogates to itself exclusively the prerogative of church-identity, church-preference, and church-recognition; boldly asserting that no other religious body on earth has any right to call itself or be called Christian, or to be designated as a church, is not a safe thing to trust with unrestricted religious freedom. Cardinal Gibbons shot off his little disapproval of the slaughter of St. Bartholomew. Well, what of it? I can find Mormons, high in the councils of that sect, who will denounce the "Mountain Meadow Massacre" in unmeasured terms where they imagine that denunciation is going to operate for the good of their cause. I would give my voice emphatically and indignantly against persecuting even the persecutor; but I maintain that it is not republican equality for a government to give the same license and power to organized and systematic intolerance that it gives to the God-Love Principle, on which the great Teacher "hung all the law and the prophets." REV. GEORGE ADAMS, Pastor of the Universalist church in Morris, Otsego Co., N. Y.

AFTER glancing over this number of THE PROGRESSIVE THINKER, and observing its fine typographical appearance, and the large number of interesting articles, you will certainly want a more extended acquaintance. It will be sent to you sixteen weeks, on trial, for 25 cents.

SHUTTING UP HER FOLD.

The fire burns dimly on the hearth;
The light is turned down low,
And wintry winds through bare old trees
In fitful gusts off blow.
The mother pulls the curtains down
To keep away the cold;
Tucks tightly in the children's beds—
She's shutting up her fold.

She covers up the little hand
Thrown o'er the coverlet;
She wipes the place on baby's cheek
Which one stray tear had wet;
Kisses the little ones who sleep,
And smooths the hair of gold.
Then kneels and "prays the Lord to keep"—
She's shutting up her fold.

Oh, little ones, fenced round secure
With mother's love and care,
What locks of peace and trust and joy
Your sleeping faces wear!

Outside to-night some children, who,
Are tall and large and old,
Are wishing they could be once more
Sheltered in mother's fold.

—Susan Tall Perry, in *Home Maker*.



ROME VS. REASON.

The evidence we have so far introduced—compiled from Roman sources alone—proves beyond question that Rome is opposed to Rights, Reason and Republics. The man who gives his assent to Romanism as a religion yields to the pope not only his mental freedom but his civil liberty as well. Rome aims at nothing less than absolute despotism, both over the individual and the State. She dictates in what manner he shall be born, how he shall live, how he shall be educated, and how he shall die. She formulates his thinking and muscular powers as shall best serve her ends. She lays down the laws he shall obey in his religious, social and political life. She dictates what shall be done with him as a corpse and is absolutely the only institution on earth that levies and collects taxes on dead and buried individuals. The State she claims as hers by right divine. All governments are illegal if not under the sole direction of a despotic pope. The dogma of temporal power over the entire face of earth is the next article of faith that will be launched by Rome. True, this is by implication now a doctrine, wanting only the opportunity to be created a dogma, to rebel against which is to court eternal fire. The true Romanist holds himself ready to accept as true all that his infallible pope may launch forth as faith. His parochial taught intellect gives assent, without question, to any dogma, doctrine or decree that Rome may formulate. Can such an individual be a true citizen of any Republic—especially when that Republic is the fruit of free thought and Reason? Can we as sober individuals look on Rome simply as a monster that merely flaps its wings and crows? No, as Lyman C. Howe says: "The greatest danger lies in Rome, for there is the most perfectly organized and solidly determined body who will stop at nothing to obtain and hold power." Religious power, SOCIAL POWER, CIVIL POWER. Power for the priest, power for the prelate, power for the pope.—ROME RULING REASON.

It is with a mingled feeling of sadness and regret that we prepare the present paper of our series. It had been our intention at this point to introduce evidence in regard to the doctrines, designs and political dogmas of that gigantic universal conspiring corporation—the Roman machine—from living witnesses of her sins, slaveries and superstitions, in the persons of ex-Roman Catholic priests. But death has robbed us of the first witness we intended to introduce. Yet, as we shall in the next few papers give our readers living witnesses, we hope that they may pardon us if we fail to give full particulars in regard to the one who has just passed away.

