

# THE PROGRESSIVE THINKER

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

VOL. 5.

CHICAGO, JANUARY 23, 1892.

NO. 113



## SPIRITUALISM.

### An Inspirational Discourse from the Standpoint of an Investigator.

Delivered Through the Mediumship of Mrs. Cora L. V. Richmond, at Chicago, Sunday Evening, December 13, 1891.

SPECIALLY REPORTED FOR THE PROGRESSIVE THINKER.

"Try the spirits whether they be of God." "Prove all things and hold fast to that which is good." These and other erudite sayings prove that the subject of investigation was not unknown even to the early Christian disciples and apostles. Some later devotees at the shrine of reason and intellect have said: "That which cannot be the test of human reason must be rejected as error. We shall presently see." That one word "investigation" seems to many minds to cover the entire ground which should be occupied by the human family in its approach toward any subject, and the title of "investigator" seems to be the proud title by which men arrogate to themselves the privilege of invading every sanctuary, or trampling upon every principle, or endeavoring to find out the truth.

The word "investigation" does not mean so much as people think, because the one addressing you knows by experience, starting out in human life with what is probably called scepticism by many people—accepting nothing that the testimony of the senses and the reason did not confirm—there was a pretty good basis established for the approach to the phenomena of Spiritualism, and that basis was supposed to be the correct one. Rejecting the faith of theology as utterly valueless as a groundwork for any mental growth, and believing that the human mind could attain by investigation alone to the truth, on approaching the phenomena and manifestation of Spiritualism, the same qualities and qualifications were brought to bear as had been used concerning geology, chemistry, astronomy and all the other subjects of human interest that had once engaged the attention of the student. The difference was, however, that in approaching the investigation of geology one must needs have some preparation; in investigating chemistry one must study terms and understand definitions. An attempt to study chemistry without any knowledge of this preparation would be absolutely futile, and he who wishes to study astronomy always prepares himself with the ground work of mathematics and a sufficiently careful sense of observation to know what he is studying. While the shepherd kings might have watched the stars as they were watching their flocks, and might have become very good astronomers from observation, it requires long years of such study to make one a practical astronomer, and the ordinary preparation is the preparation of a mathematical mind and a love for the subject and a desire to ascertain the truth concerning it.

All the themes of human interest, from the study of law, statesmanship, political affairs, or anything that pertains to human interest, must be accompanied with some degree of preparation; and he who calls himself an investigator in political economy without any knowledge of the history of what States have done or accomplished,—without any idea of what nations have passed through,—would be regarded as arrogant, as ignorant and as presumptuous; but man approaches the subject of spirit or religion adorned as a warrior, clad in armor from top to toe, to encounter gorgon-headed evils, demons of terror, giants of wrath; or he approaches that altar without the slightest preparation, prepared to investigate that for which he has no preparation.

Who in ordinary life, if put to the test, is qualified to judge whether a manifestation is spiritual or not? If you want to know about Greek verbs you have to have knowledge of Greek; and no man is put to paint a picture that does not know the tints of color and form, while he who would be placed in charge of a steam engine with no knowledge of machines, would, of course, be placed there to murder people; but any human mind, any ordinary intellect, any one accustomed to adverse methods of thinking, considers himself qualified to be an investigator at the shrine of what is called occult subjects, and especially phenomena claiming to be Spiritualism. The mesmerist, even, passes through some stages of preparation, makes a study of the organs of mind and their influence over one another, and considers that he has some basis in experiment and discovery by which he can claim the title of the investigator of mesmerism or psychologic subjects.

From the counting-room or the street, from the laboratory or the pulpit, men approach the investigation of Spiritualism and say: "Well, if I am not to use

my senses and my faculty, what am I to use?" You are to use the same intelligence that you do in pursuing other subjects—to neither approach without preparation a subject the basis of which you are wholly ignorant of, or assume that because you have eyes to see ordinary things and ears to hear ordinary things you are therefore qualified to judge of what you see and hear under extraordinary circumstances. The qualified and truly intelligent mind does not even claim to be an investigator until there is some basis in the mind upon which investigation can be predicated; and just here was the fault of the one addressing you. Knowing something of science, dabbling a little in many things, having the rules and axioms of the accepted science of the world, and believing that the human mind with the observation of the human senses could arrive at comparatively or approximately accurate decisions, the approach was from that basis.

