

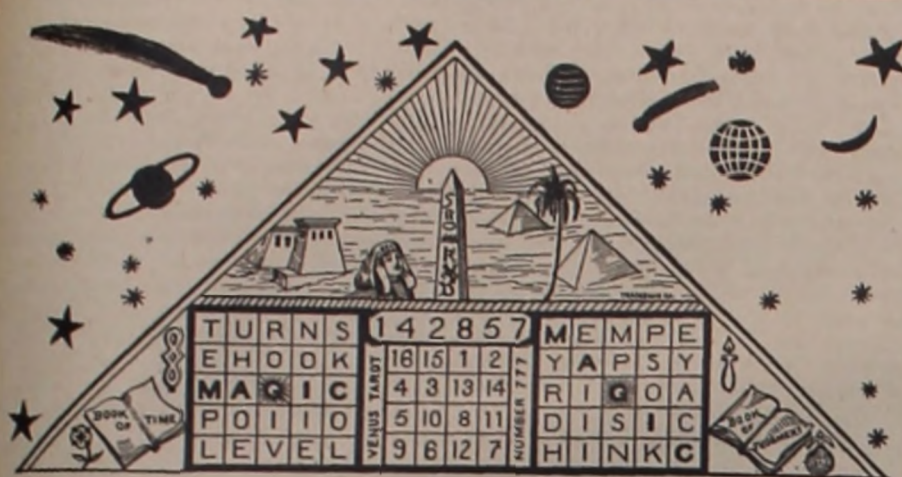
The Progressive Thinker

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

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LOOKING BACKWARD.

A GLANCE INTO THE PAST HISTORY OF THE EARTH.

A Lecture Delivered at Grand Rapids, Mich., by
OLNEY, H. RICHMOND.

Looking for a "beginning"—Formation of Earth—Cooling by Radiation—Development of Man—Dawn of Astral Light, or Intelligence—Long Periods of Time—Life begins at North Pole—Destruction of a Continent—Atlantis and her Civilization—The First Temple—Egyptian Religion—The Magi—Secret Symbolism—Knowledge lost to Science—Copernicus only rediscovered what the Magi knew thousands of years before—Scientia Montana.

LADIES AND GENTLEMEN:—It is my purpose this evening to take you back to the foundations of knowledge on this earth. Not only back beyond the days of Jesus of Galilee; beyond the age of Moses, the law giver; beyond Confucius, Plato, Noah and Adam; but so much farther back that the building of the Pyramids was a thing of yesterday in comparison.

I wish to take you back to the time when "Light" of knowledge, the Astral Light, first dawned upon the mind of man, and "He became a living soul." We read in Genesis: "God saw the light, that it was good." Can any of my hearers suppose that this is sunlight referred to in the text? Had the Infinite Intelligence just discovered the sun that had been sending forth its beams for billions and billions of years, as one by one the planets had been thrown off, from Neptune inward to the earth? The only rational conclusion must be, that the light pronounced "good" by the Infinite Mind, was some light that had culminated and arrived at a certain degree of power. Not one, like the sun, that had been slowly shrinking and growing dimmer for ages. But let us go back still further. It is useless to go back, however, for the purpose of finding a "beginning," for there never was a beginning to anything natural. This may seem strange to some, but it can be proven to almost a demonstration, that nothing ever has existed, or ever will exist in the universe, but had something just back of it that was transformed into, or gave rise to it.

So we will begin with the sun when it was an immense fiery globe of white hot gases, about two hundred and twenty million miles in diameter, greatly flattened by its rapidity of revolution, and was slowly giving birth to a new ring.

This sun of ours has already thrown off other rings of matter which had long since formed by collection and condensation, the planets Neptune, Uranus, Saturn, Jupiter and Mars, not to mention hundreds of smaller planetoids that one ring had formed between Jupiter and Mars.

This new ring about to be ushered into existence contained the elemental matter destined to become an earth and her satellite. The matter composing the sun had, following the universal law of falling bodies, under the action of gravity, condensed beyond the point where the balance was held between the centrifugal and centripetal forces, and thus our earthly ring was left behind. Millions of years rolled into eternity and this ring slowly condensed into a fiery ball from which another ring was left behind under the same action. Thus sweet Luna was born and ran her course as a world, until old age rendered her unfit for habitation.

A barren rock is she.

Fit emblem of death and decay. Other millions of years passed and the inner globe had become a hot and seething world—our earth. After some fifty millions of years more had passed in explosions, earthquakes, upheavals, and gigantic geological changes of the surface, all the time greatly cooling by radiation, the earth at last became fit for vegetation. Then, in time, animal life appeared, which, by gradual unfolding and evolution, became more and more like the highest type of animal—man. But where on earth was this? All the earth could not have cooled in equal ratio, therefore, some part must have arrived at this life stage before others.

Where was it? I think I can tell you.

It must have been that part of the earth that presented the least angle between the plane of the horizon and the great blazing sun of that time. Such a place would naturally radiate heat more rapidly, hence a crust would form and cool in much less time than at points where the giant luminary darted his rays at angles nearer the perpendicular. Two points on the globe fulfil these conditions, namely: the North and South poles.

At which place did life develop?

I might enter into a long argument on the question and quote many scientific authorities and show that the North pole was certainly the one; but the fact is evident that it does not need argument. Without any question, I believe that the land about the North pole, now covered hundreds of feet deep beneath the polar ice cap, was once the garden of the world, and for long ages continued to be the home of animal life as it slowly evolved upwards towards the highest orders. The length of time this was in the past, can only be estimated by the great geological changes caused by glaciation, which are estimated to show about twenty-eight great geological and astronomical winters of twenty-one thousand years each—making about 588,000 years.

Sometime during the period mentioned, man developed from lower types, and began to move southward, and spread towards the equator, as the earth cooled. Colder and colder became the poles and southward retreated vegetable and animal life, leaving in the rocky beds of the North their fossilized remains, on their onward march. Thus we find in latitudes where now is almost perpetual snow, the remains of the elephant, mammoth and other beasts; while deep in rocky strata, we find hundreds of feet of coral formation which could only form in warm seas during long periods of time.

As man moved southward, there is abundant evidence, that one of the primary streams of movement was upon a Continent that in those times extended from Greenland to the equator, where now the great Atlantic rolls.

Primeval man took with him all the traditions and myths of the past; hence we see how rich is mythology with legends of the North. We also notice that the constellations immediately about the North pole, are all named after objects naturally familiar to a wild race occupying the country that they did,—for instance the Great and Lesser Bears; the Dragon, named from the Great Serpent of early periods; Sagitta, the Arrow; the Eagle, the Herdsman, etc.

South of the equator we have names of much later origin:—The Cup, the Altar, the Cross, the Crown, the Ship, the Microscope, the Telescope, etc., mixed with names of animals. This has been held by several authors to indicate a North polar origin of the human race. But a more critical examination shows us that even the religions of the earth had their origin among these peoples. One feature that has prevailed through all religions, of all ages, is the trinity, three-fold, triple triad. From the sacred Trinity of Poseidon down to the present time the Sacred Trinity, or Sacred Three, has obtained. Says Donnelly:—"The three pronged Scepter or Trident of Poseidon reappears constantly in ancient history. We find it in the hands of Hindoo Gods and at the base of all the religious beliefs of antiquity." (Atlantis, p. 26).

Dr. Arthur Scott speaks also of the universal prevalence of triple emblems, shapes, etc., in Yucatan, Mexico, and wherever the object has reference to divine supremacy.

The Trident is, and always has been, within historical time, the emblem of the Magi. Its origin was among the people of the Northern Hemisphere, and was taken from the position of the stars composing the Great Bear, popularly known as the Dipper.

This brilliant constellation was then, as now, the most prominent object in northern skies. The constellations of the Zodiac were low in the South and a greater part of the year invisible; but the mighty Trident of Neptune was always in sight at night, an object of admiration, veneration and worship. Thus the origin of the "Sacred Seven" which originated in the seven stars composing the Trident.

TWENTY-TWO THOUSAND YEARS AGO, those stars formed a Trident. The point where the prongs met and formed a junction was called Delta, and became the Greek letter of that name. The star at the junction is yet called Delta by astronomers, although the motion of the suns through space, in various directions, has changed the Trident to the Dipper.

This chart illustrates the changes during one hundred and eight thousand years, found from Spectroscopic observations. (Here Mr. Richmond pointed to a chart and explained the directions and rate of motion of the seven stars in Ursa Major).

We here come to the point in human history where the Astral Light was shining in the souls and minds of men. They had arrived at a point where the heavenly hosts attracted their attention.

WHERE DO WE NEXT HEAR THEM?

9,000 years later nearly, the wise men of the East established a visible "sign in the Heavens," that was to be more durable than monuments of stone or brass.

11,542 before Christ, the astronomers of the time had already arrived at such a degree of learning and intelligence that they established the beginning of the Zodiacal and Lunar Cycles.

For a full explanation of the mathematical calculation involved in this retrospect, see "Atlantis," pp. 29 and 30.

Herodotus tells us that he learned from the Egyptians that Hercules was one of the oldest deities, and that he was "produced" 17,000 years before the reign of Amasis.

This and a few other allusions, is all we have handed down to us during all that long nine thousand years. Think of the wars and conquests; the arts and inventions; the slow evolution of man through that long and nearly unknown period.

But let us follow civilization in her onward strides.

About 14,000 years ago, and just previous to the period mentioned above, the first Temple of the Sun, or Magi Temple, was built and dedicated. The Magi had existed as an order long anterior to this time, but had not become sufficiently organized to establish a temple. Mystic time dates from that event in the archives of the Magi. What was the condition of civilization among the people at that time? They were the descendants of that race from the north who had moved on and on toward the equator while the continent wasted away and sank into the ocean behind them. This gigantic continent had been washed and worn until its detritus had covered the Atlantic States of North America with a mass of sand, gravel, mud, rocks, and other sedimentary deposits to the depth of forty-five thousand feet. It reached as far south as Missouri, where this formation thins out to less than three thousand feet, and is much finer in texture. (New Amer. Encyclop., Article, "Coal.")

This shows us where the continent went. The people, the flora, and the fauna retreated to that last resting-place, the furthest Southern termination of the continent, the great Kingdom of Atlantis. There the Magi were born and flourished; there was evolved the learning and lore of ages to come; there was planted the garden of Eden, the garden of Hesperides, the garden of the Gods, where grew the golden apples of knowledge, that have always been death to creeds invented to enslave the masses. There originated the Wise Men of the East. "Men were as Gods in those days." Such was their spiritual development that they were as Gods in knowledge and harmony with Nature's laws.

There it was, in this kingdom of Atlantis, that the four rivers of life divided the kingdom into four quarters, governed by four kings. There astronomy reached its greatest development, and the knowledge there formulated was passed over to the Egyptians. There originated those mystic emblems, painted on thin sheets of ivory, which have degenerated in modern times into playing cards.

Yes, those emblems that were held too sacred to be touched with profane hands, and were looked upon with awe by priest and neophyte, were destined to be trampled upon by coming nations, and become a by-word and reproach in high places. Yes; and by the very peoples that would, with iconoclastic hand, despoil Egypt's sacred temples, pyramids and tombs, and use the bodies of her illustrious dead for fertilizers and fuel for locomotives.

Well might the prophet exclaim, "How hast thou fallen, oh, Egypt!"

At what time this wondrous land, Atlantis, sank beneath the waves by some great volcanic, or other catastrophe, we do not know, but it must have been long before the first temple in Egypt. We have the universal testimony of eastern students that Egypt was old when history began.

Says Donnelly:—"In six thousand years the world made no advance on the civilization which it received from Atlantis."

Says Ernest Renan:—"Egypt at the beginning appears mature, old, and entirely without mythical and heroic ages, as if the country had never known youth. Its civilization has no infancy, and its art no archaic period."

Egypt took her civilization, her religion, and her astronomical knowledge, bodily, from the Atlanteans. There in Egypt flourished astronomy. Fostered by her powerful kings, protected and guarded in her sacred temples by the priestly Magi, a religion of Nature, based on Nature's laws, was handed down to other ages. But her secrets were locked with a golden key of mystery, so interwoven with symbols, astronomical signs and notions, that none could read its meaning except the initiated.

This knowledge was guarded so sacredly that it was actually lost to science of the civilized world. Modern astronomers are loth to acknowledge that the Magi knew the true or heliocentric motion of the planets. But let us go back a few years and see what they have to say. Ryan's Astronomy, published in New York in 1831, says on page 235: "The Copernican system, which is now universally adopted by all mathematicians and astronomers, is not only the true system, but also the oldest system in the world. It was introduced in Greece and Italy about 500 years B. C. by Pythagoras. But from the accounts of his disciples, it is evident that he had received it from more enlightened nations, who had made greater advances in the science of astronomy."

Ryan further on says that Pythagoras spent twenty-two years in the East, and "Scruple not to comply with Eastern customs to obtain access to the arts and sciences of the priests and Magi, to whom almost all the knowledge of science was then confined."—(Page 236).

THE DARK AGES then arrived, when every doctrine of science had to run the gauntlet of the thumbscrew and the rack. It was as much as a man's life was worth to hold to or teach any tenet of science that did not agree with the various systems of religion then in vogue. Under this harsh treatment the Magi were forced to transmit their knowledge from mouth to ear, from frater to frater, under the solemn pledge given under oath upon their sacred altars. These altars were oftentimes concealed within almost inaccessible caves, dedicated as temples. In time they became even too scattered to meet in conclave, and for fourteen hundred years the brotherhood have existed singly in various countries, such as India, France and Hindustan. It was from one of these wandering members that I received the *testa mortis* in Nashville, Tenn., in 1864.

For several thousand years certain prognostications have been on file, concealed in symbolic language, and thereby recorded in many books; they have come down to us, setting forth the time that there would be a great awakening. The prophetic time has passed. Never in modern times has there been such an awakening of the occult as at present. The whole world, England, Germany, France, America and all the highly civilized countries on the globe, are investigating as never before.

On every side the cry is heard: "Give us facts; give us demonstrations." "We are tired of hearing of things that are said to have been done in the past; give us something new." To meet this demand various schools of knowledge have developed. We have the Theosophists, Transcendentalists, Faith Cures, Christian Scientists, Magnetic Healers, Transmigrationists, Spiritualists, and many others, coming to the front with numerous converts and oceans of literature. The many novelists have caught the prevailing epidemic, and half of the novels we pick up, deal with some branch of the occult. One hundred years of this investigation will place the world so far ahead of what it now is, that there will be hardly a comparison. Other planets have passed through this stage of development to the higher knowledge, to the employment of the sixth sense. This planet would long since have passed this stage, had not certain changes in our solar system retarded the growth of the astral man.

In this cursory glance at the past, I have necessarily omitted much. I have passed over many interesting events in the history of the Magi. Among these events are the acts of Pharaoh, Moses, Solomon, and many other notable characters, whose histories blend with that of the Mystic Brotherhood. But these subjects must be left for another occasion.

SCIENTIA MONTANA. Knowledge is like a mountain. Low, degraded men grub in the Valley of Ignorance at its base. Their horizon is limited. They see but little, and think they know about all there is to know. They listen to tales of ignorance or hypocritical leaders who claim to know of wonders, such as Gods and devils upon the mountain. They receive it all upon trust, by faith. The wise man climbs the mountain to see for himself. As he mounts higher and higher toward the heavens, his horizon broadens and broadens, and one by one the myths and fables believed in by his forefathers in the valley, are exploded. Broad fields of knowledge and exploration come into his view. On and on, upward and still upward he climbs, over obstacles that nearly discourage him at times. But at last he emerges upon the mountain side into the broad light of the Sun of Science. Darkly below him roll the dark clouds of ignorance and scorn. He sees the flashings of lightnings and hears the roll of thunder among the clouds below; but he heeds it not; for far away on the dim horizon he sees more bright and blooming fields of love, harmony and charity. He sees new worlds to conquer; he realizes that, instead of having arrived at a point where he can see all there is to see, and know all there is to know, he has simply climbed to where he finds the field limitless.

My friends, the Mountain of Science has its base amidst the forests and marshes; but its top extends upward among the bright and shining stars in heaven's blue vault, far, far above the clouds, and stretches on and on towards Infinity.

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Written for The Progressive Thinker.

TOBACCO.

The Impediments the Pestiferous Plant Presents.