SYLVESTER WEGENER is the first witness we introduce to our readers as an ex-Roman Catholic priest. He passed away from earth life Tuesday, January 7, 1890, a day or so previous to a time that we intended to call on him and get a short sketch of his life. We knew him as an ex-priest of the Roman machine. When he was ordained we do not know, but he told us that he severed his connection with that body when infallibility was promulgated as an article of faith, to disbelieve which was to insure perdition. We are sad that our friend has passed away and regret that he could not have lived long enough to accomplish what was to him his real life work. This work was the publication of a volume upon which he had spent much time, showing the true inwardness of Romanism. We shall endeavor to obtain for our readers some of the details of his life, and also, if possible, some extracts from his manuscript. He had already published a small volume entitled: "The Roman Monks the Enemies of the Public Schools of the United States." This volume we fortunately have, and from it we extract the following testimony:

"The writer was brought up to believe from his childhood, like all Catholics, that the Roman Catholic church was the only true church—that all great writers and reformers, defending the right of man to think for himself, were nothing else than the agents of Satan; that all monkish superstitious observances were essential parts of religion; that the subjection of reason to the bulls of Roman popes was the highest duty of man, and that to preach and defend the same was the most meritorious work."

"Although the writer would never give his full assent to such assertions, he remained in the service, and tried, as far as possible, to quiet his inner conviction, always hoping that at some future time a more reasonable and liberal course would be inaugurated by the Catholic church. This hope was cherished by many clergymen until the last council at Rome, in which, contrary to their expectations, the Jesuits succeeded in getting the infallibility of the pope declared as an article of faith. This was done against the wishes of many German, Austrian and American bishops. This declaration, with many other similar regulations, convinced a large body of priests and lay members that as long as the Catholic

church is ruled by Jesuits, and other monkish orders, no reformation can be hoped for. This is the reason why the writer quitted the service, to be free from the tyrannical control of one-sided, bigoted bishops and monks, and now, when the struggle of the Roman popery for future power has been transferred from Europe to the United States by a large number of banished monks and nuns from Germany, France, Switzerland, and other countries, the writer of this treatise cannot but direct the attention of all intelligent men and women to the growth of the monasteries and nunneries in this country. They do not come here to become citizens, but to live here as a privileged class, which was not allowed them in the old country. Many parents, having the welfare of their children at heart, send them to schools conducted by these monks and nuns. This is a bad practice. True citizens of the United States ought not to patronize institutions holding and practicing customs and rules of the dark middle ages. American civilization cannot be advanced by men and women driven away from Europe on account of their pernicious influence over the people. The aim of the monks is most destructive to all our institutions and especially to our public schools.

"The most prominent statesmen have considered these religious orders as a burden, and their influence as obnoxious to the laws of the country and the welfare of the people in general. Experience has fully established the fact that no country which has been under the influence of monks has made progress in education. The greatest percentage of people unable to read and write, is in countries where monks have been suffered the longest, as in Russia, Spain, Italy, and Austria. On the contrary, the United States, Germany, England, Switzerland and France, partly or entirely free from monks, have the lowest percentage of illiterate inhabitants."

We shall continue the testimony of this ex-priest in our next paper.

WILLIS F. WHITEHEAD.

NOTE.—In regard to the source of Lord Acton's letter we would say that we took it from the *Western American*. It was first published some years ago by the *New York Herald*. W. F. W.

HEARTILY IN SYMPATHY.

TO THE EDITOR.