Any phenomena which is extraordinary and occurring under unusual circumstances, the truly scientific mind will tell you should be observed, not from the standpoint of that which is ordinary and usual, but, if possible, from the standpoint of that which is unusual. But you say: "We have no unusual or extraordinary faculties; we must use those that are common; we must avail ourselves of the senses that we use every day." By no means. You do not use mathematics every day and every moment of your pursuits, but when you come to the solution of a mathematical problem, you avail yourself of what little or much you know on that subject. The musician carefully accustomed to musical sounds does not necessarily go dancing and singing and playing his instrument along the street, nor does he perform all his daily tasks to music, but when put to the test he understands musical terms and intonations. The artist does not necessarily pursue his calling everywhere, but when he pursues it, it is upon the basis that he knows art to be established.

There are faculties in the human mind too, sadly neglected, that would qualify people to investigate spiritual things; but appropriated by theology as belonging to a past age, or a different order of people. No one has ever been encouraged to suppose that these qualities could have anything to do with an investigation. There are faculties that every human being is aware of possessing; but that which is called reason—a trained kind of intellectual process of it—is no more reason than any other assumption. That which you have been accustomed to call reason, declares itself to be imagination. Imagination? Certainly. But if imagination is a faculty of the mind, and if it is needed to write poetry and paint pictures and perfect artists' work; if the mere dull lining and toning of the picture do not constitute a work of art, and imagination is necessary after all there, why may not it be necessary elsewhere?

But you say: "We cannot be sure of a fact if we approach it on the basis of imagination." Can you be sure of the picture being perfect if you do not approach it on the basis of imagination? Thus every human mind is more or less aware of having what are called experiences that are unusual. Every household has its traditions; every human family has its premonitions; every one has some oracle in the household to whom they turn for good or bad luck, for wise counsel, for a decision as to what they should do, without giving any reason as to why the mother, the grandmother, the aunt, or the sister are the established oracle. Why is it so? Because of another set of faculties, too little used, too little accustomed to be turned to, which the human mind is now for the first time endeavoring to rescue from the oblivion of theology, or from the entire eclipse that materialism has thrown around that set of faculties.

To suppose, therefore, that the only standpoint of investigation is what is termed human reason is as great a fallacy as to suppose that the only standpoint on which to base or paint a picture is the compass and the square. These may be necessary for proportion and perspective, but a picture only made of proportion and perspective would not be a picture.

All the investigation in the world without qualification is valueless. The intuition of a child; the perception of a woman; that something to which you turn half condemning and yet believing which is called superstition; the very traditions of family and altar and home are things to be considered; and the investigation of spiritual phenomena can no more proceed from the standpoint of reason and intellect alone than can any other subject on which the affections, the intuitions and imagination are interblended with what is called material evidence.

First, the investigator wishes to know the facts. Do the facts occur? Stepping out from the street, the counting-room, the ordinary business office, into a spiritual seance to witness a mani-

festation for which there has been no mental preparation, is just as impossible a state for one to be in to be a true investigator as to step into a laboratory and expect to be able to handle the chemicals without any previous experience. In the first place the senses are not accustomed; the mind is not trained; it has not been thought a part of the possibility of human experience to have anything unusual and occult, and the daily intellect of daily life is only trained to that which occurs from some known producing cause to some known result; and even in experimental science some bases are already known before the results can be arrived at. We say there is no one less qualified to investigate the physical phenomena of Spiritualism than the very mass of human beings who use their mental faculties daily in directions that are precisely the opposite to that of spiritual things.