ITS OFFENSIVENESS—CURED OF THE HABIT BY A LUNATIC—BRAIN VIBRATION—TOBACCO AND DISEASE—TOBACCO AND LIES—THE DYAKS MORE HONEST THAN CHRISTIANS—TOBACCO AND BUSINESS FAILURE.

A ball and chain to the feet is a striking example of an impediment. They impede physical movement. They do not restrain the action of mind or spirit. Tobacco impedes mental action, and is a dead weight to carry. It is masterful in tardiness. It defeats enterprise by its lethargic stealth of beguiling indifference. The solace of tobacco overbears natural impulses and weakens the power of purpose. It occasions "loss of sympathy with life," says a reformed smoker, and benumbs the grace of puccello. The smoker undergoes a daily baptism of fumes and a vapor bath of tobacco, the halo of which transforms his vestments of gentility into vulgar raiments offensive to polite society. Therefore no gentleman should smoke. The gentleman never gives offence either by odor, manner, or speech. Tobacco does. Its language is in the breath, its prestige is in the air we breathe, its bearing is self-concerning, is regardless of others while it garishes the boor's paradise.

One smoker in our neighborhood was cured of the habit by a lunatic. This man never smoked in his house but left his pipe out doors, therefore thought he avoided discomfort to his household. But he was made to see his mistake. One day he kindly offered to assist a crazy woman from the cars. His personal tobacco cloud, though invisible, overreached his good intentions and set him back. The lunatic turned upon him and sharply said: "Get away from me, you tobacco-soaked fiend!" This was a terrible truth. Its cutting accent shocked him. But the incident wrote the date of his reform and released him from the enslaving habit. He became free, clean, and agreeable thereafter.

There is a reason which explains the impediment of tobacco on physiological grounds. The movement of a muscular fibre is expressed in vibrations. Says Dr. Clevenger, these vibrations number some thirty in a second. The mental action of the brain is also expressed by vibrations of many thousands in a second. These vibrations are quickened by active thought exertion. Cerebral economy leads to the belief that they are accelerated in people of rapid utterance, over those who are slow of speech. Here rises before us a state of mentality which belongs to all people, called the equation of error. This has been in some cases so definitely determined, as to be noted and the amount deducted from a given problem and correctness secured. Hence it becomes evident that any influence which serves to diminish the normal fulness of these vibrations, must result in the increase of the errors thereof. Now the physiological action of tobacco on the cerebrum produces exactly this diminution of mental or psychic vibrations and evolves the said equation of error. Here we see how tobacco becomes a factor in mental mistakes. It is a cerebral impediment, it acts as a break on the motive wheels of thought; it shows us how long an indictment may be drawn against it. The tobacco user is averse to exactness, he avoids nice distinctions. Under it amenity is limp and veracity lags. It begets a habit of lawless larceny and steals important time. The time is not merely wasted, it is dissipated. Smoking disposes to sleep. Sleep is secured only under diminished cerebral vibrations.

Tobacco may be a solace, but is a solace of decline; it is not recuperative. Food and rest restore tired nature. In tobacco tired nature may find solace, and that is all, exhaustion remains.

Lieutenant Greely of the Arctic expedition says of the nineteen men who perished, all but one were smokers; that one was the last to die. The seven survivors were non-smokers. This fact brings our study into that of medical jurisprudence. Tobacco becomes a term to be estimated in the law of survivorship—other things equal, the non-smoker would survive the one that was addicted to it. Eye infirmities, heart disease, and paralysis are physical penalties to be recorded among the impediments of tobacco. Tobacco is an impediment in business, a pest in bankruptcy, a scourge in civilization and morals. There is an absurd saying that "the undevout astronomer is mad." A truer apothegm would be to say: "The tobacco-tainted victim is demented." Where is there a nation of tobacco devotees more narcoticsly devout than those of the United States? Where is there a nation of similar standing and prestige so weak in personal veracity, so loose in business integrity as that of Americans? A lie is perpetrated with the same expert indifference as that which engineers a puff of smoke. Here we may be obliged to make an exception and include in brackets the race of Hebrews. In this connection it must be borne in mind that the mercantile of the Jew, is, from the ancient days till now clothes and tobacco. Their attachment to the use of the cigar is only surpassed by their temperance in the use of liquors. The thin varnish of veracity in their daily dicker is subordinate to their profits.

A clergyman will stand in the dignity of

manhood and read to an intelligent assembly the third chapter of Genesis, where Adam is told by a dictatorial dignitary, "if he eat of a certain tree he should die." Another august dictator says the man and the woman "may eat fruit thereof and will not surely die." The sequel verifies the truth of the latter statement and falsifies the former one. The good speaker before the assembly goes on with the lesson without a ripple of thought seeming to cross the mind of any one that a sacred falsehood has been perpetuated in the lesson just read. It is there left to stand bolt upright before them, sombre and solid, an untruth on a monument, the apotheosis of a divine lie.

What result? What must follow? Is honesty nourished by pevarication and perfidy? Is integrity built out of contradiction, deceit and doubledealing? No! The natural is the normal. The normal is the moral. The abnormal is the immoral. Is it reasonable to suppose that Christendom shall bring up or end in a truth to-day, when eighteen hundred or more years ago it started with a falsehood?

"The Decadence of Truth" by Professor John LeConte, in a recent number of the *Overland Monthly*, may possibly find a reason for that decadence in our line of studies, and the studies about peoples under different environment.

Turn we for a moment to an uncivilized race, the Dyaks and others of Borneo. The scientist A. R. Wallace says: "They," the Dyaks, "are truthful and honest to a remarkable degree. From this cause it is often impossible to get from them any definite information, or even an opinion. They say, 'If I were to tell you what I don't know, I might tell a lie;' and whenever they voluntarily relate any matter-of-fact you may be sure they are speaking the truth. In a Dyak village the fruit trees have each their owner, and it has often happened to me, on asking an inhabitant to gather me some fruit, to be answered: 'I can't do that for the owner of the tree is not here,' never seeming to contemplate the possibility of doing otherwise. Neither will they take the smallest thing belonging to a European."

When living at Simanjon, they continually came to my house and would pick up scraps of torn newspapers, or crooked pins that I had thrown away, and ask as a great favor whether they might not have them. Crimes of violence, other than headhunting, are almost unknown, and for twelve years under Sir James Brooke's rule there had been but one murder committed, and that was by a stranger who had been adopted into the tribe." Where can be found such a record of law-abiding and order-respecting probity amongst the tobacco-smitten Christolaters? Mr. Wallace mentions the temperate habits of the Dyaks, but does not speak of the use of tobacco among them, except as an article of merchandise, like tea and coffee.

All travelers speak of the smoking, lying bartering habits of the native African. Livingstone mentions their smoking the leaf of a native tree which produces dementia after continued use.

In counting up twenty cases of failure in business having occurred in this city within as many years, we observe that three-quarters of these men were smokers; the other quarter or five, were non-smokers. The largest proportion of business failures is with saloon men. Whether saloon business is to be considered a legitimate occupation or not others must decide, so they are not counted in our list.

Physiology reveals the precise influence which the act of smoking induces upon the brain of the smoker. It impedes the normal vibrations of thought action, and lessens its power. Fortified with this knowledge we charge tobacco with exerting a direct depressing agency in the business movements of its votary. The extent of this impediment can not be less than that which decides or turns the scales in the law of survivorship.

Of forty lawyers in this city three-quarters of them are devotees of the cigar. That leaves one-quarter or ten non-smoking attorneys. This is probably a fair type of the legal fraternity of this state and of the coast. From these, whose talent is the equal of that of any of the older states, the judicial officers are selected and the offices thereof are supplied. What effect this initial dissipation may have upon the official status and core of legal integrity, is a subject for the student of mental and moral philosophy to determine. It is a regret that there is room and occasion to say, that the supreme courts of this region are not out of reach of accusation and criticism because of the thin veil of judicial truth about the bench. That "influences" personal are allowed to overshadow the integrity of the oath of office in this state, is a fact probably never to be proved, but one that is seated in the minds of good people, void of prejudice, and which is not to be effaced except by radical reform in the practical ethics of the judiciary.

It is the belief of the writer, that in "the decadence of truth" as seen in the every day walks of American life, two agencies bear rule, one is the impediment of tobacco; the other is the dominant teachings of a factitious theology. A. S. Hudson, M. D. Stockton, Cal.

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SATURDAY, JULY 26, 1890.

Cremation Shown to be Necessary in Contagious Diseases.

The following item of European news furnishes conclusive and unanswerable evidence of the necessity of cremation of the bodies of those dying of contagious disease.

"The cholera is said to have much decreased in Puebla de Rugat, and at the City of Valencia, and no proof is supplied of its having appeared outside of Spain. At Puebla the cemetery where the victims of the cholera epidemic of five years ago were buried had been opened, and it is now maintained that the disease spread from there. We can not say, of course, that this was impossible, but it sounds very strange that the cholera bacillus should have lived so many years underground and be ready to rally out again as soon as the grave diggers made an outlet for it. If that should be confirmed it would add a new chapter to the natural history of Koch's bacillus."

The writer guards his statement, yet there can not be the least doubt that the cholera bacilli will live for an indefinite time deeply buried in the earth. In their miniature form they quickly perish, but the almost invisible germs preserve their vitality against a degree of heat exceeding boiling water, the most intense cold, moisture and dryness. Buried in the earth they are so minute that they are carried to great distances in veins of water and at last are thrown out in the crystal spring. Exposed as dust they may be blown to immense distances by the winds. In all cases if they alight on appropriate soil; that is taken into the human system, prepared by low vitality, or impure blood to receive them, they at once become active and begin their rapid multiplication.

This is not only true of the cholera bacilli, but of those of all contagious diseases, as small pox, diphtheria, scarlet fever, the deadly typhoid, yellow fever, etc. Now the inception of one of these germs carried to a distance, is not certain to cause the disease, but the bacilli is an important element, and if the system is prepared in which it finds lodgement, the consequence is certain.

Sanitary science fully recognizes the necessity of destroying or disinfecting all articles coming in contact with the victims of contagious diseases. No expense is spared in this direction; at the same time the bodies of these victims, with every pore and cavity piled crowding full of deadly germs, are carefully placed in the earth, to preserve them indefinitely. Had superstition been set aside, those who died of cholera

era been cremated, the second outbreak would have been prevented. Those who have recently died, or may follow, are victims innately to bigoted ignorance. So long as burial is the custom contagious diseases can never be stamped out by sanitary measures, however strictly enforced. All over the earth just beneath the surface are centers of disease. The germs are carried in the water and rise borne upward by vapor into the air. Whenever the system falls below its normal condition, or the blood impure, some form of disease germ finds the appropriate condition for lodgment. If the earth is to be purified of contagious diseases the victims who perish must be reduced to ashes in the crematory, and no new supply placed under ground.

HUDSON TUTTLE.

Subscribed for 35 Years.

Yes, that is what he has paid for in advance.

Who is he?

What does he do?

Where does he live?

What is the general texture and make-up of the man?

What was his object?

Really he is one of the grandest men of the present age. He is engaged in spiritualizing and beautifying the homes of the people. He lives in an Eastern town, and is not without honor even among his own people; he is held in high esteem by all of them. He is the embodiment of good will and cheerfulness, and one of the finest orators that ever graced any rostrum. He expects to live at least 35 years, and did not wish the trouble of remitting annually. Before we started THE PROGRESSIVE THINKER, we wrote to him that we didn't want his money; that we were not of the kind who require gifts or bequests in order to get along very nicely. One good old lady in the East, who is nearing the final end, and who will soon enter the Celestial City, informed us that she should bequeath us a large sum of money. We notified her at once not to leave it to us, but let it be used in paying the subscriptions to THE PROGRESSIVE THINKER to be sent to God's poor.

But who is the one who has subscribed for THE PROGRESSIVE THINKER for 35 years, and in a legitimate way aiding us in the great work in which we are engaged? We are proud in stating that his name is A. B. FRENCH, and that he lives at Clyde, Ohio. He is prominent as a lecturer and author, and is universally esteemed for his many sterling qualities.

Our prayer is that he may live to read THE PROGRESSIVE THINKER for at least 35 years, and when the gates of the Celestial City are opened to receive him, verily great shall be his reward for the good he has accomplished in manifold ways.

Prophetic Forecasts of Coming Events.

Prof. J. Rodas Buchanan has the following in the July *Anthropologist*:

In the last *Anthropologist* allusion was made to the existence of the prophetic faculty in the human mind, and also to the existence of periodical laws in nature enabling us to calculate future events on scientific principles, as well as to foresee them by the intuitive faculty.

Astronomic events are entirely within the range of scientific calculation as regards the orderly movements of the planets, but astronomical catastrophes, such as the changing of the poles of the earth, the advents of unexpected comets, or the destruction of the star "Sideros," discovered by Prof. Denton, are beyond the mathematical faculties, and require the use of intuition or psychometry for their discovery.

Earthquakes and volcanoes are within the province of psychometric foresight, and are generally supposed to be beyond the jurisdiction of physical science. Nevertheless, an eccentric scientific genius of Philadelphia, the late L. L. Chapman, claimed to have successfully predicted over fifty earthquakes, and the late Prof. Falb, of Vienna, has made some very successful predictions, and expressed the opinion that science will ultimately be able to predict all earthquakes, and give warnings. To make this possible, we must be able to trace earthquakes to the action of the sun, moon and stars upon the fiery ocean which constitutes the interior of our globe, and which is subject to tide-making attractions from all the heavenly bodies.

I agree with Prof. Falb in the belief that earthquakes will be hereafter predicted by scientific calculations, but I believe also that intuitive prophetic foresight will be as successful as mathematical and astronomic science, when it shall have been duly cultivated.

From the resources now at my command, I have predicted one of the most destructive earthquakes known to history as occurring in the United States at a period from twenty-two to twenty-five years from the present time—probably near twenty-four.

As to our social agitation, scientific and prophetic data enable me to anticipate a political convulsion, developing civil war, beginning nineteen or twenty years hence, and lasting five or six years, resulting in a triumph of ultra democratic principles, and a check upon the growing power of our American plutocracy.

For the reasons of these opinions, and the description of the anticipated earthquake, with the calculation of wars and earthquakes in America and Europe during the next twenty-five years, I refer to an essay of twenty pages in the *Arena* upon the "Coming Cataclysm." I expected it to appear in the July number, but it has been crowded out, and will appear in the August number of the *Arena*, the only prominent magazine for which I write, and I may add the only one distinguished by a fearless liberal and a progressive spirit. In the July number I have exposed the judicial outrage shown in the conviction and imprisonment of Dr. W. Reid for the "crime" of acting as a medium.

OUR FALL CAMPAIGN.

It will be inaugurated by commencing the publication of an impressive narrative, rich in spiritual truths, and calculated to interest and instruct. It is the production of the inspiration of Hudson Tuttle, of Berlin Heights, Ohio, and we are sure it will be instrumental in doing great good. Spiritualists, aid us in the grand work in which we are engaged; it is with us a labor of love, our only object being to elevate humanity. Tell your immediate friends what we propose to do; show them THE PROGRESSIVE THINKER, and ask them to subscribe for at least 16 weeks, and thus aid in the good work.

ANNOUNCEMENT.

To Members of the Mystic Brotherhood and all seekers after Light, Greeting:

I herein have the pleasure to announce that THE PROGRESSIVE THINKER has been ordained as the official organ of the Order of the Magi for North America, until further notice. Therefore, all openings of Temples and all information that can be given publicly, relating to the order, will appear in said paper.

It is also intended at a near date, to publish some instructions therein, relative to *Astralism*, or modern scientific knowledge of the Planets and Astral Magnetism.

As I have heretofore announced, I am unable, for want of time, to answer letters and carry on personal correspondence with seekers after light; so I advise all such to subscribe for THE PROGRESSIVE THINKER and thus obtain not only all the obtainable information on the subject of Astralism, but at the same time a rich feast of kindred and coordinate knowledge appertaining to the occult side of nature.

Very truly yours, in Harmony and Charity.

OLNEY H. RICHMOND, G. M. of O. M. Grand Rapids, Mich.

What Some have Lost.