I am heartily in sympathy with your idea of publishing a paper that will be furnished at a price which will insure a large circulation. It is to be hoped you will reach a large number of people who never have taken a spiritual paper, and who probably never would until one was offered at a price corresponding with secular papers. I cast no reflections upon veteran editors who have been under the necessity of asking a double price; but hope the time has come when you and others will be able to attract the attention of the masses, to the subject of Spiritualism and Liberalism. The decaying dogmas of the popular churches must give way. It is time that the glaring falsehoods that have been poisoning the lives of humanity for so many centuries should give way before the light of science, reason and experience. It only needs that the truths discovered since the dawn of astronomical, geological and evolutionary sciences be briefly and clearly stated, to convince all reasonable and logical minds that every essential dogma of orthodoxy is founded upon error. Every body acknowledges the Mosaic account of creation false. Everybody knows the Mosaic idea of creation, and the extent of the universe extremely narrow and childish. The history of man's creation and fall have been proved false nearly as clearly as ancient ideas of astronomy and creation. The falsity of the above ideas strikes a fatal blow at every doctrine of the church. The first duty of liberals is to point out the above falsehoods, and one other, that must go with them, viz.: the absurd claims that the Bible is an infallible guide in morals and religion. Close following the first primary duty, we should give the world a more reasonable religion, founded upon knowledge, experience, corresponding with reason, in harmony with justice, satisfactory to the hopes and aspirations of men. Spiritualism does not conflict with any of the above claims I have made for a religion which is faster and faster superseding all the false and unreasonable beliefs, with no foundation to rest upon but ancient myths, fables and superstitions. I expect you, Mr. Editor, and all Spiritualists and liberals, will understand me, and read a great deal between the lines. But as I hope many of our orthodox friends will read this, and as I fear they may consider me dogmatical and uncharitable, allow me to say: I believe the ministers and laymen are almost infinitely better than their creeds. In spite of the absurd dogmas and creeds of the churches, they have been, and still are, accomplishing much good. Still, as we believe, if they were emancipated from the doubts and fears and blindness and servitude which error must impose, they would speedily become a power that would revolutionize, enlighten and save the world from vice, intemperance and every other ill resulting from falsehood and ignorance. I am aware your paper is limited, and will not enlarge at present. I hope what I have said will agitate thought; which is the beginning of wisdom. WM. HENRY, Farmersville Station, N. Y.

Trial Subscriptions.

Any one blessed with good, sound sense can realize what we are aiming at. We want to reach the masses with THE PROGRESSIVE THINKER. Each one should become a missionary and introduce the paper to his neighbors. You will have a difficulty whatever in obtaining subscriptions. A new deal is about to be inaugurated; the times demand it, and the people are ready for it.

HUDSON TUTTLE is now, and has been in the past, one of the most efficient workers in the fields of reform. He should have compensation therefor from a cause he has so greatly benefited. What is said of Mr. Tuttle can also be applied to Mrs. Emma Rodd Tuttle. Her poems have charmed thousands. Spiritualists, read their advertisement under the head of "New Books," and then subscribe for one or both copies of the contemplated works.

AN EMINENT SHAKER.

Gives His Views on Various Subjects.

I have been looking over the last issue—No. 7. About fifty years ago, Horace Day, the India-rubber manufacturer, invited the writer to deliver a lecture in the Old Tabernacle in New York—he, a Spiritualist; the writer, a Shaker. The latter, who was young then, (now 82), had never met so large an audience—about 4,000—as Day there assembled; and he was timid, doubtful of ability, and fearful of the result. Nine reporters, from as many papers, were present.

The premises laid down for the lecture were: 1. That the Bible was not the Word of God. 2. That the God of Israel was not the deity, but a tutelary divinity. And (3), That Jesus was not the Christ. The lecture created a great stir, both inside the Shaker order and outside of it.

To-day, those propositions are accepted by many lecturers, editors and progressive thinkers all over Christendom. Your article on Jehovah is admirable. Jehovah means, He-She—that the God of Israel was dual, as deity is dual—Father and Mother. Admit that, and you will have no need of a Trinity; and can spare Jesus to be a man, like the rest of us; as Ann Lee was a woman, like the rest of us; it will save a great deal of theological trouble and perplexity.