Science approaching the subject from the standpoint of science has over and over again declared in the person of Robert Hare, of Philadelphia; in the person of Mr. Wallace, the naturalist; in the persons of Mr. Crookes and Mr. Varley the electrician, in the person of Mr. Flammarion, the astronomer, and a score of other scientific men, that there is no possibility of explaining on any scientific basis the phenomena called spiritual phenomena. They applied the usual scientific tests; they approached the subject from the standpoint of scientific investigation, and instead of solving Spiritualism in the crucible of science, the reverse has been true. Spiritualism has solved them and their science in the crucible of a higher theme than they were acquainted with, and whatever faculties of their minds were awakened by this investigation have enabled them to declare that science cannot explain what spiritual philosophy alone can explain, proving that the set of faculties which they employed to investigate the subject with were not a set of faculties to tell what Spiritualism is, but simply to show that it is not science.

Now, had there been intuition; had there been accustomed revelation; had there been premonitions and warnings; had there been any occult phenomena; had there been manifestations in their houses, as there was in the house of the Wesleys; had there been something which was a sign or token, they would have brought those faculties to bear, and that, with the other observation, would have formed the basis for their conclusions.

Fortunately, the majority of human beings are not scientific. The majority of human beings are not overanxious to be reasonable, and the majority of human beings bring their affections, their intuitions and their perceptions, as well as their senses and their reason, to the spiritual science.

The skeptic says: "Oh, yes; people are overcredulous, believing the first thing they see, accepting the first message that is given, and are deceived very easily, accepting that which has no basis in fact." But something must be true, or there could be no acceptance of the limitation. Something there must be that is possible, or there would be no acceptance of that which imitates the possible; and as counterfeit coin is that which attempts to counterfeit the most valuable currency, so, if there is jugglery counterfeiting a fraud, does it not prove that something is there to imitate? An unknown and impossible realm could no more have a counterfeit than an unknown and impossible currency.

Now, the one addressing you approached the investigation of the phenomena of Spiritualism on the basis of science; on the basis of what is called reason; using the senses and faculties with which he had been accustomed to judge of other subjects, and whether you believe it or not, he never got beyond the standpoint of being an investigator. Not that there is anything attached to this term of opprobrium, but sometimes it is a disgrace to investigate a subject for twenty-five or thirty years and arrive at no conclusion. It either shows a very intricate subject, or a very weak mind, or a mind totally unfitted and unprepared for the subject that is being investigated. The latter I will choose, for the sake of self-esteem, as the state I was in. The mind was totally unprepared; had no suitable education or awakening; did not accept primarily, as most human beings do, that there is a spiritual existence or something, and endeavored to lay aside the whole religious history of the human race and approach the subject merely from the standpoint of observation. For a period of twenty-five or thirty years this investigation was carried forward. There were enough evidences to convince a million people; there were scores and scores of manifestations, in the light and in the darkness with or without the seeming agency or instrumentality of human beings, under circumstances of most crucial test conditions, as they are called; every evidence that could be offered to the senses and to the reasoning mind that the human beings called mediums had nothing to do with producing the manifestations given. Writing occurred under circumstances impossible for the medium to have produced it; forms appeared which could not have been the result of any conjuror's art, for they were in a small room of the investigator, without any appliances whatever; circles were formed of scientific men, each intent upon investigating from his own standpoint, and all applying the most crucial tests; but not one of them could discover the process by which the manifestations were made, or that they were the result of human agencies; intelligence was given beyond the scope and

power of those who were used as the mediums; facts were given, unknown even to any person present, and afterwards corroborated; every phase and variety of manifestation known to those familiar with modern Spiritualism were received and fully put to the test,—but the investigator was bound not to yield too soon; not to ascribe these things a priori to the spiritual or unknown cause, and the investigator always spared said: "I do not discover the cause of these manifestations; I admit them true"—because no one ever investigates who does not ultimately arrive at the conclusion that the phenomena occur; but he said: "I am not prepared to say from whence they come." After twenty-five or thirty years of experience the one addressing you says that the person making that statement is either self-deceived or deceives others. No one can investigate the phenomena or manifestations of modern Spiritualism for a period of twenty-five or thirty years, and accept the phenomena as genuine, without knowing by the same faculty that they proceed from the source that is claimed. It is an essential part of the phenomena in every instance where a manifestation occurs that it claims to be produced by departed spirits. It is an essential feature that the phenomena always manifest intelligence; that the intelligence is like human intelligence, and that when pressed by any series of signals—raps, alphabetical spelling, writing, involuntary speaking, trance mediumship, or any other method, the intelligence always claims to be the spirit of some departed friend, and if an individual or personal friend, can give evidence of that fact.