Spiritualists who have not had the opportunity to read THE PROGRESSIVE THINKER since it was first started, have been left to a certain extent in the rear of the Car of Progress. Many are now writing for back numbers, and making numerous inquiries, which we have not time to answer. Just think, Spiritualists, of our attractions. The leading minds of the country are back of THE PROGRESSIVE THINKER. A single article in it is often worth more to the reader than the price of a yearly subscription. No other Spiritualist or free thought paper can supply its place. Just think, too, of its exceedingly low price,—combining cheapness and excellence.

Subscribe for it; place it on your centre table, where it will do missionary work, and accomplish great good, by being read by callers.

Failed in the Attempt.

The Rev. Dr. Calvin Johnson, whose attempt to cure himself of consumption by prayer has been so much talked about, finally passed to spirit life. He made a good fight, defying the doctors, but it was evident for several weeks that his efforts were unavailing, and the only wonder was that he lived as long as he did. He was pastor of the Humboldt Park Baptist Church, and his efforts in building up a congregation helped to bring upon him an acute attack of tuberculosis. He took to his bed and refused to see a doctor. His friends tried to induce him to receive medical aid, but he refused to fight the disease with any other weapon than prayer.

The Coming Man!

The articles we have published illustrating the marvelous powers of Olney H. Richmond of Grand Rapids, Mich., show that he is in many respects the Coming Man. Madame Blavatsky and Elliot Coues have been prominently before the people for years with wonderful powers, so-called, in reference to the occult, and have monopolized a great share of public attention. It now remains for Olney H. Richmond to step to the front and become the central figure of occult spiritual knowledge, which has been illustrated to some extent in public, much to the bewilderment of those present. His feats are marvelous, being the result of mediumship, accurate mathematical knowledge, and an understanding of the once hidden mysteries of ancient Egypt. He confounds the prestidigitator, puzzles the scientist, startles the ignorant, and carries one back to those times when the Magi of Egypt were a controlling influence in the world.

Do You Take a Spiritualist Paper?

If you are a Spiritualist, and take a Spiritualist paper, you show conclusively that your aspirations are to help on the good work. If however, you take no Spiritualist paper and therefore take no interest in promoting the Cause, you certainly should awaken to a full realization of your condition, for you are surely behind the times, spiritually and intellectually. We are speaking now for the whole Spiritualist press. If not already a reader of some Spiritualist paper, subscribe for THE PROGRESSIVE THINKER, and become interested in the work we are doing for the elevation of humanity. Who so poor that he can not afford an expenditure of 14 cents per week; or 25 cents to have THE PROGRESSIVE THINKER sent him for 16 weeks.

The Marvel of the Century.

A. R. Everts of Grand Rapids, Mich., writes: "I am not a Spiritualist nor a member of the Order of Magi, but I have been greatly interested in the articles relative to Mr. Richmond's philosophy. I consider Mr. Richmond the marvel of the 19th century."

THE SPHERES OF LIGHT.

A Narrative of the Summer-Land.

This is a beautifully-told story, by Hudson Tuttle, of Berlin Heights, O., in which the state and condition of spiritual beings are described, and the philosophy and science of spirit existence unfolded in simple but profoundly interesting manner.

We have secured this wonderful story, which in style and thought presents spiritual inspiration at its highest tide, for the columns of THE PROGRESSIVE THINKER. It will run through ten or twelve numbers, large editions of which will be issued, in anticipation of the great demand that is sure to be awakened.

We shall begin the publication of this startling narration of spirit life about the first of September. Spiritualists everywhere should read it. Our paper is within the reach of all, furnished as it is, 16 weeks on trial for 25 cents. Tell your neighbor of the rich treat in store for them, if they will only subscribe for THE PROGRESSIVE THINKER.

A Significant Fact.

The *Psychological Magazine*, of London, says: "THE PROGRESSIVE THINKER is a grand weekly organ of the cause; it deserves the hearty support of all Spiritualists." It is a significant fact that THE PROGRESSIVE THINKER contains more reading matter, exclusive of advertisements, than any other Spiritualist paper in the world, outside of the United States, and is furnished at a less price. Spiritualists, how is that for enterprise?

Several Notable Articles.

Mr. Olney H. Richmond's address, "Looking Backward," will excite unusual interest. A. S. Hudson, M. D., presents some startling truths with reference to the use of tobacco. Prof. Geo. P. Rudolph, ex-priest, discourses on Romanism, and he makes some important revelations. That eminent thinker, Dr. R. B. Westbrook, comes to the front again with an able article on "Church Taxation." "The Engineer's Good Angel" illustrates spirit power to a remarkable degree. The Home Circle Fraternity presents the usual currency of spirit life, "to do good" and "be good." Dr. Hammond gives a general survey of "Progress," etc., and brings out facts of general interest. Other articles and items of interest.

Just think, Spiritualists, all of this important information is furnished to you for only a little over one cent per copy.



Krishna Upon the Head of the Serpent.

The above cut has a deep significance. It stood forth at the head of that admirable lecture by Alex. Wilder on "Serpent Symbols in Religion." That lecture alone is invaluable to every student or thoughtful person, and is itself worth the price of the subscription of the paper. Subscribe for THE PROGRESSIVE THINKER for 16 weeks, costing you only 25 cents, and you will receive among the number, this most excellent lecture, if you request it.

Invites Comparison.

Yes, that is what we do! Take up any Spiritualist paper published, either in Europe or America, and compare its contents with the notable articles that appear in this number. The subjects treated are of living vital interest. In fact, THE PROGRESSIVE THINKER combines cheapness and excellence. During the summer we have issued on an average of 7,000 weekly. Prominent Spiritualist writers seek our columns, for they know by so doing they are not addressing a few, but the many. They do not write to merely see their articles in print, but their object is to do good, hence desire to reach the greatest number.

Our mail list of subscribers is constantly open for inspection; you can, if you choose, sit down and count it. That is the only honorable way. Let your business be open handed; only those who adopt that method have the seal of approval from those on the spirit side of life.

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. Fahnstock; 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.

A General Survey.

The Spiritualistic Field—its Workers, Doings, etc.

Mr. F. M. Powell of this city, a thoughtful and cultured Spiritualist, expresses himself as delighted with A. M. Griffin's Rostrom article which appeared last week.

Hon. A. B. Richmond lectures at Lake Pleasant camp meeting July 30 and 31.

Hon. L. V. Moulton, a prominent lawyer of Grand Rapids, Mich., and also a Spiritualist, gave us a brief visit last week. He is in demand as a lecturer, and will appear on the rostrum at Haslet Park, July 27; Aug. 8, at South Haven, and Aug. 24 at Vicksburg.

T. J. Wing, of Ogden, Iowa, writes: "Please state in THE PROGRESSIVE THINKER that any good medium who may be passing through Ogden, Iowa, going or returning from an engagement, is requested to stop off and come to my house. We have no society here, but a good field for work."

Dr. W. Mills, president of the First Society of Spiritualists of Saratoga Springs, N. Y., writes: "The first society of Spiritualists of this beautiful little city is progressing very nicely; good attendance and more interest manifest than ever before. Mrs. Jelette Yeaw, of Leominster, Mass., spoke to us the two last Sundays, and Mrs. Ida P. A. Whitlock of Boston is to be here the next two Sundays. Mrs. Fletcher will be the speaker for August, and Mrs. Carrie E. S. Thwing for the last two Sundays in September; Mrs. Yeaw again in October. THE PROGRESSIVE THINKER is a favorite here."

Mrs. Maud Lord Drake, and Mrs. Stinson Smith, of Iowa, will be at the Cassadaga camp-meeting through August. During that time Mrs. Smith will give a series of educational lectures on Divine Science and healing, and Mrs. Drake will as a part of these lectures to classes give tests of spirit presence and power. Mrs. Smith is a cultured and refined lady, and her lectures will prove interesting and instructive. Mrs. Drake has a world-wide reputation as a medium.

Dr. D. P. Kaynor, of St. Charles, Ill., made us a fraternal call last week. He has been in the field as a clairvoyant and lecturer since 1850, and is a reliable clairvoyant and an excellent physician, often curing when others have failed. He will visit patients at their homes or examine cases at his residence, but does not desire to examine at a distance.

I. N. Baker, of Lincoln, Neb., writes: "The First Society of Spiritualists of this city have just closed a three week's engagement with Mrs. S. M. Bartholmes, of Denver. I take pleasure in saying we have been both entertained and instructed. This was our first venture, our organization being only six months old. We are pleased to recommend Mrs. Bartholmes, especially to young societies. She gave over sixty names on an average, from the platform, of spirits present after each lecture, after naming the person in the audience to whom they come. She goes from here to Clinton camp-meeting we believe. The Spiritualists everywhere should do all they can to encourage such earnest workers."

SPIRITUALISM, ROCHESTER, N. Y.

There are many Spiritualists in Rochester, although for three or four years there have been no regular meetings. Edgar W. Emerson and Jennie B. Hagan have, however, occasionally visited the city, and their lectures were largely attended. Circles, large and small, have been, and are numerous, and some of them are exceedingly interesting. A few months ago Dr. F. Schermerhorn, an educated and practicing physician, who came to the city last year, was invited to hold meetings, and a room in Odd Fellow's Temple was secured. The meetings have been well attended, and a growing interest has been manifest. It was concluded to suspend the lectures during the warm weather, and Sunday evening, July 13, was held the last of the season.

At the close of an exceedingly interesting discourse, by one of the controls of Dr. S., the audience took control of the meeting, and H. L. King was called to the chair.

R. D. Jones made some remarks on the gratifying success of the meeting, and moved the adoption of the following preamble and resolution:

The question of the ages has been, "If a man die, shall he live again?" This important query has been more conclusively answered in the last half century than ever before; in fact, the continuity of life has now been demonstrated, and millions have been made happy in consequence. The facts and demonstrations, however, have not yet reached or been understood, by vast numbers, hence a most important duty devolves upon those who know the truth, and are able to impart it. Among those who are bravely and intelligently teaching the doctrines elicited by modern investigations, we are rejoiced to number Dr. F. Schermerhorn, who has been speaking to the Spiritualists of Rochester for the past few weeks. He has constantly spoken words of edification and instruction to his hearers, which it is believed, will be of lasting benefit to them. Therefore

Resolved, That the thanks of the Spiritualists of this city be, and hereby are, most earnestly tendered to Dr. F. Schermerhorn and his controls, for their labors in this hall in the cause of progress and reform, and for the clear exposition of the pure and elevating principles of modern Spiritualism.

Mrs. Cornelia Gardner seconded the motion to adopt, and moved an amendment that Dr. Schermerhorn be requested to continue his lectures in the early fall. This was accepted, and the preamble and resolution, as amended, were unanimously adopted.

Mr. Jones then addressed Dr. Schermerhorn, saying he had been assigned by the ladies of the congregation to present him a material token of the appreciation in which his labors were held, and at the conclusion of his remarks handed the doctor a money package of fair proportions. After singing by the choir, which has been led throughout the meetings by Mrs. Ellis and Miss Lulu Billings, educated and accomplished mu-

sicians, Dr. S. responded to the address and presentation. He spoke feelingly and eloquently of his appreciation of the act of his congregation. John Clancey pronounced the benediction, and the meeting was then adjourned until September.

Our Cause at the World's Fair.

Our Cause ought to have representation at the World's Fair, says the *Banner of Light*, and suggests Mr. Hudson Tuttle of Berlin Heights, Ohio, as the right man to take charge and ably represent the best interests of Spiritualism there. It seems that something ought to be done in this direction, and the Spiritualists, from East to West, should unite to bring it about. Here is an opportunity to make a showing to the world. Spiritualism should have its headquarters there, and on exhibition everything of value obtainable that would present the highest truths of our philosophy and the indisputable facts of the phenomena. If Spiritualists would only work with half the zeal for the good of the Cause that they do for their individual opinions on non-sensational, the Cause would not have such a beggarly showing in the religious and scientific world. Can't we all lay aside our little prejudices and work together for a grand representation at the World's Fair? Would it not be a good idea for societies to take action on the subject? The *Golden Gate*, whose first and last interest is ever the ultimate good of Spiritualism, is ready to unite line on its proposition; and we feel confident the spiritualistic press throughout the world will unite on this ground and labor unceasingly to that end.—*Golden Gate, San Francisco, Cal.*

Yes, Hudson Tuttle would be a most excellent man to assume the position designated by the *Banner of Light*, and we hope some arrangements will be made to carry out successfully the object proposed.

A FAVORITE RESORT.

The Eleventh Annual Meeting of the Cassadaga Lake Free Association.

The Eleventh Annual Meeting of the Cassadaga Lake Free Association will be held on their grounds at Cassadaga Lake, Chautauque Co., N. Y., from July 25th to August 31st, 1890.

PROGRAMME.

July 25th, Jennie B. Hagan, South Framingham, Mass.; 26th, Hon. Sidney Dean, Warren, R. I.; 27th, Miss Jennie B. Hagan and Hon. Sidney Dean; 28th, W. C. Warner, C. H. How, Fredonia, N. Y.; 29th, Hon. Sidney Dean; 30th, Lyman C. Howe.

August 1st, Willard J. Hall, of Buffalo, N. Y.; 2nd, Hon. Sidney Dean; 3rd, Lyman C. Howe and Walter Howell; 4th, Conference; 5th, Mrs. F. O. Hyzer, Everson, Ohio; 6th, J. Frank Baxter, Chelsea, Mass.; 7th, Mrs. R. S. Little, Melrose, Mass.; 8th, J. Frank Baxter; 9th, Mrs. F. O. Hyzer and W. J. Colville, Boston, Mass.; 10th, Mrs. R. S. Little and J. Frank Baxter; 11th, Conference; 12th, W. J. Colville; 13th, Miss Jennie B. Hagan; 14th, Walter Howell; 15th, Temperance Day; 16th, Willard J. Hall and Jennie Leys, West Medford, Mass.; 17th, Mrs. Cora L. V. Richmond and W. J. Colville; 18th, Conference; 19th, W. C. Warner, Yorkville, N. Y.; 20th, Rev. Henry Frank, Jamestown, N. Y.; 21st, Mrs. Cora L. V. Richmond; 22nd, W. J. Colville; 23rd, W. C. Warner and Jennie Leys; 24th, Mrs. Cora L. V. Richmond and Hon. A. B. Richmond; 25th, Conference; 26th, Mrs. Cora L. V. Richmond; 27th, Hon. A. B. Richmond; 28th, Mrs. R. S. Little; 29th, Walter Howell; 30th, Mrs. Elizabeth L. Watson, Santa Clara, Cal.; 31st, Mrs. R. S. Little and Mrs. E. L. Watson.

OFFICERS OF THE ASSOCIATION.

President, A. Gaston, Meadville, Pa.; Treasurer, T. J. Skidmore, Lily Dale, N. Y.; Secretary, A. E. Gaston, Meadville, Pa. A.

BOARD OF TRUSTEES—T. J. Skidmore, Lily Dale, N. Y.; M. R. Rouse, Titusville, Pa.; C. B. Turner, Lily Dale, N. Y.; Mrs. M. H. Skidmore, Lily Dale, N. Y.; A. Gaston, Meadville, Pa.; J. W. Dennis, Buffalo, N. Y.; D. B. Merritt, Linden, N. Y.

LOCATION AND ADVANTAGES.

The Cassadaga Lake Camp Meeting Ground is eight miles from Lake Erie, and seven hundred feet above it. Situated midway between New York and Chicago, and convenient of access from all points. It lies on the shore of a beautiful chain of lakes, three in number, and at an elevation of nearly one thousand feet above the level of the sea.

HOTEL AND ACCOMMODATIONS.

The Grand Hotel is in fine condition, having been furnished, papered and painted throughout and fitted up with modern conveniences for the season of 1890. Lodging can be obtained at cottages at reasonable prices.

The daily admission to the grounds is 15 cents per day, and for campers inside the gates 10 cents per day.

MEDIUMS.

A great many phases of mediumship will be represented on the grounds—clairvoyance, slate-writing, healing tests, etc. Many mediums whose names do not appear will be present, and better opportunities than ever will be offered to investigators.

LYCEUM.

The Children's Lyceum will be under the direction of Mrs. E. W. Tillinghast of Petrolia, Pa. It will, as usual, be made a leading feature.

MUSIC.

The Northwestern Orchestra, of Meadville, Pa. (Fred B. Nichols, director), has been engaged for the season. The orchestra will give daily concerts and will play for the dancing parties.