The "Cremation" articles I am much pleased with. Making mummies, is making fools. And burning human bodies, is wasting invaluable fertilizing material—the very best for raising food that we know of, and the fuel to cook it with, at the same time. The old folly of Egypt—making mummies—exhausted the "granary of the world." It is now not much but a desert, where not overflowed by the Nile, and what a degraded, demoralized people! Whilst the Jews, taking the other extreme, could not even touch a dead body without being defiled; nor walk over a grave; and a stone was set up, not to be worshipped, but to warn the unwary traveler, so that he became not unwittingly polluted. "The carcasses" of one generation, which "fell in the wilderness," were buried in a scattered manner, to most effectually enrich the desert land; with the practical result, that it spontaneously produced honey-dew, so rich, that the next generation fed upon it from childhood up, and went into the promised land, free from the diseases of Egypt, a healthy, stalwart race. To-day, the Jews are a rising and growing people, all over the world. Truth never dies, nor does a people who do right, ever grow old. But where are the embalming, manure-destroying Egyptians? Echo resounds, Where? The once-famous Yankee race, who violated the three great laws of the God of Israel—property, hygiene, and generation—is becoming extinct. Their forsaken, exhausted farms and homesteads are advertised as almost free gifts to a coming more sensible people.

Land, in Judea, was possessed by all the people; if lost, a Jubilee returned it. Food was to all inhabitants of Judea; there were no hungry and poor Jews; nor to say "I am sick"; for the Jewish Lord their God "took all sickness away from the midst of them." And Adam Clarke says, "that the population of Judea was incredibly numerous, it was as the stars, or the sands on the seashore."

In New England, those who work the least have the most to eat, because the few add acre to acre and house to house, until the villages and cities are multiplied, and crowded by homeless, landless people. And a host of doctors, unknown in the palmy days of Israel, with thousands of druggists, and tons of poisonous drugs and medicine, with which to make the sick sicker, and to prepare them for the undertaker, who buries them in fashionable cemeteries in *heaps*, where they poison the land, the water and the atmosphere, and breed epidemics. This is an Egyptian, not a Jewish, system; and its tendency, in the final result, is to impoverish the land and exterminate the race.

In regard to reproduction in Judea, "marriage was honorable in all and the bed was undefiled by lust"; because marriage was used only for offspring, and children were nursed for three years. The woman was like a fruitful vine by the side of the house; a dozen children was the patriarchal complement. And the social evil was anathematized as a deadly sin. In New England, the social evil is the curse of schools; "marriage is a failure"; wedlock, a lust-license; and maternity, a curse, that either brings into being "unwelcome children," or kills them, often with the mother, too, in various premature stages of gestation; until the land is full of murder, and the crops are destroyed by innumerable pests—as were the crops of the land of Canaan; which land "spewed out its inhabitants." See Dr. John Todd, of Pittsfield, whose "Serpent in the Dove's Nest" fully sustains and amply illustrates the above statements. It is the system, not the people, that is at fault. And that system is now being judged by Shakerism—the new heavens; and by the infidel secular American Republican Civil Government. The day of the Lord has come "as a thief in the night"—unexpectedly, it is the night of Antichrist. And the theological "heavens are passing away with a great noise"—as at Andover and the late great Presbyterian synod in Philadelphia. "The elements of orthodoxy are melting with the fervent heat of truth; and the earth also is being burnt up and the works thereof." The civil governments are changing into republics, like Brazil. There will be a new earth, wherein women will be citizens; poverty abolished; wars cease to the ends of the New Earth, in which will dwell righteousness in all the relations of human existence. F. W. EVANS.

Mr. Lebanon, N. Y.

We expect that each copy of THE PROGRESSIVE THINKER will be instrumental in obtaining from one to ten subscribers. Just think, sixteen weeks on trial for twenty-five cents; sixty-four pages of instructive reading, worth its weight in gold, for only that amount. We want to reach the great mass of Spiritualists; you want us to do so also; then aid us.

J. D. Chism says: "We would like very much to make arrangements with some good test medium to hold two or three circles during the week nights in our hall. We are sure such a one would do well." Mr. Chism can be addressed at Albany, N. Y.