Now, to use the reason and the senses to investigate the phenomena and accept their genuineness without using the reason and whatever else there is in human intelligence to accept the source, is only to receive the very smallest portion of the proof, and for the convenience or for the claim of being impartial and scientific, to set the other evidence aside; for there is no one thing in Spiritualism so well attested as the direct individual intelligence accompanying every manifestation. And while one should not be too ready to accept great names, though they amount to nothing, and while one should not be too covetous of having exalted spirits give their names, still in the majority of instances personal messages come from their relatives and friends, giving names and circumstances only known to the one investigating and to those claiming to communicate. So to set this aside, and to say as the usual investigator from the standpoint of the reason does: "I accept the phenomena, but I do not know what source to ascribe them to," is to stultify that other realm, which for the first time in the individual is possibly being awakened, and which he may be ashamed to admit he has so long neglected.

To take pride in being a scientific mind only would be just as suitable as to take pride in being a pugilist only. It is well enough to have strength, if one needs to use it, but merely to use that strength and nothing else, is as great a monstrosity in intellect as it is in physical prowess, and he who boasts of having a scientific mind only, might as well boast of being blind and having good hearing.

When Spiritualism, appealing to the senses, challenges the intellect to discover, if possible, another source for the manifestation, it is not only a challenge to all the boasted senses, but to all the boasted intelligence of the world; and when a man like Epes Sargent writes that even so small a toy as planchette is the despair of science; when men like those whose names we quoted a moment ago, declare that science is unable to explain away or set aside on any scientific basis the manifestations of Spiritualism; when also accompanying their investigations there comes a time when they arrive at the only legitimate conclusion, the moment that conclusion is arrived at the world sets them down as enthusiasts, erratic, led astray, deceived and deluded. Approaching the subjects that they have approached, the altar of astronomy, chemistry, geology, and finding that it opened into another realm, a realm of which they had not the key, and the knowledge of which had before been sealed, are they to be condemned? Is it a disgrace to arrive at the mountain top when you have been climbing the mountain? Is it a disgrace to enter the temple when you have been taking the degrees that lead to it? Is it a disgrace to climb through mathematics to the knowledge of the stars when you have been studying for that purpose, and when all unconsciously perhaps, to yourselves, you find that having investigated through the faculties that heretofore have been your possession and your boast, there is another realm and another set of faculties unknown to you? And that these are opened by the same hands of affection and love that won you in childhood? Is it a disgrace, then, to confess it?

I thought so on earth, and when almost the last year of human life was still the boast and claim: "Oh, I am an investigator," how small seemed that claim compared to the array of facts and phenomena witnessed; how dwarf-like sounded the word as just before the spirit departed from earthly life the question was asked: "Are you still satisfied? Is there yet in your mind a conclusion?" and in order to be consistent, the old term was used and the old words, "I am an investigator," were given smilingly. And the friend turned away and said: "Well, it is about time for you to arrive at some conclusion, for you will soon be there." And sure enough, the investigating form, the investigating brain, the investigating

senses, the investigating house of clay dissolved; and did the mind and spirit survive? Yes, and with the absolute knowledge that the mind had been a traitor to itself; that the senses had played him false in claiming all the attention, and that the pigmy spirit had to begin at the beginning and learn the lesson of spiritual knowledge. Why? All the perception, all the imagination, all those qualities that lead to the house of the spirit and confirm the outward testimony by the inward voice had been steadily stultified and set aside.

A little child in the household, when the one speaking was on earth, had manifested powers of spiritual perception. This was steadily frowned upon. It was thought to be a morbid condition, and being interested in the child, no encouragement was given to that which might have led the way to this inner realm. One of the women of the household had spiritual gifts, but she was told with all of masculine arrogance and pride of intellect not to think of using such a gift, not to give way to such folly; that the investigator should first see whether there was anything in this before it was indulged in, as though the intuitions of the world were not often held in the mind and hand of woman by which to turn the giant minds of the world; as though even a Napoleon, with a giant intellect and a master spirit of diplomacy was not obliged to turn to the prophecy of a woman to know his great destiny and his great downfall; and as though the great Wellington, ere the turning point of Waterloo, had not listened to the voice of a little child who told him to "go this way, and not that;" upon that hinged the success of the battle; and as though the whole history of the world did not prove that born of this inner power, which might be called imagination and intuition, the great events of history have been hung upon so small a thread as a line of imagination.