THE PSYCHOGRAPH

—OR—

DIAL PLANCHETTE!

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

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from the old settlers whose graves-stones are moss-grown

DANGER SIGNALS!



ROMAN CATHOLICISM. GOD IN THE CONSTITUTION. MEDICAL LEGISLATION. CREEDS IN THE PUBLIC SCHOOLS, ETC.

Written for The Progressive Thinker.

ROMANISM.

ITS PESTIFEROUS INFLUENCE.

Startling Facts Presented For the Consideration of Every American.

BY PROF. GEO. P. RUDOLPH, EX-PRIEST.

Out of the olden times, when the church was supreme and the theocratic power of the pope of Rome was in force all over Europe, was retained the adage: "*Roma locuta res finita est*."—Rome has spoken, the question is settled. If any one had any difficulty with the church authorities, in ecclesiastical or in political affairs and then appeal to the highest ecclesiastical authority, the pope, he was always sure to receive an adverse decision, for Rome would always decide a case in her own favor. When Rome had once pronounced judgment in a case there was no further appeal possible, for Rome was the supreme and only juridical authority on earth, according to the theory of the pope Gregory VII. The pope claims to be the vicar of Jesus Christ and God's representative on earth and the successor of St. Peter the apostle. The spiritual or ecclesiastical authority had been handed down by God the Father, Creator of heaven and earth, through his only begotten son Jesus Christ, the founder of the Roman Catholic Church to St. Peter, his apostle and first pope of Rome, and to his successors, the popes of the holy mother, the church of Rome. Thus Rome had at once sprung into significance as the mother of all the churches and as the papal court of the holy mother, the church of God. Civil power had been derived from the "evil spirit," and those who exercised it were subject to the "highest authority," the vicar of Christ and representative of God, the pope, and he claimed and exercised the right to depose sovereign lords, kings or emperors at will and to release their subjects or vassals from their allegiance to them. The faithful, who had been brought up in the belief that the holy father must be obeyed in all things would refuse allegiance to their excommunicated kings or emperors and sustain the pope. No matter what the litigation was, the moment that the bishop or priests would tell the people "*Roma locuta, res finita est*,"—Rome has spoken and the question is settled. The pope's cause had to be defended under penalty of excommunication.

In olden times a public excommunication from the pale of the holy church was considered to be a most disgraceful thing. The excommunicated subject was at once publicly denounced from the altar, and the strictest "boycott" was declared against him. The faithful were compelled to shun him under penalty of excommunication. This kind of excommunication was pronounced against any member of the church who failed to submit to the authority of the pope. The same excommunication is actually practiced in our own days, and has been in vogue since the very days of the edict of Milan in 313, or the council of Nice in 325, and has been practiced by the papal court through all the intervening centuries.

What an arrogant and haughty assumption of power! The history of Romanism shows up a list of 274 popes, good, bad and indifferent. Illiterate, fanatical saints and haughty, arrogant despots, scholarly gentlemen and licentious scoundrels, punctilious theologians and scheming politicians were by fraud, bribery, corruption, or by scheming plots elected to fill the papal chair, and to dispense the unbounded treasury of Christian salvation to the whole human race.

That treasury has never been exhausted; new schemes were added to the old ones. The unprecedented fraud of Romanism was the preaching of the year "999" as the ominous year when this world should be destroyed. The last day of 999 had been fixed as the last day of earth. The frightened faithful settled up their earthly affairs, lived in luxuries, secured pardon for their sins by donating their goods to the church, and then awaited the ominous day in sackcloth and ashes. The church, that insatiable mediator between God and man, accumulated uncounted riches in money and estates, while the deluded fools who survived the crash became dependants on the charities of the very church and her monasteries who had so cleverly robbed them. Next the holy mother, the church, concluded to "open the bowels of her mercy," and to bestow her indulgences upon a sinful mankind, and she discovered that there were "millions in it." The indulgences drew better than the "last day scheme," and they are still practiced—bought and sold the year round. The whole hierarchy of Romanism—the pope, the cardinals, the bishops, the priests, and especially the monks, make money out of indulgences. Holy shrines are erected and pilgrimages instituted, purgatory is preached up in glowing terms, and indulgences "sell like hot cakes."

Among the indulgences, the "jubilee" is the greatest money-making scheme of Romanism. At first a jubilee was granted once in 100 years, by-and-by it was reduced to 50 years, and now a jubilee is granted whenever a new pope ascends the papal chair of St. Peter; it is actually given to the people in commemoration of any great

event in the history of the church, such as an ecumenical, general, national, or provincial council; anniversary of the pope's ordination to the priesthood, and the attainment of the "annos Petri," or 30 years in the papal chair.

Indulgences may be gained at any time and by anybody; they may be applied to the credit of the person who gains them, or they may be offered up for the benefit of some poor soul suffering in purgatory. Purgatory is a "drawing card" with the Romish clergy. The poor souls must be assisted by their friends on earth. A dear friend or relative dies, and is sent to purgatory until the devil's mortgage on his soul is redeemed. Who would not gladly come to the rescue of a poor soul in purgatory? Indulgences are offered up for their relief; prayers, fasting and chastisements are applied for their deliverance.

The greatest propitiatory prayer for the deliverance of poor souls from purgatory is the "holy mass." This is the great "unbloody" sacrifice of the new law, which is celebrated every morning by the priest at the altar. It is called "unbloody," because the priest uses the common American Catawba wine instead of blood in the chalice, and a large flour wafer, called the "host" or "holocaust," instead of the person of the savior-god to be immolated. The Romish priests, with few exceptions, are very zealous in celebrating the "holy mass," first because they earn a clear dollar every pop in twenty minutes before breakfast, and next because there is a half pint of sacerdotal Catawba wine in every mass. The dollar for the mass is received from individuals who engage the unbloody sacrifice to be offered up for their benefit or for their intention. Masses are engaged for almost any conceivable purpose, at one dollar apiece for a low mass, and at five dollars for a high mass, and are offered up for the "intention" of the one who pays for it. The "intention" may be made known to the faithful from the pulpit, or it may be private. A mass is ordered by pious people for a poor soul in purgatory, for a sick person, for good crops, for a happy business transaction, for a lucky number in a lottery, or for a calving cow. All saints' day and all souls' day, November 1 and 2, are the biggest days for masses. Every family orders from one to ten masses for some relative or friend in purgatory on those great days, and every priest takes in from \$100 to \$300 to apply indulgences to the poor souls of the departed.

Scheming priests have introduced the habit of taking up a general collection on all souls' day, Nov. 2, when they sing a solemn black high mass for the intention of all who contribute. Such a mass is claimed to redeem from ten to twenty souls from purgatory, according to the amount of the collection, which ranges from \$10 to \$20. I know of a pious and cunning old sacerdotal schemer who started a society for the relief of souls from purgatory. The society is called "The Sodality of the Holy Agony of our Lord Jesus Christ on the Cross." Only married women of that congregation can belong to this society. The membership fee is \$25 in advance. The benefits of the members are five high masses at the death of each one, and in case any member should not be detained in purgatory the merits of the five masses are to be put to the credit of all members alike. When that gentleman told me of this scheme he had enrolled 100 members, and the "agony of Jesus" was "booming."

Indulgences may also be gained by the recital of certain prayers which were "patented" by the holy father, the pope. For special favors rendered to the Holy See the pope grants a priest the distinction of saying mass on a specially "privileged" flat marble which is sent from Rome and inserted in the altar. Some priests carry such "privileged" slabs with them, and can say a "privileged" mass in a tent or private dwelling. At pilgrimages or shrines a mass on the "privileged" altar costs from twenty to fifty per cent more than on a common altar.

The greatest strategic scheme of Romanism is the sacred tribunal of the confession box, or the sacrament of penance, as it is called in Romish theology. In the "sweat box" the priest is "judge, jury and hangman," in one person. Kings and citizens, millionaires and beggars, must kneel before the priest, and implore pardon for their sins. The priest has the facility to get in possession of secrets which neither the family physician nor the census enumerator could unearth.

While engaged in the Romish priesthood I was at one time invited by a brother priest to go to his parish and to hear some special confessions, among them a penitent, who had been arrested for murder on circumstantial evidence. The court cleared him. I soon discovered the priest's game. Knowing the man was guilty of murder in the first degree, the priest was afraid to absolve the penitent and to publicly admit him to the "holy eucharist." After hearing the confessions I reprimanded my brother priest for his dirty game; but he cunningly shielded himself by telling me: "If you are going to talk to me on the subject of the secret confessions which you have just heard I shall report you to the bishop for revealing the secrets of the holy confessional." To this I replied: "You and the bishop and that murderer out there in the church are a set of cowards, and I

will have nothing to do with you." I left the cowardly fellow and the murderer, telling them I had no jurisdiction in a case which belonged to the civil courts.

The faithful are taught that no priest could ever reveal the secrets of the confessional in spite of himself. This is generally believed. The legendary or "lives of the saints" sets up St. John Nepomuck, of Prague, Bohemia, as an example. He was the confessor of the queen. The king was jealous. After the queen had confessed to St. John the king demanded to know the secrets of her confession. St. John would not tell. The priest was arrested; his tongue was cut out of his mouth, and in the dark of night he was thrown from the height of a bridge into the river Moldavia. The body floated down the river, while a bright light indicated its presence, when it was drawn ashore and identified.

Such is the history of the legendary. The faithful venerate the Bohemian as a great saint, and they believe that every priest would die the death of St. John Nepomuck rather than reveal the secrets of the confessional. The Bohemian saint had fallen in love with the queen and was pulling the wool over the king's eyes. He paid the penalty of his illicit rendezvous with the queen. All Romish saints were fools, thieves or scoundrels.

The pope of Rome exercises the same power and authority to-day over his subjects as the popes of the middle ages did, except that he has not the "temporal power" to inflict the same punishments as his predecessors dealt out to disobedient and refractory subjects.

I will illustrate this with an incident that came under my own observation a few years ago. A little German priest who had been sent out into the black swamps along the Maumee river in Ohio to look after the temporal power of the church of Rome and the spiritual welfare of a few scattered families, fell out with the prince of the church, Bishop Gilmour, of Cleveland, and appealed to Rome. He received the same answer as was given to the apostle Paul: "To Rome you have appealed, and to Rome you shall go." When the little German priest put in appearance at the Vatican to plead his case, Cardinal Barnabo, who had charge of the American continent, and who knew all the particulars of the case, and had been apprised of the priest's coming, said to the little missionary: "My dear little father, I know all about your case; you go back to your little charge at once, and unless you give your bishop the fullest proof of your obedience and submission for two years to come you shall stand suspended; and mind you, if we had the temporal power that we had before the invasion by Victor Emanuel you would be sent over to the castle of St. Angelo to do penance on bread and water for three months, and to implore of the Lord the true spirit of humility and obedience." The little priest was then unceremoniously put outside the Vatican, and he says his audience with Cardinal Barnabo took just fifteen minutes. He never saw the pope, and for that matter, did not care to see him, nor to kiss his toe after such a reception by the representative of his holiness.

A more striking and more recent illustration was the case of Dr. McGlynn, of New York. This illustrious gentleman had repeatedly refused to order the Catholic children out of the public schools, and he would not consent to build a Catholic parochial school for St. Stephen's congregation, New York. He also took part in the furtherance of certain political views to which he was entitled by the laws and the constitution of the United States. He had a sister in San Francisco who was married to a man of great wealth and was in the habit of contributing \$25,000 per year into the fiscus of the holy Roman Catholic church. A few years ago her husband died, and the heavy contributions stopped. Now Dr. McGlynn was at once ordered to build a school for his church and to abstain from politics. The priest politely stated to his bishop that the children of his church were being educated in the public schools of New York city, to which they were entitled, and that these schools were better than any school his parish could afford to keep up; as for his political views, he said, he acted on his own choice and judgment, and was responsible to nobody for his politics. The bishop made complaint against Dr. McGlynn in Rome, and the pope ordered the priest to appear before the council of the Roman cardinals to answer for his political views. Dr. McGlynn refused to go to Rome, or to give up his individual rights as an American citizen in politics before any ecclesiastical authority. For this refusal he was suspended and excommunicated from the Roman Catholic church.

He is now shunned by all Catholics, who are strictly forbidden to have any communion whatever with him under penalty of excommunication. The official textbook of Romish Moral Theology, by the Jesuit Professor T. P. Gury, third Ratisbon edition of 1862, has the following injunction on the faithful concerning an excommunicated person, page 680: "*Os arare, vale communio mensa negatur.*" This Latin verse comprises the different things which the faithful are forbidden to extend to the excommunicated person or, to put it in the vernacular, the official "boycott" of the holy church. The faithful must boycott the renegade in the following restrictions mentioned in five words of the verse: "Conversation, prayer, salutation, communication, board," and the sixth word expresses that these privileges are denied to him.

The Romish boycott is as old as Romanism itself, and a renegade is deprived of everything, even of his own life, if he can not be prevented from injuring the welfare of the holy church. "Slander, perjury and assassination are written on every page of the bloody history of Romanism." I wrote this sentence in reply to the cowardly attacks a Romish priest had made against me since I began to lecture on "Romanism." An excommunicated person, especially an ex-priest, is slandered, persecuted and boycotted by regularly systematized plans and directions of the holy Roman Catholic church. The faithful are constantly taught that an ex-priest or renegade would have the punishments of God following him upon his heels, that he could have no luck or success, and would eventually die an ignominious death, and go to a drunkard's grave. Some unfortunate ex-priests have

been driven to despair by the "ecclesiastical boycott," for the want of a trade or profession, never having learned how to earn a dollar, except by "saying mass," and drinking sacerdotal Catawba wine. The holy church reviles, slanders and persecutes the renegade, and systematically induces and trains her faithful to hate and abominate him for his criminal insubordination to the holy father, the head of the church. The object of this constant slander is to turn the faithful from his "evil influence" on them.

Romanism is the personification of power in the pope of Rome; ecclesiasticism is the concentration of political power in the church or union of churches, as for example the American Evangelical Alliance. Romanism is detested by the American citizen, because it is alien to this country; ecclesiasticism is condemned because it is alien to all civil government. They are akin to each other, ecclesiasticism is only the forerunner of Romanism, and Romanism means the establishment of a theory of intolerance and absolute despotism, of ecclesiastical cannibalism and sacerdotal terrorism. The ultimate aim of Romanism is the "dedication" of the "holy father of all Christendom" and the consequent subjugation of all the faithful and the extermination of all "renegades."

Although the pope can never recover the temporal dominion in Italy, he nevertheless wants the restoration of the "temporal power" of the Holy See. Bishops have been officially asked for their opinion as to the "opportunity" of the restoration, and laymen and clergy assembled at conventions pass unanimous resolutions demanding of the civil powers that the holy father be given his temporal power, without which he cannot exercise his rightful authority as vicar of Jesus Christ on earth over his whole church.

This may sound like anomaly, but upon reflection and closer observation it becomes clear enough. Why does the pope demand the restoration of his temporal power, and how does he expect to exercise it when no civil government is willing to give up one foot of ground to his holiness?

The old schemer of the Vatican knows very well that the old papal states of the Romagna will never be separated from the new and united kingdom of Italy, and that he will be "homeless" the moment he leaves Rome. What the papal court wants and now demands is to be recognized by the civil courts of the world, and consequently to have the right to receive from every civil government an ambassador, and to send her nuncios to every court to represent the "Supreme Pontiff and pope of the holy Roman Catholic Church." Once this concession is made by civil government, simple, innocent and harmless a plaything it may seem to be, the ecclesiastical wire-pullers of Romanism will establish its theocratic power over the "subordinate civil authority," and nothing can take place in any country without the knowledge or consent of the "holy father," the pope of Rome.

The restoration of the temporal power of the Holy See, as the pope now desires it, would amount to the same as the establishment of ecclesiasticism over civil authority, and a State Church—Roman Catholic—as it existed at the time of Gregory VII., would soon raise its inquisitorial horns in every country of the globe. Romanism claims to be the church of God, and to teach a religion for the eternal salvation of mankind; all other churches and their doctrines or religions are condemned, and all who do not accept the teachings of Romanism are damned. If saving souls be the mission of the church, then why does she care so much for worldly power, and for the filthy lucre? The religious part of Romanism is only a side issue, only a means to attain the end, and that end and aim and purpose is the subjugation of the whole human race, and the conquering of the world, and "the end justifies the means."