OUR JOURNAL OF CREMATION.

Cremation a Spiritual and Sanitary Necessity.

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

VOCABULARY COMPLETE.

Cremate—Cremation—Crematist—Crematorium.

Every new science or scientific process adds its quota of essential terms. Four words complete the vocabulary of this new scientific method of disposing of the cast-off body when the man is done with it. *Cremate* is from the Latin verb *Cremare*, to burn; *Cremation*, the art or process of incineration; *Crematist*, one who believes in or advocates the process; and *Crematorium*, the place where the process is carried into effect.

"BE THOU CLEAN."

The method of the crematorium at its best—and there seems none better anywhere in the world than that adopted by the Lancaster Association—commends itself promptly to the good judgment of thoughtful people whose prejudices are not so blind as to be hopeless; whose observation and study confirm the theory that the decay of the graveyard often spreads disease and death among the living; and whose sensibilities recoil from the abominable thought of encoffined rotteness, with all its nameless horrors. Many such persons become crematists from natural disgust for foulness, as well as from conviction, but yet go down to earth-burial, drifting with the tide of an old custom. They "see the better reason and the worst pursue."

Certain opponents of this eminently clean method of disposing of the dead argue that it is of heathen origin, and would thus bar it from favor in the thought of a Christian community. But many another good thing has been of similar origin, as, for instance, the heartsome green of Christmaside, or our heathen alphabet, our heathen geometry, our heathen arithmetic. The matter of religious faith or teaching, that simply makes men wiser and better fitted for the life immortal, has nothing whatever to do with it. As a historical fact, however, there is no evidence that any heathen nation ever gave back the human form to the elements in the method of the best modern crematorium—which is the highest outcome of recent scientific investigation and experiment in this direction.

Good, honest fire was the agency employed in the heathen funeral pyre, and in the so-called Christian burnings of Smithfield and elsewhere. But whether it was the living or the dead that were cremated, the flames crackled and roared about their human prey, enveloping it on every side, charring, blackening, roasting, consuming it. Fire, of course, is the agency employed in the cremation of to-day, but the method of the modern crematorium is, perhaps, as far in advance of the old and crude burning as is the telephone of the trumpet used by the old-time herald, or the brilliant electric light of the flint torch, the tallow dip, or the perfumed lamp. No burning, no charring, nor anything offensive is seen through the wicket of the closed retort. There is in it practically no flame, there being nothing to feed combustion. It is simply a very high temperature, secured as in the reverberatory furnace, under the influence of which

THE BODY IS ETHEREALIZED, as it were, and its elements pass invisibly, in the form of gases, through the fire-brick, and thence at once into the ocean of air and the working world—the mineral matter of the bones, about one-twentieth of the weight of the corpse, being left on the perfectly clean floor of the retort.

The fire-angel touches the body with a divining-rod more potent than the spear of Ithuriel, and all that is within it stands forth in the original elementary forms—quick, and clean, and pure—without any hint of the noisome and unsightly, even loathsome, decay of years which attends the combustion of the graveyard at its lower temperature.

"Horrible!" says the man who believes in the graveyard. To me the fitting word is *Beautiful*. "And to this, sooner or later, the common-sense world will come. If cremation, as now introduced, were the practice of civilized communities, and it were proposed to introduce earth-burial instead, the world might well cry 'Horrible!' And it would do so with such emphasis as to preclude all hope of change."

My attention was directed to this subject many years ago, in a manner that made a lasting impression, and the result has been conviction as firm and deep-seated as we used to feel when maintaining that negro slavery was out of place in a free republic.