The paucity of spirit; the overwhelming consciousness that none of the faculties were in hand or were needed for spiritual existence; the consciousness of arrogance that imprisoned the bright sight and sound and sensation; all reasoning from known bases, were set aside at the gateway of spirit-life, and that one must enter with the deformity which is the result of unuse and lack of unfoldment is most pitiful.

If you have ever seen a blundering boy at school in a class that was in advance of him, endeavoring to speak the lesson that he neither apprehends in mind nor could learn by memory; if you have ever seen one abjectly ignorant trying to converse with those who had knowledge upon a certain theme and aware of his ignorance; if you have ever witnessed the entire defeat of some one who boasted of his prowess and had nothing but boasting, then you can judge of the humiliating consciousness of being awakened to the spiritual knowledge that you know nothing; that there is no knowledge, and that all the bases of what you called investigation fade away like the dim fabric of a vision or dream, before the one stern reality that spirit is all, and that the life and expression of it through intellect and reason are but mere terms.

How can a man reason upon a subject of which he knows nothing? Where is a spiritual consciousness? To reason from the standpoint of the senses upon that which is an affirmation is so puerile an attempt at logic that the enlightened spirit turns away from it at once, and to suppose that the standard of the senses will suffice in the measurement of so stupendous a proposition as spiritual existence and manifestation is the one fallacy and error of the earthly-trained mind.

There was no censure, no condemnation from those who gathered near. There was recognition of a family and friends; there was a pitying look; it seemed to their eyes when they thought of all the years that there might have been open communion instead of investigation of the methods. It seemed as though there was reproach in the glance that welcomed the investigator to an existence that might have been as familiar as his own dwelling had he but given way to the voice and power that came in those messages; and it seemed as though being quite near to spiritual companionship and communion one had deliberately wandered through a tangled pathway of briars and thorns to approach the dwelling instead of entering it directly. With the open doorway between you and the other world the mind often chooses to go by the most difficult and tortuous ways for the express purpose of finding out, at last, that that is not the way, and that the only avenue to a knowledge of the spirit is primarily through the spirit. The senses may attract, the reason may arrange, the judgment may decide as to what shall be done with the truth, the truth itself is a demonstration from the spirit; and in the voice of affection and in the voice of that which brought pleading to the heart and the intuition, there could have been no wider and broader proofs than that which was offered. The one addressing you felt so keenly the defects and the deformities—if the term may be used—that it seemed as though all spiritual beings near must turn away, but they did not. There was pity, there was love, there was hope in the expression of all, and there was another nature, stifled though it had been and stultified though it had been, that was only too glad to rise to its appointed task and seek to discover that which had been neglected before.

Now, from the standpoint of the spirit, the one addressing you will tell precisely what it seems should be the attitude of every human being approaching spiritual subjects. Not blind acceptance, for that is impossible; not credulity, for that

cannot exist unless it is already there; not over-belief, as it is termed, for that is impossible; but to bring all the powers of the mind and spirit to bear as well as only a portion of them. If the senses are appealed to, as they are unquestionably in the physical manifestations that challenge the senses to see, use the senses. If the reason and judgment are appealed to, as they are in the endeavor to ascertain from whence the phenomena proceed, use the reason and judgment if you can; but if the spiritual faculties are also appealed to, as they are almost uniformly and universally; if the intelligence that challenges the highest intelligence of the world to cope with it, is appealed to; if the imagination, like that of poetry, is appealed to, use these. And if with all the qualifications of mind and all the astuteness of the reason and all the quickness of the senses, the spiritual nature is being challenged, is also employed, there can be no doubt as to the result. The subject becomes an open book and you are then master of the situation. You are not limited to the senses that are blind and deaf, nor to the reason, that can only reason upon premises known; but you have the whole range of human faculties, and that will lead you right.