Clyde, Ohio.

Written for The Progressive Thinker.

CHURCH TAXATION.

An Eminent Free Thinker Presents Important Facts.

It is to be regretted that the Rev. Henry C. Vedder could not discuss this subject without calling those who differ with him "fanatics and visionaries," and that he should so freely use the words "enthusiast," "nonsensical," and "absurd," and accuse all who would tax church property, in common with other property, with "oppressing religion."

I. Mr. Vedder urges that no government taxes all property, and illustrates it by the fact that there are certain articles on the free list in our tariff schedules; and he thence concludes that churches should be free from tax! This is such a perfect non sequitur that it needs only to be stated to be refuted. A few articles—because we cannot produce them, or for other reasons—are admitted duty free, and therefore church property—*bona fide* real estate—should not be taxed! The two things have nothing in common, as there is a great difference between tax, which we import, and real estate, of which the churches generally get the choice corner lots.

II. The writer says no unproductive property should be taxed; that it would be "overburdensome;" and he contends that church property is "essentially unproductive." He at the same time admits that, in the Province of Quebec, from \$100,000,000 to \$120,000,000 of church property is entirely free from taxation, and that the estimated annual income is \$10,000,000.

But is church property unproductive? How about Plymouth Church, which in Mr. Beecher's time, rented its pews for about \$50,000 per annum? How about many other churches, the pews of which rent from \$5,000 to \$50,000? Then, too, the pews in many churches are sold, and the title passes with the estate of the holder, and is estimated as so much money. Besides, the churches tax these pews themselves. The great majority of churches, from a business standpoint, are mere mutual club-houses, kept up for the delectation of rich men and their families. It is common to speak of "how many millions" such and such churches "represent." These churches would not be "overburdened" by paying just taxes. Ministers are "hired," and those who can "draw" best get the most

salary. But suppose, for the sake of the argument, that churches are essentially unproductive, in an economic sense. What then? Houses occupied by their owners produce no income of money. Vacant lots are unproductive. Should these be exempt from taxation? Then look at the millions of acres of "unseated lands," producing not a dime of income. Should these lands be exempt from taxation? But it is said that they pay to hold, because they increase in value. And does not church property increase in value also? But there are cheap houses of worship, like the Friend's Meeting Houses and the Mission Churches. Well, then, the taxes would be low, and could be paid as other expenses are paid.

In some parts of the United States an attempt has been made to compromise this matter of unjust exemption, by taxing all churches estimated above a certain value. Of course, this puts a premium upon fraudulent assessments. In the State of Washington no churches are taxed unless they are worth at least \$5,000; and the result, as we are informed, is that no churches are estimated at more than \$4,000. A similar dishonesty in the assessment of churches prevails in California.

Few, if any, church buildings are exclusively devoted to religious worship. Pews are owned and rented, and are as really individual property as are dwelling houses which are rented. Concerts are advertised, and a money admission demanded and received. Oyster suppers and strawberry festivals are held, and refreshments generally are sold. Bazaars are conducted, and quasi-gambling is often practiced at church fairs.

Any church which rents a pew or takes a collection is not strictly a public charity, and it should be required to pay the ordinary tax. Exemption from taxation is a kind of *dead-headism*, of which honorable men should be ashamed. It is of the same incongruous character as is the custom of full-grown ministers traveling on the half-fare tickets of young children, and expecting a discount on everything they purchase, because they are ministers. Such things have a very stultifying influence upon all concerned. The church is rich, and becoming more and more extravagant, and it ought to pay its way in the matter of taxes.

III. But Mr. Vedder urges that building a church increases the value of adjoining lots, and that, therefore, the church should pay no taxes. Sometimes the price of property advances near the location of a church, but not always. The building of a church sometimes depreciates adjoining property. The ringing of bells, the collection of undesirable people, the holding of meetings every night in the week, make the adjoining lots undesirable. But the erection of a fine private dwelling always increases the price of adjoining lots. Shall we exempt from taxation all who make improvements and thus increase values? The building of a factory or the opening of a mine, always advances the price of property for miles around. Shall their enterprising owners be exempt from taxation in consequence?

IV. But the most plausible argument made by Mr. Vedder is, that churches promote morality, and that therefore they should be exempt from taxation.

The general influence of the churches, in the main, is good. Some persons, it is true, very much doubt whether certain theological dogmas, taught both in Catholic and Protestant churches, tend to a true morality. But it is not necessary to discuss this question here and now. It cannot be denied, however, that a large majority of the most atrocious defalcations of the day are committed by church members, or by those who attend church. The morality of church members, evidently, is not higher than that of the world in general. Church membership gives no credit in bank; and many persons who never attend church are known as models of integrity and uprightness. But it does not follow that, because the influence of the Church is in favor of morality, it should not share in bearing the expense of maintaining good government. A pure morality should favor honest taxation. It should not shirk its share of the public burden, on the ground that it labors to promote public morality. Many other corporations do the same, and do not ask to be paid for it. Why should not the public press claim exemption from taxation, on the ground that it advocates morality, and that its influence tends to elevate the people?

Dr. Wayland was right in the opinion that the Church has no claim on the State for the incidental moral influence which it may exert. R. B. WESTBROOK.

AN ENGINEER'S GOOD ANGEL.

How Horace Seaver, of the Illinois Central, Saved a Train.

THE SPRINGFIELD NIGHT PASSENGER JEOPARDIZED BY A BURNED BRIDGE—SOME MYSTERIOUS PROMPTING, EXPERIENCED BEFORE, CAUSED SEAEVER TO STOP.

Said a gentleman well known throughout this State to a reporter for the *Inter Ocean* yesterday afternoon: "True it is that there are more things in heaven and earth than are dreamed of in our philosophy."

Pressed for an explanation of his words, he continued: "The passenger train on the Illinois Central railroad that left Springfield, Ill., Thursday night at 10 o'clock had a most miraculous escape from a second Chatsworth disaster. When about fifty miles from Springfield the engineer was

SUDDENLY IMPRESSED WITH A FEAR that some impending danger was near at hand. The rate of speed was near thirty miles an hour. The only possible danger that he could imagine was a small bridge a short distance ahead. The conviction of danger was so great and impressed him so thoroughly that he stopped the train and went forward to ascertain if there could possibly be any danger. He found that he was within about 500 feet of the small bridge, and that it had burned almost entirely away, the fire still smouldering. Only a few of the passengers who happened to be awake knew of the danger until after workmen had been summoned from Gilman and a temporary bridge constructed. The bridge

was only about twelve feet across. It seems to me it was a wonderful escape, and what has been haunting me ever since I learned the details is, 'what told the engineer there was death ahead?'

The reporter at once started out to see the engineer of the threatened train, and found him at a pleasant home at No. 113 Eighteenth street, in the person of

HORACE L. SEAEVER.

Mr. Seaver when called on had just risen from a sleep after his eventful trip. He is a tall, light-complexioned person, and impresses one as a man of unusual coolness. Although it later developed that he is a pleasant conversationalist, he was somewhat reticent about speaking of the narrow escape he had had. On being told, however, what points the reporter was already in possession of, he consented to give the facts, and did so in the main as follows:

We left Springfield at 10 o'clock Thursday night with a crowded train, about two hundred passengers. We had the engine, baggage-car, one coach, and a Pullman sleeper. The passengers were mostly excursionists coming to Chicago to spend the fourth. We reached Guthrie on time, and pulled out for Melvin, five miles distant. Between these two places is a wooden bridge spanning a ravine. The night was not very dark, and we did not expect anything to occur to keep us from making the run on time. We had just pulled out from Guthrie, and I was increasing the speed.

WHEN FOR SOME UNACCOUNTABLE REASON I began to ease up gradually. When about two miles from the bridge I noticed a reflection in the sky to the northward, but supposed it was from a fire which the tramps had built near the track. We often pass such fires without paying any attention to them. My fireman, Albert Rose, was sitting on his seat and we were both quietly enjoying the cool night air. I kept easing up, keeping my hand on the throttle bar and not thinking of any thing in particular. In an instant I saw before my eyes as plainly as though the picture was made of material objects the outlines of that place where that bridge was located two miles ahead. It came upon me like a flash. I said to myself: 'That bridge is gone and I know it.' I have had such experiences before and I have come to rely upon my feelings to a large extent. I did last night with the full conviction that although I had not seen the bridge or the place where it was, I knew it was gone. I stopped the train just as we were within thirty feet of the bridge. My fireman looked ahead, and so did I. The bridge was in reality gone. We jumped out of the cab and made an examination of the place. Where the span had been there was a heap of smoldering embers, and there was nothing left save the rails, which still hung over the ravine held together by the binders and bolts. The trestle was thirty-five feet long and eight feet high. On either side of the track

THERE IS A STEEP EMBANKMENT. Rose asked me how I happened to stop the train; I could not tell him. I do not know. I can only say that I knew that bridge was gone. Conductor Edward Collins came forward to see what the matter was, and when he looked at the swinging rails ahead he could hardly speak. We all thought of Chatsworth, and thanked our stars that some invisible influence or power had saved 200 people.

It was some time before the passengers were informed what the cause for delay was, but when they found out they were badly scared. We sent for section hands to repair the bridge, and settled down for a long wait. The farmers in the vicinity kindly did all they could for the passengers in the way of furnishing breakfast.

You see I do not deserve the credit for the miraculous escape. The honor is due to that miraculous prompting which led me to the sure conviction that there was danger ahead.

There have been other occasions in my engineering experience in which this same premonition, as you might call it, has saved a wreck. I have been on the road twenty-five years, and have never had a smash-up. Of course there is a good deal that may be credited to good luck, but there are several instances which go to show that, in my case at least

PREMONITION IS A FACT. I remember once at Kankakee, when I was running a freight engine in 1878, I stopped to fill the tank. When we were ready to proceed I placed my hand on the throttle bar. Just as I was about to open her, I said to myself, "No, I must not, but jump out and see if everything is all right." That is an extraordinary thing for an engineer to do, but I got out of the cab and went in front of the cow-catcher. There, lying on the track, within two feet of the engine, was a little curly-headed girl, peacefully sleeping between the rails of a frog. If I had moved the engine I would have cut her to pieces. I picked her up without waking her, and carried her to the mother, to whom I gave a gentle admonition concerning her child.

On another occasion I had stopped for water at a small Illinois town, and when we were ready to pull out the same feeling came over me. I got out and found a small boy under the engine, trying to fix himself for a ride.

Several years ago, before I began running a passenger engine, on a dark, foggy night, I received orders at Chebanse to wait for an excursion train of Grand Army men, and to follow at a rate of twenty-five miles an hour. The excursion train, loaded with about one thousand old soldiers, who were returning from an encampment, passed Chebanse on its way to Clifton, five miles south. I followed. When about two miles out I suddenly took it into my head to stop, which I did. The train had no more than come to a standstill when a man who had come back from the excursion train jumped on the engine and told us his train was about 100 feet ahead. We could not see it on account of the fog. Now, I do not believe in being guided wholly by impulse, but I know this much, that on these occasions there would have been loss of life if there had been no premonition.—*Inter Ocean*.

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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 bequest, we propose to establish in this city the largest Spiritualist Publishing House in the world. If One Hundred Thousand Spiritualists will subscribe for THE PROGRESSIVE THINKER, on trial, sixteen weeks for twenty-five cents, and continue even that small contribution, we will have a Publishing House here, of which you may well be proud, inside of five years. Each one who subscribes for THE PROGRESSIVE THINKER will be, as it were, a "brick" in the contemplated structure (do not 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, JULY 26, 1890.

Cremation Shown to be Necessary in Contagious Diseases.

The following item of European news furnishes conclusive and unanswerable evidence of the necessity of cremation of the bodies of those dying of contagious diseases.

"The cholera is said to have much decreased in Puebla de Rugat, and at the City of Valencia, and no proof is supplied of its having appeared outside of Spain. At Puebla the cemetery where the victims of the cholera epidemic of five years ago were buried had been opened, and it is now maintained that the disease spread from there. We can not say, of course, that this was impossible, but it sounds very strange that the cholera bacilli should have lived so many years underground and be ready to rally out again as soon as the grave diggers made an outlet for it. If that should be confirmed it would add a new chapter to the natural history of Koch's bacillus."

The writer guards his statement, yet there can not be the least doubt that the cholera bacilli will live for an indefinite time deeply buried in the earth. In their miniature form they quickly perish, but the almost invisible germs preserve their vitality against a degree of heat exceeding boiling water, the most intense cold, moisture and dryness. Buried in the earth they are so minute that they are carried to great distances in veins of water and at last are thrown out in the crystal spring. Exposed as dust they may be blown to immense distances by the winds. In all cases if they alight on appropriate soil; that is are taken into the human system, prepared by low vitality, or impure blood to receive them, they at once become active and begin their rapid multiplication.

This is not only true of the cholera bacilli, but of all other contagious diseases, as small pox, diphtheria, scarlet fever, the deadly typhoid, yellow fever, etc. Now the inception of one of these germs carried to a distance, is not certain to cause the disease, but the bacilli is an important element, and if the system is prepared in which it finds lodgment, the consequence is certain.

Sanitary science fully recognizes the necessity of destroying or disinfecting all articles coming in contact with the victims of contagious diseases. No expense is spared in this direction; at the same time the bodies of these victims, with every pore and cavity piled crowding full of deadly germs, are carefully placed in the earth, to preserve them indefinitely. Had superstition been set aside, those who died of cholera

been cremated, the second outbreak would have been prevented. Those who have recently died, or may follow, are victims immolated to bigoted ignorance. So long as burial is the custom contagious diseases can never be stamped out by sanitary measures, however strictly enforced. All over the earth just beneath the surface are centers of disease. The germs are carried in the water and rise borne upward by vapor into the air. Whenever the system falls below its normal condition, or the blood impure, some form of disease germ finds the appropriate condition for lodgment. If the earth is to be purified of contagious diseases the victims who perish must be reduced to ashes in the crematory, and no new supply placed under ground.

HUDSON TUTTLE.

Subscribed for 35 Years.

Yes, that is what he has paid for in advance.

Who is he?
What does he do?
Where does he live?
What is the general texture and make-up of the man?

What was his object?
Really he is one of the grandest men of the present age. He is engaged in spiritualizing and beautifying the homes of the people. He lives in an Eastern town, and is not without honor even among his own people; he is held in high esteem by all of them. He is the embodiment of good will and cheerfulness, and one of the finest orators that ever graced any rostrum. He expects to live at least 35 years, and did not wish the trouble of remitting annually. Before we started THE PROGRESSIVE THINKER, we wrote to him that we didn't want his money; that we were not of the kind who require gifts or bequests in order to get along very nicely. One good old lady in the East, who is nearing the final end, and who will soon enter the Celestial City, informed us that she should bequeath us a large sum of money. We notified her at once not to leave it to us, but let it be used in paying the subscriptions to THE PROGRESSIVE THINKER to be sent to God's poor.

But who is the one who has subscribed for THE PROGRESSIVE THINKER for 35 years, and in a legitimate way aiding us in the great work in which we are engaged? We are proud in stating that his name is A. B. FRENCH, and that he lives at Clyde, Ohio. He is prominent as a lecturer and author, and is universally esteemed for his many sterling qualities.

Our prayer is that he may live to read THE PROGRESSIVE THINKER for at least 35 years, and when the gates of the Celestial City are opened to receive him, verily great shall be his reward for the good he has accomplished in manifold ways.

Prophetic Forecasts of Coming Events.

Prof. J. Rodas Buchanan has the following in the July *Anthropologist*:
In the last *Anthropologist* allusion was made to the existence of the prophetic faculty in the human mind, and also to the existence of periodical laws in nature enabling us to calculate future events on scientific principles, as well as to foresee them by the intuitive faculty.

Astronomic events are entirely within the range of scientific calculation as regards the orderly movements of the planets, but astronomical catastrophes, such as the changing of the poles of the earth, the advents of unexpected comets, or the destruction of the star "Sideros," discovered by Prof. Denton, are beyond the mathematical faculties, and require the use of intuition or psychometry for their discovery.