The spiritual body is the substantial body, while the material body is but evanescent at the best. It is *mine*, not *me*. If man is immortal, all the generations are but proof of this. The "house we live in," the human dress we wear, is

BUT A SUIT OF CLOTHES,

essential while here, to be wisely looked after, but to monopolize neither our thought nor our endeavor, and surely to be put off when we come to the noble gateway that gives entrance to the world of spirits. If it has stood the trying strain of unceasing demands made upon it, and has always been clean and worthy, I can readily imagine that its owner, when done with it, should wish to secure for it the quickest, purest, and most honorable return to the elements. And, did I wish to manifest respect, in an especial degree, towards the mortal remains of my dearest friend, it would be the high honor of their redemption from all the loathsomeness of slow decay, through the chemical effects produced by intense heat vibration.

"Forever sacred—hallowed from all change by Death."

The crematorium but realizes for the physical being what the above line so well expresses as realized by death for the intellectual, moral and spiritual being of our dearest friends—a very pleasant memory, at once tender; sacred, beautiful.

To me, for numerous reasons, the crema-

*The Modern Crematist.

torium is infinitely to be preferred to the coffin, the casket, the vault, with their "dead men's bones and all uncleanness." These words of Christ seem almost to indicate that his pure nature recoiled from all thoughts of the channel house. And I can readily picture the Healer, with approving presence, in the auditorium of our little chapel when the

MYSTERIOUS BAPTISM OF FIRE, pervading with its wondrous power the minutest part of the human form there subjected to its influence, debars forever all the powers of uncleanness, corruption and the physical. "Purity is the best good," moral, spiritual and spiritual; and fire is the purest of mundane things.

Death may be an infinite blessing—why not think of it pleasantly? And as a trifling episode of that important change, why not think, and talk pleasantly too, of what shall be done with this good old suit of clothes, so useful in its time, but worn out at last and laid aside? J. P. McCASKEY.



OUR ROSTRUM.

A NEW FEATURE INTRODUCED IN THE PROGRESSIVE THINKER.

A Rare Intellectual Feast in Store.

Our Readers Brought in Contact with the Leading Minds of the Country.

We take especial pleasure in stating that we have made arrangements whereby we can bring the readers of THE PROGRESSIVE THINKER in contact with the leading minds of the age, through the instrumentality of a series of addresses, sermons or essays on subjects of great interest to every reflective mind. The phenomenal success of THE PROGRESSIVE THINKER, and the hearty good will and enthusiasm with which it has been received, make it a fit receptacle for the best thoughts, and an excellent agent for the enlightenment of the world on subjects of paramount importance.

It was inaugurated after several impressive visions by the editor, wherein its future usefulness and policy were foreshadowed, and he has never for a moment doubted but what he would fully realize every promise made by the celestial visitants. In compliance with their request, this lecture course has been projected, and we believe it will be enthusiastically received by the reading public and be instrumental in doing a great work. Our only object in living is *to do good*. With that object in view we commenced THE PROGRESSIVE THINKER; with that object in view we placed its subscription price so low that its editor could never become wealthy therefrom; with that object in view we have been enabled to bring to the front leading minds, who will present their well matured thoughts to go forth as messengers of light.

The next on the list, February 15, is
REV. H. W. THOMAS.

March 1,
J. E. WOODHEAD.

March 15,
DR. CHARLES W. HIDDEN.

March 29,
DR. J. K. BAILEY.

April 12,
DR. C. W. BROWN.

April 26,
DR. ADAM MILLER.

May 10,
PROF. ALEX. WILDER.

May 24, the veteran worker and teacher,
LYMAN C. HOWE.

June 7,
MRS. CORA L. V. RICHMOND.

June 21, the
REV. SAMUEL WATSON.

July 5, the philosopher and seer,
HUDSON TUTTLE.

July 19,
A. M. GRIFFEN.

August 2,
REV. T. W. WOODROW.

August 16,
J. O. BARRETT.

August 30,
HON. SIDNEY DEAN.

September 13,
J. D. BUCK, M. D.

September 27, the fearless writer,
WILLIS F. WHITEHEAD.

October 11,
PROF. J. R. BUCHANAN.

October 25,
A. B. FRENCH.

November 8,
ELDER GILES B. AVERY.