While it is true the phenomena of Spiritualism occurring in the last forty-three years are more wonderful; that more astonishing facts are recorded, more of what are called miraculous things than the entire pages of history hold, it is not enough to stop there and say: "Oh! yes; I have investigated and there is something in it."

While it is true that the reason of man may judge somewhat from the premises known to that which is unknown, Spiritualism leaves nothing unknown, leaves no realm untouched. The intellect is appealed to, the love of philosophy is continually unfolded; there is no more perfect system of philosophy in the world, if you want the philosophy, than that which has come side by side with the facts of Spiritualism. It brings its own philosophy. It opens its own avenues of thought. Being true, it challenges every faculty; for babes speak in unknown tongues, young men and young women challenge professors and philosophers to talk, and like Christ in the temple at twelve years of age, hundreds are made to speak and baffle the intelligence of the schools. This is to be considered. From Harvard to the farthest university in the West; from every place of learning in the land representatives and emissaries have gone forth to meet Spiritualism and have been baffled. Young girls have taught the professors in their own sciences, and youths have instructed the learned pundits in their departments.

With these as a portion of the aggregation of facts, what professor looking on, from the whole of nature, spirit, mind, senses, can other than arrive at the conclusion that a new realm is admitted into the consciousness of the world and that spiritual existence is not to be tested and approached by mere investigation? It is here. Blind, you may not see it; deaf, you may not care to hear it; uninterested, you may not wish to listen; but claiming to be an investigator you have no right except to investigate the whole subject, and the whole subject extends from the intuition that perceives the presence of a spirit without the aid of the senses, to the manifestations that challenge the learned scientist and make him exclaim: "We have no solution of it."

When people claim, therefore, to be investigators, the first question, if they are asked anything, should be: "What qualifications do you bring to investigate?" "Oh! I have my senses; I can use those." And is that sufficient? Use your senses and see whether the world or the sun moves. Use your senses and see what errors the ancient astronomers plunged into that mathematics and science have been obliged to correct. Use your senses and the chemist will drive you mad in a day, for he will show you experiments that you cannot explain by the senses, and will produce results that you will declare are jugglery. Use your senses alone and you are stranded in twenty-four hours even in ordinary pursuits.

"Well, I will use my reason." Is it trained? Have you been accustomed to think on these things? Will you reason from nothing to nothing, like two ciphers?—that is the usual way. If you have no basis upon which to reason, what will be the result? Then the larger humanity enters with its saving love and affection. What the senses and the reason was baffled by, the hand of a little child and the voice of a risen mother can easily establish.

The world is not so dead as it seems, and while psychological research societies are investigating from the purely scientific standpoint, the world is going on in the rejoicing knowledge that spirit communicates, and that the other world is not so far away as it seems. While scientific men call mediums sensitive and refuse to accept the phraseology of Spiritualism, lest it commit them to its conclusions, the majority of those who seek the shrine of spiritual manifestations are receiving messages from the other world and already have supplanted, gone beyond and behind the psychic research societies and turning around, say: "What are you doing away back there? Why, we already know." And the Spirit-world benignly bends to the investigations of human reason and gives manifestations and phenomena, and when the learned minds give up and say: "We cannot explain it," the world might turn and say: "We never expected you would. The explanation is already here."

If a society were appointed to investigate the sun and declare whether the sun

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The Universe is Governed by Fixed Laws.

## TO OUR READERS.

### Why We Give Four Pages to the Order of the Magi.

Our older subscribers will remember that THE PROGRESSIVE THINKER was made the official organ of the Order of the Magi about one year and a half ago, when Prof. Richmond and his family were preparing to come to Chicago to enter upon their great work. Since that time various lectures have appeared therein, together with short bulletins occasionally regarding the work. The Order being secret, it follows as a matter of course that many of our subscribers cannot fully realize its nature or the full scope of the occult knowledge therein imparted; on the other hand, there is a large number who are in full sympathy with the work of Prof. Richmond, in the study of those occult forces which seem to be imbued with intelligence, and the existence of which can be demonstrated in a hundred different ways in the Temple of the Magi at 1910 Washington Boulevard, and to them this number of THE PROGRESSIVE THINKER will prove a great attraction. It will also be of special value to all others, inasmuch as it will inform them of a movement that is destined to act a very important part on earth.