Earthquakes and volcanoes are within the province of psychometric foresight, and are generally supposed to be beyond the jurisdiction of physical science. Nevertheless, an eccentric scientific genius of Philadelphia, the late L. L. Chapman, claimed to have successfully predicted over fifty earthquakes, and the late Prof. Falb, of Vienna, has made some very successful predictions, and expressed the opinion that science will ultimately be able to predict all earthquakes, and give warnings. To make this possible, we must be able to trace earthquakes to the action of the sun, moon and stars upon the fiery ocean which constitutes the interior of our globe, and which is subject to tide-making attractions from all the heavenly bodies.

I agree with Prof. Falb in the belief that earthquakes will be hereafter predicted by scientific calculations, but I believe also that intuitive prophetic foresight will be as successful as mathematical and astronomic science, when it shall have been duly cultivated.

From the resources now at my command, I have predicted one of the most destructive earthquakes known to history as occurring in the United States at a period from twenty-two to twenty-five years from the present time—probably near twenty-four.

As to our social agitation, scientific and prophetic data enable me to anticipate a political convulsion, developing civil war, beginning nineteen or twenty years hence, and lasting five or six years, resulting in a triumph of ultra democratic principles, and a check upon the growing power of our American plutocracy.

For the reasons of these opinions, and the description of the anticipated earthquake, with the calculation of wars and earthquakes in America and Europe during the next twenty-five years, I refer to an essay of twenty pages in the *Arena* upon the "Coming Cataclysm." I expected it to appear in the July number, but it has been crowded out, and will appear in the August number of the *Arena*, the only prominent magazine for which I write, and I may add the only one distinguished by a fearless liberal and a progressive spirit. In the July number I have exposed the judicial outrage shown in the conviction and imprisonment of Dr. W. Reid for the "crime" of acting as a medium.

OUR FALL CAMPAIGN.

It will be inaugurated by commencing the publication of an impressive narrative, rich in spiritual truths, and calculated to interest and instruct. It is the production of the inspiration of Hudson Tuttle, of Berlin Heights, Ohio, and we are sure it will be instrumental in doing great good. Spiritualists, aid us in the grand work in which we are engaged; it is with us a labor of love, our only object being to elevate humanity. Tell your immediate friends what we propose to do; show them THE PROGRESSIVE THINKER, and ask them to subscribe for at least 16 weeks, and thus aid in the good work.

ANNOUNCEMENT.

To Members of the Mystic Brotherhood and all seekers after Light, Greeting:

I herein have the pleasure to announce that THE PROGRESSIVE THINKER has been ordained as the official organ of the Order of the Magi for North America, until further notice. Therefore, all openings of Temples and all information that can be given publicly, relating to the order, will appear in said paper.

It is also intended at a near date, to publish some instructions therein, relative to *Astralism*, or modern scientific knowledge of the Planets and Astral Magnetism.

As I have heretofore announced, I am unable, for want of time, to answer letters and carry on personal correspondence with seekers after light; so I advise all such to subscribe for THE PROGRESSIVE THINKER and thus obtain not only all the obtainable information on the subject of Astralism, but at the same time a rich feast of kindred and coordinate knowledge appertaining to the occult side of nature.

Very truly yours, in Harmony and Charity.

OLNEY H. RICHMOND, G. M. of O. M.
Grand Rapids, Mich.

What Some have Lost.

Spiritualists who have not had the opportunity to read THE PROGRESSIVE THINKER since it was first started, have been left to a certain extent in the rear of the Car of Progress. Many are now writing for back numbers, and making numerous inquiries, which we have not time to answer. Just think, Spiritualists, of our attractions. The leading minds of the country are back of THE PROGRESSIVE THINKER. A single article in it is often worth more to the reader than the price of a yearly subscription. No other Spiritualist or free thought paper can supply its place. Just think, too, of its exceedingly low price,—combining cheapness and excellence.

Subscribe for it; place it on your centre table, where it will do missionary work, and accomplish great good, by being read by callers.

Failed in the Attempt.

The Rev. Dr. Calvin Johnson, whose attempt to cure himself of consumption by prayer has been so much talked about, finally passed to spirit life. He made a good fight, defying the doctors, but it was evident for several weeks that his efforts were unavailing, and the only wonder was that he lived as long as he did. He was pastor of the Humboldt Park Baptist Church, and his efforts in building up a congregation helped to bring upon him an acute attack of tuberculosis. He took to his bed and refused to see a doctor. His friends tried to induce him to receive medical aid, but he refused to fight the disease with any other weapon than prayer.

The Coming Man!

The articles we have published illustrating the marvelous powers of Olney H. Richmond of Grand Rapids, Mich., show that he is in many respects the Coming Man. Madame Blavatsky and Elliot Combs have been prominently before the people for years with wonderful powers, so-called, in reference to the occult, and have monopolized a great share of public attention. It now remains for Olney H. Richmond to step to the front and become the central figure of occult spiritual knowledge, which has been illustrated to some extent in public, much to the bewilderment of those present. His feats are marvelous, being the result of mediumship, accurate mathematical knowledge, and an understanding of the once hidden mysteries of ancient Egypt. He confounds the prestidigitator, puzzles the scientist, startles the ignorant, and carries one back to those times when the Magi of Egypt were a controlling influence in the world.

Do You Take a Spiritualist Paper?

If you are a Spiritualist, and take a Spiritualist paper, you show conclusively that your aspirations are to help on the good work. If however, you take no Spiritualist paper and therefore take no interest in promoting the Cause, you certainly should awaken to a full realization of your condition, for you are surely behind the times, spiritually and intellectually. We are speaking now for the whole Spiritualist press. If not already a reader of some Spiritualist paper, subscribe for THE PROGRESSIVE THINKER, and become interested in the work we are doing for the elevation of humanity. Who so poor that he can not afford an expenditure of 14 cents per week; or 25 cents to have THE PROGRESSIVE THINKER sent him for 16 weeks.

The Marvel of the Century.

A. R. Everts of Grand Rapids, Mich., writes: "I am not a Spiritualist nor a member of the Order of Magi, but I have been greatly interested in the articles relative to Mr. Richmond's philosophy. I consider Mr. Richmond the marvel of the 19th century."

THE SPHERES OF LIGHT.

A Narrative of the Summer Land.

This is a beautifully-told story, by Hudson Tuttle, of Berlin Heights, O., in which the state and condition of spiritual beings are described, and the philosophy and science of spirit existence unfolded in simple but profoundly interesting manner.

We have secured this wonderful story, which in style and thought presents spiritual inspiration at its highest tide, for the columns of THE PROGRESSIVE THINKER. It will run through ten or twelve numbers, large editions of which will be issued, in anticipation of the great demand that is sure to be awakened.

We shall begin the publication of this startling narration of spirit life about the first of September. Spiritualists everywhere should read it. Our paper is within the reach of all, furnished as it is, 16 weeks on trial for 25 cents. Tell your neighbor of the rich treat in store for them, if they will only subscribe for THE PROGRESSIVE THINKER.

A Significant Fact.

The *Psychological Magazine*, of London, says: "THE PROGRESSIVE THINKER is a grand weekly organ of the cause; it deserves the hearty support of all Spiritualists." It is a significant fact that THE PROGRESSIVE THINKER contains more reading matter, exclusive of advertisements, than any other Spiritualist paper in the world, outside of the United States, and is furnished at a less price. Spiritualists, how is that for enterprise?

Several Notable Articles.

Mr. Olney H. Richmond's address, "Looking Backward," will excite unusual interest. A. S. Hudson, M. D., presents some startling truths with reference to the use of tobacco. Prof. Geo. P. Rudolph, ex-priest, discourses on Romanism, and he makes some important revelations. That eminent thinker, Dr. R. B. Westbrook, comes to the front again with an able article on "Church Taxation." "The Engineer's Good Angel" illustrates spirit power to a remarkable degree. The Home Circle Fraternity presents the usual currency of spirit life, "to do good" and "be good." Dr. Hammond gives a general survey of "Progress," etc., and brings out facts of general interest. Other articles and items of interest.

Just think, Spiritualists, all of this important information is furnished to you for only a little over one cent per copy.



Krishna Upon the Head of the Serpent.

The above cut has a deep significance. It stood forth at the head of that admirable lecture by Alex. Wilder on "Serpent Symbols in Religion." That lecture alone is invaluable to every student or thoughtful person, and is itself worth the price of the subscription of the paper. Subscribe for THE PROGRESSIVE THINKER for 16 weeks, costing you only 25 cents, and you will receive among the number, this most excellent lecture, if you request it.

Invites Comparison.

Yes, that is what we do! Take up any Spiritualist paper published, either in Europe or America, and compare its contents with the notable articles that appear in this number. The subjects treated are of living vital interest. In fact, THE PROGRESSIVE THINKER combines cheapness and excellence. During the summer we have issued on an average of 7,000 weekly. Prominent Spiritualist writers seek our columns, for they know by so doing they are not addressing a few, but the many. They do not write to merely see their articles in print, but their object is to do good, hence desire to reach the greatest number.

Our mail list of subscribers is constantly open for inspection; you can, if you choose, sit down and count it. That is the only honorable way. Let your business be open handed; only those who adopt that method have the seal of approval from those on the spirit side of life.

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.

A General Survey.

The Spiritualistic Field—its Workers, Doings, etc.

Mr. F. M. Powell of this city, a thoughtful and cultured Spiritualist, expresses himself as delighted with A. M. Griffen's Rostrom article which appeared last week.

Hon. A. B. Richmond lectures at Lake Pleasant camp meeting July 30 and 31.

Hon. L. V. Moulton, a prominent lawyer of Grand Rapids, Mich., and also a Spiritualist, gave us a brief visit last week. He is in demand as a lecturer, and will appear on the rostrum at Haslett Park, July 27; Aug. 8, at South Haven, and Aug. 24 at Vicksburg.

T. J. Wing, of Ogden, Iowa, writes: "Please state in THE PROGRESSIVE THINKER that any good medium who may be passing through Ogden, Iowa, going or returning from an engagement, is requested to stop off and come to my house. We have no society here, but a good field for work."

Dr. W. Mills, president of the First Society of Spiritualists of Saratoga Springs, N. Y., writes: "The first society of Spiritualists of this beautiful little city is progressing very nicely; good attendance and more interest manifest than ever before. Mrs. Jelette Yeaw, of Leominster, Mass., spoke to us the two last Sundays, and Mrs. Ida P. A. Whitlock of Boston is to be here the next two Sundays. Mrs. Fletcher will be the speaker for August, and Mrs. Carrie E. S. Thwing for the last two Sundays in September; Mrs. Yeaw again in October. THE PROGRESSIVE THINKER is a favorite here."

Mrs. Maud Lord Drake, and Mrs. Stinson Smith, of Iowa, will be at the Cassadaga camp-meeting through August. During that time Mrs. Smith will give a series of educational lectures on Divine Science and healing, and Mrs. Drake will as a part of these lectures to classes give tests of spirit presence and power. Mrs. Smith is a cultured and refined lady, and her lectures will prove interesting and instructive. Mrs. Drake has a world-wide reputation as a medium.

Dr. D. P. Kaynor, of St. Charles, Ill., made us a fraternal call last week. He has been in the field as a clairvoyant and lecturer since 1850, and is a reliable clairvoyant and an excellent physician, often curing when others have failed. He will visit patients at their homes or examine cases at his residence, but does not desire to examine at a distance.

I. N. Baker, of Lincoln, Neb., writes: "The First Society of Spiritualists of this city have just closed a three week's engagement with Mrs. S. M. Bartholmes, of Denver. I take pleasure in saying we have been both entertained and instructed. This was our first venture, our organization being only six months old. We are pleased to recommend Mrs. Bartholmes, especially to young societies. She gave over sixty names on an average, from the platform, of spirits present after each lecture, after naming the person in the audience to whom they come. She goes from here to Clinton camp-meeting we believe. The Spiritualists everywhere should do all they can to encourage such earnest workers."

SPIRITUALISM, ROCHESTER, N. Y.

There are many Spiritualists in Rochester, although for three or four years there have been no regular meetings. Edgar W. Emerson and Jennie B. Hagan have, however, occasionally visited the city, and their lectures were largely attended. Circles, large and small, have been, and are numerous, and some of them are exceedingly interesting. A few months ago Dr. F. Schermerhorn, an educated and practicing physician, who came to the city last year, was invited to hold meetings, and a room in Odd Fellow's Temple was secured. The meetings have been well attended, and a growing interest has been manifest. It was concluded to suspend the lectures during the warm weather, and Sunday evening, July 13, was held the last of the season.

At the close of an exceedingly interesting discourse, by one of the controls of Dr. S., the audience took control of the meeting, and H. L. King was called to the chair.

R. D. Jones made some remarks on the gratifying success of the meeting, and moved the adoption of the following preamble and resolution:

The question of the ages has been, "If a man die, shall he live again?" This important query has been more conclusively answered in the last half century than ever before; in fact, the continuity of life has now been demonstrated, and millions have been made happy in consequence. The facts and demonstrations, however, have not yet reached or been understood, by vast numbers, hence a most important duty devolves upon those who know the truth, and are able to impart it. Among those who are bravely and intelligently teaching the doctrines elicited by modern investigations, we are rejoiced to number Dr. F. Schermerhorn, who has been speaking to the Spiritualists of Rochester for the past few weeks. He has constantly spoken words of edification and instruction to his hearers, which it is believed, will be of lasting benefit to them. Therefore

Resolved, That the thanks of the Spiritualists of this city be, and hereby are, most earnestly tendered to Dr. F. Schermerhorn and his controls, for their labors in this hall in the cause of progress and reform, and for the clear exposition of the pure and elevating principles of modern Spiritualism.

Mrs. Cornelia Gardner seconded the motion to adopt, and moved an amendment that Dr. Schermerhorn be requested to continue his lectures in the early fall. This was accepted, and the preamble and resolution, as amended, were unanimously adopted.

Mr. Jones then addressed Dr. Schermerhorn, saying he had been assigned by the ladies of the congregation to present him a material token of the appreciation in which his labors were held, and at the conclusion of his remarks handed the doctor a money package of fair proportions. After singing by the choir, which has been led throughout the meetings by Mrs. Ellis and Miss Lulu Billings, educated and accomplished mu-

sicians, Dr. S. responded to the address and presentation. He spoke feelingly and eloquently of his appreciation of the act of his congregation. John Clancy pronounced the benediction, and the meeting was then adjourned until September.

Our Cause at the World's Fair.

Our Cause ought to have representation at the World's Fair, says the *Banner of Light*, and suggests Mr. Hudson Tuttle of Berlin Heights, Ohio, as the right man to take charge and ably represent the best interests of Spiritualism there. It seems that something ought to be done in this direction, and the Spiritualists, from East to West, should unite to bring it about. Here is an opportunity to make a showing to the world. Spiritualism should have its headquarters there, and on exhibition everything of value obtainable that would present the highest truths of our philosophy and the indisputable facts of the phenomena. If Spiritualists would only work with half the zeal for the good of the Cause that they do for their individual opinions on non-essentials, the Cause would not have such a beggarly showing in the religious and scientific world. Can't we all lay aside our little prejudices and work together for a grand representation at the World's Fair? Would it not be a good idea for societies to take action on the subject? The *Golden Gate*, whose first and last interest is ever the ultimate good of Spiritualism, is ready to wheel into line on its proposition; and we feel confident the spiritualistic press throughout the world will unite on this ground and labor unceasingly to that end.—*Golden Gate, San Francisco, Cal.*

Yes, Hudson Tuttle would be a most excellent man to assume the position designated by the *Banner of Light*, and we hope some arrangements will be made to carry out successfully the object proposed.

A FAVORITE RESORT.

The Eleventh Annual Meeting of the Cassadaga Lake Free Association.

The Eleventh Annual Meeting of the Cassadaga Lake Free Association, will be held on their grounds at Cassadaga Lake, Chautauque Co., N. Y., from July 25th to August 1st.

PROGRAMME.

July 25th, Jennie B. Hagan, South Framingham, Mass.; 26th, Hon. Sidney Dean, Warren, R. I.; 27th, Miss Jennie B. Hagan and Hon. Sidney Dean; 28th, Conference; 29th, Lyman C. Howe, Fredonia, N. Y.; 30th, Hon. Sidney Dean; 31st, Lyman C. Howe.
August 1st, Willard J. Hull, of Buffalo, N. Y.; 2nd, Hon. Sidney Dean; 3rd, Lyman C. Howe and Walter Howell, London, England; 4th, Conference; 5th, Mrs. F. O. Hoyer, Reverend; 6th, Dr. F. B. Hagan; 7th, Chas. E. Mass, Mass.; 7th, Mrs. R. L. Lillie, Melrose, Mass.; 8th, J. Frank Baxter; 9th, Mrs. F. O. Hoyer and W. J. Colville, Boston, Mass.; 10th, Mrs. R. S. Lillie and J. Frank Baxter; 11th, Conference; 12th, W. J. Colville; 13th, Miss Jennie B. Hagan; 14th, Walter Howell; 15th, Temperance Day; 16th, Willard J. Hull and Jennie Lys, West Medford, Mass.; 17th, Mrs. Cora L. V. Richmond and W. J. Colville; 18th, Conference; 19th, W. C. Warner, Yorkville, N. Y.; 20th, Rev. Henry Evans, of Jamaica, N. Y.; 21st, Mrs. Cora L. V. Richmond; 22nd, W. J. Colville; 23rd, W. C. Warner and Jennie Lys; 24th, Mrs. Cora L. V. Richmond and Hon. A. B. Richmond; 25th, Conference; 26th, Mrs. Cora L. V. Richmond; 27th, Hon. A. B. Richmond; 28th, Mrs. R. S. Lillie; 29th, Walter Howell; 30th, Mrs. Elizabeth L. Watson, Santa Clara, Cal.; 31st, Mrs. R. S. Lillie and Mrs. E. L. Watson.

OFFICERS OF THE ASSOCIATION.

President, A. G. Gaston, Meadville, Pa.; Treasurer, T. J. Skidmore, Lily Dale, N. Y.; Secretary, A. E. Gaston, Meadville, Pa.

BOARD OF TRUSTEES—T. J. Skidmore, Lily Dale, N. Y.; M. R. Rouse, Titusville, Pa.; C. B. Turner, Lily Dale, N. Y.; Mrs. M. H. Skidmore, Lily Dale, N. Y.; A. G. Gaston, Meadville, Pa.; J. W. Dennis, Buffalo, N. Y.; D. B. Merritt, Linden, N. Y.

LOCATION AND ADVANTAGES.

The Cassadaga Lake Camp Meeting Grounds is eight miles from Lake Erie, and seven hundred feet above it. Situated midway between New York and Chicago, and convenient of access from all points. It lies on the shore of a beautiful expanse of lake, three in number, and at an elevation of nearly one thousand feet above the level of the sea.

HOTEL AND ACCOMMODATIONS.

The Grand Hotel is in fine condition, having been furnished, papered and painted throughout and fitted up with modern conveniences for the season of 1890. Lodging can be obtained at cottages at reasonable prices. The daily admission to the grounds is 15 cents per day, and for campers inside the gates 10 cents per day.

MEDIUMS.

A great many phases of mediumship will be represented on the grounds—clairvoyance, slate-writing, healing tests, etc. Many mediums whose names do not appear will be present, and better opportunities than ever will be offered to investigators.

LYCEUM.

The Children's Lyceum will be under the direction of Mrs. E. W. Tillinghast of Petrolia, Pa. It will, as usual, be made a leading feature.

MUSIC.

The Northwestern Orchestra, of Meadville, Pa. (Fred B. Nichols, director), has been engaged for the season. The orchestra will give daily concerts and will play for the dancing parties.

THE PSYCHOGRAPH.

—OR—

DIAL PLANCHETTE!

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

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

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

A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the *Washington (Minn.) Advance*, says: "The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words, so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

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

Mrs. E. Marion, Fowlerville, Michigan, spiritual healer and teacher, will treat all cases of chronic or acute diseases by spirit power, and will ever present with her "Perfect" course made by about treatments; or will teach the art of spirit healing to advanced thinkers. In writing inclose stamps for a reply.



REDEEMERS AND SAVIORS.

The Old Pauper and his Redeemer's Traits

I

Job, the very patient, but grumbling old ancient says (19:25): "I know that my Redeemer liveth." "The high way was their Redeemer" (Psa., 78:35). "Their Redeemer is mighty" (Prov., 23:11). "The Redeemer, holy one" (Isa 41:14). Jesus is looked upon as a Redeemer; so are Christa, Sakia, Hammuz, Wittoba, Iao, Hesus, Quexalcote, Quirinus, and other so-called saviors of the world. The prominent Redeemers of all religious sects are dead—died centuries ago, and to-day the world generally regards no one as a Redeemer who lives on earth at the present time. Jesus is regarded as a most wonderful Redeemer, the most important one of all—his blood, it is said, possesses wonderful curative properties—saving the vile old sinner, and giving him as prominent a position before the throne of God as that occupied by one whose whole life had been characterized by virtuous actions and noble deeds.

The members of the Home Circle Fraternity have no use for a dead Redeemer, only so far as he has set a good example, and given expression to grand truths. They do not worship Jesus; he had his faults like other puny mortals. They do not consider him the Son of God, only in the same sense that you are—in the same sense that every living being is! They do not believe that he was miraculously conceived. He gave expression to parables, mystified the meaning he intended to convey, and has given rise to more superstitious notions than all other causes combined. They do not worship him; they simply respect him so far only as his good qualities are apparent. The members of the Home Circle Fraternity prefer a live Redeemer, one who works for the present; who strives to make some poor, forlorn struggling mortal happier; who gives to the needy; who encourages the penitent wrongdoer; who strives to make all humanity better; who causes the sunshine to enter some careworn weary heart—such a live Redeemer is worth to the world ten thousand dead Redeemers.

The Religion of the Home Circle Fraternity deals with the present. Its Saviors, and its Redeemers are all alive.

If you save one person from making a misstep in life, you are a Savior; if you redeem one person who has sinned, then you are a Redeemer. Each member of the Home Circle Fraternity is a Savior and a Redeemer. Instead of having one Savior the Home Circle Fraternity has hundreds of them—grand, noble, pure! Some are poor; they haven't enough of sunshine, of gladness, of comfort, of the good cheer of life, but in a small way they assist those less fortunate than themselves.

II

One of the grandest of women lives in the East; she does not live in high style; she is far beneath the dazzling riches of a Vanderbilt and Gould, yet far above them in grandeur and nobleness of character. The *New York Herald* says that the sick, the hungry, the old and decrepit, and the homeless are looked after in New York, but the man who has fallen and paid his forfeit in imprisonment and work to the society whose laws he transgressed has no one to look to but one noble-minded woman whose fortune is now spent, and who is poor indeed.

What little she can save from her scant income, by living on the fourth floor of a house, she devotes to giving these men a start in life, and many a man to-day in business in America owes his recovery of a place in the world to her great charity. Hundreds of men, full of honest purpose and strong in the determination to err no more, have come out from the gloomy shadows of damp jails to find that the convention known as society regards the brief punishment of imprisonment as only preliminary to an eternal ostracism. These men Linda Gilbert has saved from falling back into crime by such simple devices as pencil and notebook peddling.

Linda Gilbert must be regarded as a Savior! Her aspirations ascend to the highest heavens, and down to the lowest hells. She is a *live* Savior, and her nature is all aglow with kindness and generosity. She stands midway between earth and heaven, and illuminates the path for the poor, friendless, toiling child of earth. She is Goodness, Love and Charity—the human and the angelic combined on earth.

Such a Savior as Linda Gilbert will always receive a cordial welcome by the members of the Home Circle Fraternity. Jesus himself was not as sympathetic in his efforts as a Savior as this noble woman. He did not do as much good as she has done. He left as a legacy, tumult, strife, contention, disputations in regard to what he meant, and the chaplains of opposing armies that meet to slaughter each other, pray to him. She will leave as a legacy peace, good will, and hundreds of sad careworn souls whose burdens she has lightened.

III

There are thousands of Redeemers who pass through life, whose goodness is unrecognized. An old man nearly three-score years and ten, lives in this city. Like Jesus he has not where to lay his head. Once he was worth thousands of dollars and was doing a prosperous business. Finally reverses came, and he was wrecked. He then recuperated, became wealthy, but the

Chicago fire again stripped him of all, and left him poverty stricken. He is now bent with age; he walks with downcast eyes, and a dark cloud-like expression rests upon his features. His eyes have lost their brilliancy, and he gazes on this busy, lively mart of trade as if he lived in a new world and was surrounded by a new order of beings. The wealthy fashionable nabobs shun him—he is only a pauper. He looks as if deserted by all humanity; his step is tremulous, and he totters as he passes along, looking hither and thither as if watching for a kind recognition from some genial soul. One day we met him on the streets, and cheerfully accosted him, and gave him a hearty handshake. "My dear old fellow, what have you in that package," we inquired.

"Only something to eat."

"You seem to have a hard time of it. Wealth in contrast with squalid poverty! You are indeed poor; poor as poor can be. Where do you sleep at night?"

"In some hall-way or secluded corner wherever I can find a vacant place. Sometimes I sleep at the Mission whenever I have five cents to pay for a lodging."

"Quite a vivid contrast between your present condition and that of former years."

"I know it; but I am too old to recuperate. I am nearly blind. My course is nearly run, and I yearn for death."

"Where do you get something to eat?"

"Old friends are very kind to me, and give me food. Sometimes a little change. I am very weak, very weak, sir, and Ily able to endure this kind of life."

"But, my dear old man, what do you do with all your food? You seem to have a large supply in that bundle."

"Yes (unrolling it), here is cake, pieces of pie, scraps of meat, odds and ends. I get a supply each day at a restaurant; after the supper is over, I get the remnants."

"Eat it all?"

"No! Follow me."

This old man, once worth \$30,000, but now careworn, forlorn, enfeebled by old age and exposure, walked down an alley, and took a seat upon an old box. Soon five or six boys—homeless and almost friendless, came to his side and kindly greeted him. They called him Uncle, and although street Arabs, the very scum of society, the very driftwood of Chicago, they greeted him kindly. For a time profanity, vulgarity and boisterous, offensive language ceased. They gathered around the old man, this poverty-stricken patriarch, this wreck of a human being, and he felt as proud of his assemblage as ever Beecher did of his wealthy aristocratic congregation. He was their superior; their advisor, their benefactor, their Redeemer! He opened his bag of provision, and gave a portion to each one. They were very hungry, and enjoyed that repast of remnants of cake, pie, meat and bread. That old man for a time was happy; he talked with the boys; encouraged them to do good and be good; to never steal, lie, or do anything wrong. Ah! here was a grand scene—an old man standing on the brink of the grave, homeless himself, yet trying to redeem from wretchedness miserable orphan children! The pen can not do justice to such a scene. It is worthy of the grandest touch of the artist. He, too, was a Savior; he, too, was a Redeemer; he, too, had his congregation to whom he ministered, the same as Talmadge, Swing, and others. He did not feed them on the dry husks of old theology; on the food of bygone times; on the food of eighteen centuries ago—oh! no. He fed them on the remnants of three daily meals of a restaurant, and that food, that table rubbish, did as much for the salvation of those orphan souls as ministered by an old forlorn man, as the teachings from any sanctuary for any congregation of people. Indeed, he dispensed the higher, the purer and better gospel. He gave food with his ethics; he gave substantial relief with his good advice; he strengthened those who flocked to his side, and they went away from him with blessings upon their lips. That man is entitled to a place in the Home Circle Fraternity; he is a Savior and a Redeemer; Jesus with his five loaves and three fishes was entitled to no more credit than he. We saw the old man depart, and slipping up to him we handed him a little money, and left him as we heard the blessings from his lips.

IV

Thus it is in life; each one can be a Savior and a Redeemer. We care not how forlorn the condition; how poverty-stricken; how desert-like and gloomy the prospect,—the whole aim of life should be to DO GOOD, and BE GOOD. In the Home Circle Fraternity, all are Saviors; all are Redeemers; all are God-like. Each one must save somebody from committing error; each one must redeem somebody from sin, and render the burden of the unfortunate lighter and easier to carry.

As time passes on remember these teachings. Philanthropy should have no limits, no bounds. The Home Circle Fraternity is as broad as the universe, including every heaven, and every hell; each of its members is a Savior; each one a Redeemer. The only Bible is TRUTH; the only rule of action, to be good and do good. Each one being a Savior, a Redeemer, there can be no salaried priesthood in the Home Circle Fraternity. Blessed art thou, if thou art a member.

And when this old man, to whom we have alluded, shall have finished his earthly journey, may some angel hand cool his fevered brow, moisten his parched lips, and cheer him in his last moments. His soul is attuned to heavenly melodies. Even now the keys of the piano respond to his magic touch, and speak a divine language; even now, poor, lonely old man, there is much to your credit in the Bank of Heaven. Sometime—not long we hope—the summons will come; it comes to all of God's children, and not one can decline; it will come to him when crowned with the fruitage of more than three score years and ten, and the funeral cortège on earth will be a motley crowd of street gamins—bootblacks and newboys whom he has succored, while from the invisible side spotless angels will gaze upon the scene, to welcome to spirit life a Savior and Redeemer.

John R. Francis

THE PRODIGALS.

When the roses of summer are budding and blooming
And the yellow wheat bent 'neath its burden of gold,
The Prodigal Son came, weak and weary and tattered,
To the home where his footsteps had echoed of old.
And they clung to his garments with tears and car-
resses.
Till the cup of his welcome ran over with joy,
And the flowers of love and forgiveness were woven
In a blossoming crown for the Prodigal Boy.
When the leaves hung from the eaves and the
branches,
And the winter winds moaned round the dwellings
of men,
Forsaken and homeless, the Prodigal Daughter
Crept back to the home of her girlhood again.
But they turned her away in the storm and the darkness,
To the icy-cold winds with their chill, piercing
breath,
And the pitiless curses that followed her footsteps
Were fierce as the tempest and cruel as death!
—Eugene McGuffey.

Written for The Progressive Thinker.

PROGRESS.

The Natural and the Supernatural.

We are all familiar with the meaning of the word "progress," "to step or move forward, advancement." The advancement of the human race has been through thought. The material progress has been the result of the discovery and application of the forces of nature applied to the life of man. It has transformed his place of living from the abode of the savage to luxurious palaces; his mode of travel from the back of the pony to cars run by steam and electricity; and on water the bark canoe is replaced by steam ships which cross the great oceans in a few days, while the submarine cable flashes messages from nation to nation, whose borders were once unknown to each other.

This has all been brought about by the study of the natural, not the supernatural; and upon this material basis rests all our intellectual and moral progress. Indeed, the latter is but the flower of civilization, while the former is the root, without which the flower could not be. There is an erroneous opinion extant that our civilization rests upon a moral basis, when, in fact, it rests upon a material basis. Farther along I propose to show how this error came to take such root.

But, some one may say, "All this has nothing to do with the clergy." Granted. And, in the admission I have gained the argument in the outset that I propose to establish, viz.: that the clergy have had nothing to do with progress, except to clog the wheels. Their occupation has always been the study and exposition of the unknown, the supernatural, the divine. The study and application of the forces of nature, which are the basis of our civilization, has not come from their ranks. On the contrary each new truth of material progress was assiduously fought by them. The history of astronomy, chemistry and physiology will prove the truth of this assertion. Read the biography of Galileo, Columbus, Darwin and Harvey, the discoverer of the circulation of the blood. All the chemists and scientists of note met with bitter opposition from the men of God.

But the material battle has been fought, and the scientists have come out victorious, while the professors of the divine or unknown have accepted the situation with an impudence and egotism that is unprecedented, not only willing to accept all the material comfort that the scientific discoveries have brought, but claim that science and religion are in harmony. But, mind you, religion never was in harmony with any truth of science, until it had been beaten in the argument and in the proving. This contest was waged in the age of material discoveries, which was most important, as that is the basis of all that distinguishes us from the brute creation. We owe our moral and intellectual advancement to steam and electricity more than to divine revelation.

But, after long contest and bitter persecution, the scientists came out victorious, their discoveries being demonstrable as against the "ipse dixit" of "Thus saith the Lord," enunciated by these professors of the unknown. Science so completely won the victory, that ever since, and probably for all future time the clergy have not and will not antagonize any new discoveries. Priests no more make war on discoveries in the realm of nature, but upon their intellectual and moral deductions.

When the forces of nature were understood and applied in their true light, it had a corresponding effect on the intellectual and moral concepts of men. Men could not have the same idea of themselves and their responsibilities in the light of astronomical chemical and physiological knowledge, as when they thought that the world was flat, and the sun and moon and millions of stars but so many lamps hung up to give it light; and the thunder and lightning which his spiritual teacher had taught him was God's voice of wrath, now does his bidding and carries his thoughts. As his relation to the known was changed by these scientific discoveries, so his ideas of his relation to the yet unknown, and his responsibilities had to suffer a corresponding change. But while the clergy were vanquished in the material standpoint; while men were no more persecuted for announcing new discoveries in the realm of nature, they shifted their antagonism to the mental and moral deductions men were drawing from these discoveries. The doctrine of original sin, atonement by the sacrifice of God's son, the 7x9 heaven, the sulphurous burning lake for unbelieving sinners began to look very small and unworthy the mind of the Creator of the starry worlds that the telescope has revealed. And when men had harnessed the winds, waves and the lightning for their comfort and ease, instead of crouching in fear, imagining that it was God's angry voice, larger concepts of the unknown and of themselves crept in. And in the light of physiology there were many who no more believed that the plague and the pestilence were divine visitations.

How each phase of thought on each of these questions has been met by the church you are well acquainted. Bitter persecution was the lot of every doubter, even to death in many cases.

But as they were vanquished in science, and now have the effrontery to claim it so, we have lived to see the day when they are well nigh vanquished on their old doctrinal points, and with their usual assumption we may soon expect to hear them claim the truths of spiritual science as their own. In-

deed, I am often solicited by church members to try their body, telling me that they are just as liberal as I am; that they no more believe in hell, original sin, etc., as they used to; and some Spiritualists who wish to be popular join them and claim that they have good spiritual discourses; all of which means simply this to me: that they have again been vanquished. There is no inherent progress in them—nothing in the nature of church creeds to cause progress. It always comes to them from the outside.

They have fought every scientific discovery, every intellectual deduction, and when beaten in the conquest have claimed that they were not only in harmony with the progressive thought, but leaders of it. It is wonderful how harmonious they have become with every thing that has been successful in spite of them. There are left to them only a few moral questions to battle over. And they have learned discretion from their former defeats, and carefully feel the public pulse before issuing their anathemas.

A young man at the high school told me that he asked a prominent minister of this city to preach a sermon on prohibition. The minister said he was not sure which side God was on, prohibition or high license, and so could not speak. I told the young man that it was just so in the time of slavery, they did not know then which side God was on, so the greater part of them said. But they know now that God was on the side of freedom, and as a matter of course, they were too.

Every advance in knowledge is a corresponding advance in freedom to the human race. The subject of the present day which has been tabooed by them, and on which the next battle will be fought will be the emancipation of women from unjust marriage laws. Anthony Comstock, backed up by the church and clergy, has just succeeded in consigning to the Kansas penitentiary Moses Harman, for publishing in his paper *Lucifer*, articles of a purely scientific nature.

In conclusion, I must say, if you know of any reasonable use for this fraternity, who have always been pushed instead of helping to pull, I do not. And as to the Christian spirit, after reading its history from the beginning, I do not want any of it in mine either in the Allopathic or Homeopathic dose. L. MANN HAMMOND, M. D. Kansas City, Mo.

FACTS I HAVE OBSERVED.

BY JAMES EMERSON, INVENTOR AND HYDRAULIC EXPERT.

I have had to do with nearly all of the mediums of note known in the Eastern States, and as a general thing have not had cause through the acquaintance to respect them, and have often wondered why such remarkable gifts are given to such characters; but the beautiful pond lily springs from the slimy depths of the frog-pond. I have spent hours in private with professional expositors, have seen excellent imitations, but the observer who has seen the real and imitation and can not see the difference must be dull indeed. There would be no lack of expositors if the real medium could explain the *modus operandi*, for there are few of the noted ones, in my opinion, who would not for a consideration readily act as such. I have witnessed nearly all of the various manifestations that have been described, and shall briefly mention a few: Sitting with Slade in New York, the slate was not held up against the table, but a foot below. I saw the writing as it was done; each letter and line, but no hand or other means of operating the pencil could be seen, though at request a hand was twice shown above the table, seemingly an Indian hand; it was noon, and the sun shining on the table at the time. While the writing was being done there was such a strain downwards that it surprised me that the frame was not stripped from the slate. Watkins, the slate-writer, probably as little of a man and as much of a medium as has yet been developed, was at my home a week; he placed a bit of pencil upon a slate, then turned another slate of the same size upon the first; each of us held an end of the slates together; in a moment the pencil was heard to move as though writing; soon, three light taps were heard, then the slates were pushed towards me, Watkins not even looking at them; on opening them the following message, plainly written, was found:

"My dear friend, I come to you to let you know that I live. ANSEL CAIN."

Mr. Cain was not an intimate friend of mine, though we had conversed upon the subject of Spiritualism, and he had given me the impression that he doubted a future existence, though he evidently desired such. The communication was copied at the time, as were the following, which were given immediately afterwards:

"My dear brother, I am glad to see you here this morning, and hope you will believe that this is me. MOSES W. E."

"My dear papa, I will come to you again some day. I am happy, so is mother. God bless you all. Your loving daughter, HATTIE."

Of the source of the communication others may judge. That they came as stated I know. Numerous communications of a similar nature were received by myself and others, through Mr. Watkins while he was at my house. He got them anywhere that he made the attempt, out on the doorsteps, in the bushes. I saw him get one in a smoking-car on the Boston & Albany railroad. The communications were not always of a spiritual nature, but such as they were, any one that would pay, could have them, and considering the way they were given, hardly any one mentally higher than an idiot could have been tricked thereby.

Mrs. Huntoon (Mary Eddy), was invited to my house for the gratification of my own family and special friends. Numerous hands and faces were shown, instruments were played upon, then passed out to the audience. One woman, or form of a woman, came out into the room, showed her night-cap and dress of ancient days, then voices, shouts and a pistol shot. "Oh, so low!" exclaimed the high-toned. Certainly, they have always been so; think of the frogs, vermin, turning rods into snakes, water into wine, etc. Yes, but why not do them in

the light? Sure enough, why was the earth created in darkness; why did God require a bush as a cabinet when he appeared to Moses, or a cloudy pillar at the door of the tabernacle? Why did the angels come to Lot in the evening, or release the apostles in darkness? The Christian fabric rests upon dreams and darkness; the veil was rent, and saints arose from their graves in the dark; the ascension was in a cloud; a kernel of grain or the roots of a tree require darkness from which to produce manifestations of growth and life; the body commences and obtains its form in darkness, receives the spirit or life in darkness; is it strange then, that certain phases of the manifestations require darkness? Only the shallow minded will be surprised at the fact. After our seance I happened into the kitchen, where I found Mrs. Huntoon looking around that part of the room where the cabinet had stood and saying to herself, "I do wish I could find where the bullet goes to," which caused me to ask if a ball cartridge was discharged from the pistol the previous evening. "Yes, we always use regular cartridges," was her reply, which seemed decidedly interesting. Her pistol was called for and cleaned. Then from her supply of cartridges I loaded its seven chambers, placed it in a small empty closet, put a guitar, bell and tamborine with it, then hung a curtain at the door, after which Mrs. Huntoon's hands were tied behind her, and as secure as I could tie them. My assistant, "Charla," sewed the knots firmly with thread. Four chairs were placed in front of the curtain for the family, then Mrs. Huntoon took a seat in the closet, and in less than ten seconds, hands and a face were shown through the curtain, all of the instruments were played upon, then bang, bang went the pistol, and a third time at my request. Immediately after the third discharge, the medium stepped out to the light, tied exactly as when she entered; not a sign of a bullet mark could be found. I took the pistol and discharged another cartridge at the floor of the closet; the bullet from that is plain enough to be seen. The medium was then asked to step into the closet and have the spirits untie her, which was done while I was taking my watch from my pocket in order to time the untieing. It certainly was not one second in being done. As no mention is made of the fact that the discharged bullets can not be found, it can hardly be considered a trick.

BEYOND.

It seemeth such a little way to me
Across the strange country, The Beyond;
And yet not strange—for it has grown to be
The home of those of whom I am so fond.
They make it seem familiar and most dear,
As journeying friends bring distant countries near.

So close it lies that, when my sight is clear,
I think I almost see the gleaming stair;
I know I feel that those who've gone from here
Come near enough sometimes to touch my hand.
Often I think but, for our veiled eyes,
We should find Heaven right 'round about us lies.

I can not make it seem a day to dread
When from this dear Earth I shall journey out
To that still dearer country of the dead,
And join the lost ones, so long dreamed about.
I love this world; yet shall I long to go
And meet the friends who wait for me, I know.

I never stand above a bier and see
The seal of death on some well-loved face,
But that I think, "One more to welcome me
When I shall cross the intervening space
Between this land and that one Over There—
One more to make the strange Beyond seem fair."

And so for me there is no sting to death,
And so the grave has lost its victory:
It is but crossing, with a goodly breath,
And while, set face, a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious than before.

—From Ella Wheeler's "Poems of Passion."

THEIR DREAMS VERIFIED.

Charles Clark Has His Leg Broken Exactly as Was Predicted

Charles Clark, who lives out eight miles toward Morrison on a ranch, started in to Denver Saturday with his wife in a light buggy to which was harnessed a newly broken colt, which was making his trial trip in single harness, says the *Denver News*. Near Valverde the colt took sudden fright at something and made two or three plunges, overturning the rig and precipitating Clark into a patch of cactus by the side of the road. He was thrown with such force that his leg was broken below the knee so that the large bone pierced through the skin. His face was terribly lacerated by the cacti and some of it penetrated four thicknesses of clothing and lodged itself half an inch into the flesh. His wife was carried some distance further, when she, too, was hurled into the cactus and sustained several severe bruises in the face and chest. Beyond a thorough shaking up she was not badly injured.

In the evening Mr. Clark was called upon by a *News* reporter, who found him laughing and joking over the mishap, although in intense pain. "This accident is a result of predestination," he said, "for several years people say they have dreamed about this, and a fortune-teller told my wife before we were married that she would marry a man that would be all battered up by a horse. Mrs. Ridgeway told me on the road that she had dreamed of this and she described the accident without having seen it. Then when Dr. Clark, who is my cousin, came in he said: 'Charlie, I dreamed you broke your leg right before last,' and then we told him about the other dreams."

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Why do we attach so much importance to "25 cents"? Why do we advertise so liberally for trial subscribers? Why do we make 16 weeks the superstructure on which to rear a magnificent publishing house? Simply because the whole spiritual pathway is filled with the wrecks of newspaper enterprises, and the Spiritualists, always liberal, always generous, will not, as a general rule, advance more than that sum until they see some legitimate fruits. Commencing with the *Religio-Philosophical Publishing House*, of this city, *The Progressive Age*, and *The Universe*, all started with the most honorable intentions, and so conducted, the loss to some Spiritualists who invested therein almost beggared them! We have started on an entirely different basis. No stockholders to lose anything, and no bequests to be squandered.

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

AN ASTONISHING OFFER.

Send three 2-cent stamps, lock of hair, age, name, sex, one leading symptom, and your disease will be diagnosed free by spirit power. Dr. A. B. Dossow, Maquoketa, Iowa.

LIFE IN THE STONE AGE. The History of Aetharil, chief Priest of a Band of Al-Aryans, 300,000 years ago! A strange, thrilling, philosophical book. Written hieroglyphically through the aid of a clairvoyant, and translated through him. Price by mail, 40 cts. Address U. G. Hixley, Box 477, Delano, Ohio.

THE BLIND MEDIUM. Mr. Fred A. Heath, gives readings by letter. In order that all may have a chance to test his powers he makes this remarkable offer. Send ten cents in silver, with lock of hair and stamp and he will send you a method of clairvoyant work. Fred A. Heath, No. 6 Park Place, Detroit, Mich.

WHY will you have a sallow complexion, look haggard, feel languid, and be still joined when you can find relief in Dr. Miller's hygienic treatment without medicine. Send for pamphlet. Dr. A. Miller, 172 Ashland Ave., Chicago, Ill.

SOMETHING NEW.

Astro-Magnetic Remedies.

Mrs. Dr. ALMA has located in this city, and brings with her references from many friends who have been benefited by the new remedies. In administering these Astro-Magnetic Remedies the practitioner should keep in view the fact that they are not forces of the human system in any respect. They are so adjusted as to restore harmonic conditions in the magnetic aura, and thereby permit of a new order of a healing character to again assert themselves over the physical body. Thus, suppose a case, where in the magnetic polarities of the system have become so imbalanced from continuous effect of a bad planetary aspect, that the physical body receives only the effects of Mars, Mercury and Saturn on a polar angle corresponding to the earth in Taurus,—the result is that the patient becomes weak and emaciated and trembling from Saturn; blood rushes to head, and heart palpitates frequently from Mars. A low feverish state arises under Mercury, while the system responds scarcely at all to the vivifying effects of Venus and equalizing effects of Jupiter, or the food converting properties appertaining to Uranus.

The practitioner recognizes these conditions, administers Taurus, thereby equalizing the susceptibility of the organs to the Astro-Magnetic Remedies, and the result is a restoration to health.

All Acute and Chronic diseases yield to these remedies, especially Cancers. Consultation free and Terms reasonable.

Dr. ALMA will explain and teach the new method of eradicating disease at her parlors, (2nd floor) 275 State St., Chicago, Ill. Correspondence solicited.

PSYCHOMETRIC.

Dr. J. C. Phillips of Chicago, will attend the Mount Pleasant Park camp-meeting at Clinton, Iowa. Remember! The Doctor takes no back seat either in diagnosing or treating diseases. Psychometric Readings of Past, Present and Future of Individuals. His Motto while on the grounds will be: No Satisfaction No Pay. THE PROGRESSIVE THINKER will be on sale at his tent, and he will take subscriptions therefor.

TAKE NOTICE.

I am prepared to deliver my popular lectures on "Romanism" for the benefit of Societies, Schools or Churches, on salary or gratuitous. Permanent Post Office address: Dr. J. C. Phillips, Ex-Priest.

PSYCHOMETRIC.—Mrs. D. E. Ego, Parkland Hospital camp, (Eden, Bucks Co. Pa.) will diagnose disease, or read character by lock of hair; and answer three business or leading questions for \$1.00. 28

GRAND CAMP MEETING!

Seventh Annual Grand Camp Meeting, of the Mississippi Valley Spiritualists Association, at Mount Pleasant Park, Clinton, Iowa. Commencing Sunday, Aug. 3rd, and closing Sunday, Aug. 31, 1890. The Park will be open to cottagers and tenters from June 15th to September 15th, 1890.

Arrangements have been made with the Western States and Central Traffic and Passenger Association and assuring a rate of one and one-third fare. The Rostrom will be occupied on the dates mentioned inclusive by the following gifted and popular speakers: Opertine, by President J. C. Phillips, Iowa, August 3rd; Mrs. C. L. V. Richmond, August 3rd to 6th; Mrs. A. H. Colby Luther, August 3rd to 10th; Lyman C. Howe, August 10th to 15th; Edgar W. Emerson, the most noted platform medium of the day, will give public tests after each lecture from August 17th to 21st; Mrs. R. L. Little, August 20th to 24th; Miss Jennie B. Hagan, August 24th to 31st; J. H. Randall, will assist in platform and lyceum work.

Among the Mediums engaged, are Dr. and Mrs. S. N. Aspinwall, trance, test and developing mediums; Mrs. Beale Aspinwall, the popular materializing medium; Prof. A. W. S. Rothermel, highly endorsed as a reliable medium for physical manifestations; the light; Prof. G. G. W. Vanhook, healer and spirit test medium; Mrs. S. A. Bartholmes, trance, test, psychometric and mental healing medium; Frank N. Foster, who possesses the rare and wonderful gift of spirit photography; Mrs. Mott Knight, a reliable test, pebble and slate writing medium; Mrs. A. H. Sain, a very gifted clairvoyant medium; Mrs. Olive A. Blodgett, of Davenport, Iowa, the noted medium for various phases of spiritual phenomena, will occupy Liberty Cottage, on Grand avenue, the entire season. Prof. A. B. Severance, the noted psychometrist, will give private readings and teach a class in physical and social culture.

For additional information address Dr. J. H. Randall, Secretary, 229 Monroe Street, Chicago, Ill., until July 25th; after that date to Clinton, Iowa, (Mount Pleasant Park).

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