In no sense does the Order of the Magi conflict with those laws that underlie true Spiritualism or its phenomena; it is, in fact, in complete harmony therewith, but it extends its domain of action to those occult forces that are interblended with, and are a part of our planetary system, and which nowhere else on this earth receive a full and complete interpretation.

We repeat that this number of the paper will be of special interest, even as a matter of news, to all Spiritualists; for therein are embodied Prof. Richmond's views as well as a general survey of the Order.

While THE PROGRESSIVE THINKER is devoted to the promulgation of modern Spiritualism, its phenomena and philosophy, it will continue to occasionally sandwich in its columns articles and movements that are of vital interest to the great mass of Spiritualists, and in regard to which they should be familiar. As a member of the Order of the Magi, as one who has carefully and critically examined the details of its workings and seen time and time again a demonstration of the existence of occult forces which seem to be imbued with intelligence, we are prepared to speak understandingly. The 2nd, 3rd, 6th and 7th pages are given up entirely to the discussion of the objects and aims of the Order, and the elucidation of various scientific subjects, by Prof. Olney H. Richmond himself. —[ED. PROGRESSIVE THINKER.]

## BACK LECTURES.

The following Temple lectures have heretofore appeared in THE PROGRESSIVE THINKER, and will be mailed to any address upon receipt of price: "Looking Backward," "Vibrations; Life and Motions;" "Astral Magnetism;" "Differentiation;" "The Astral Body;" "The Soul of Man;" "Infinity."

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## To All Members of the Order.

THE PROGRESSIVE THINKER is the official organ of our society and an able exponent of the latest and best scientific thought extant. I consider it the best paper upon Occult and Spiritual Science published in the world to-day, and heartily recommend it. Brothers and Sisters, I ask your co-operation in extending its circulation and usefulness. Help us to spread the light.

Mr. L. J. Shafer, Cor. Scribe, has an office in the Grand Temple and can be addressed for blanks, papers and information regarding the Order.

## A MYSTERIOUS TALE.

### Olney H. Richmond Tells How He Became a Member of the Magi.

HIS EXPERIENCE AT NASHVILLE AND HAIR-BREADTH ESCAPES DURING THE WAR—HIS PHILOSOPHY, HIS RELIGION—AN OATH-BOUND SOCIETY WITH SIGNS AND PASSWORDS—CAN PROVE ALL THAT HE CLAIMS—A CRAFT WHICH FLOURISHED 20,000 YEARS BEFORE CHRIST—DESCRIPTION OF THE TEMPLE.

Much talk has been caused by several articles which have appeared in THE DEMOCRAT recently, regarding occult astronomy or astral magnetism, of which Olney H. Richmond, the South Division Street druggist, claims to be a student and expounder. Heretofore Mr. Richmond has refused to give a full account of the manner in which he became possessed of his mysterious knowledge. So much comment has been made on previous articles on the subject that Mr. Richmond was again called upon the other day and asked to give his story in full. His reason for refusing to give the information heretofore was, as he said, because his superiors had not yet given him permission to tell. When accosted by the reporter the other day he answered cheerfully, "Come back here by the stove, where it is warm, and I will tell you the strange story of the manner in which I became acquainted with this wonderfully philosophy." This the reporter willingly did, and on getting comfortably seated Mr. Richmond proceeded as follows:

**RICHMOND'S STRANGE STORY.**  
"During the war I was a soldier in the Fourteenth Michigan Infantry, and in the spring of '64 our regiment was quartered at Nashville, Tennessee. One night, about 8 o'clock, when I was on camp-guard duty, I saw a man approaching. I thought at first that he might be a spy, but immediately after I first saw him he spoke to me. I concluded he could do me no harm as I was so near the camp, and so I answered his salute. He came up to me and said, 'Your name is Richmond.' 'Right,' said I, supposing that some of my comrades had given him my name. 'And your other name is Yenlo,' continued the stranger. 'There you are wrong, for that is not my name.' 'Yes, it is,' said he, 'at least that is the name given you by my authorities, who have sent me to you; spell Yenlo backward and see what you make of it.' 'O-l-n-a-y, Olney; why, yes, that is my name.' 'Yes, and you were born on February 22, in the year 1844,' said the stranger. 'How did you find that out?' 'By the wonderful philosophy which I wish to communicate to you. I do not know you, but was guided to you. I am a member of an order which has been lost to the public for many ages; I am a member of the ancient order of the Magi, which flourished in Egypt thousands of years ago. I feel that I am about to die, and am bound by the powers that rule me to convey the marvelous secrets which I hold to another, who shall live after me. You are that successor, and I wish you to call on me at No. — street some evening, and very soon, for I am sure that I shall not live long.' My curiosity was aroused and I promised to do as he wished me.

**A VISIT TO THE STRANGER.**  
"The man was a tall, thin, hollow-cheeked individual, and was very earnest in his conversation. I called on him as I had promised, and he initiated me into the high order of which I have the honor to be a member. He also gave me different articles which are necessary in the study. He was a Frenchman and told me that he had been told the secrets in India.

"I did not understand but very little of what he told me at the time, but I am now able to understand it all, and the signs, passwords, etc., that he gave me really amounted to initiation into the higher degrees of the craft. 'I am much obliged to you,' said I to him, 'for the information you have given me, but it seems to me, inasmuch as the object is to transmit this knowledge in an unbroken line, you are leaving it in bad hands.' 'How so?' said the Frenchman. I answered, 'How long the war will last! I have no means of knowing; I am liable to be killed long before the war ends, and could not transmit this knowledge to another person.' He said: 'I am not acting without knowledge; you need not fear; you will pass through many battles hereafter, but without injury; not a bullet will touch you.'

**HIS NARROW ESCAPES.**  
"I must confess that I did not believe what he told me, for before every battle that I ever took part in, I felt that I was about to be killed. But, sure enough, not an enemy's bullet touched my body, notwithstanding that my clothes were perforated in several instances. Something always seemed to move me just enough to escape a bullet. At Kearsaw, for instance, I was standing with my head above the breastworks, looking at the enemy's batteries on the mountain. Suddenly and involuntarily I ducked my head below the head-log just in time to escape a rifle-ball from a sharpshooter, coming from a direction in which

I had not been looking. He had evidently been taking deliberate aim at me. On another occasion I was sitting on a bank, and by some unaccountable impulse I suddenly arose, just in time to escape a twenty-pound shot which whizzed past right beneath my coat skirts. This was at the siege of Atlanta. I might relate many similar instances of this character, but this will suffice to show you that some unseen power constantly protected me.

**IN THE HANDS OF FATE.**  
"At the close of the war I came North and opened a store at Cedar Springs. I resided there for several years, and removed my store to Pierson, a small town a few miles north of Cedar Springs. I was at this place in 1871, and it was in this year that I took an unaccountable notion that I wanted to go to Chicago; I did not know why I wanted to go, but something made me desire to go. My wife asked me if I was going there to buy goods. I told her no, that I could buy all the goods I wanted in Grand Rapids, but that I needed relaxation and had made up my mind that I would take it in Chicago. I went, and as I intended to stay for some time, went to a private boarding house, at, I think, 172 State street. I do not know why I went to this particular house, but I was attracted to it. There were several boarders in the same house, and at the first meal I took there I met a gentleman with whom I immediately formed an attachment. His name was Dr. Hamilton, from Charleston, S. C. After we had finished the meal we had a cigar together and got to talking. He invited me up to his room, and while we were there he showed me some books, among which was an old book, which he said was a family heirloom. He had no idea why he had brought the book along with him when he came to Chicago to seek his fortune. I opened the book and was surprised to see some of the mysterious words which the Frenchman had given me at Nashville seven years before.

**THE MYSTERIES UNLOCKED.**  
"My curiosity was at once aroused, and I concluded that I could spare as much as \$25 to buy that book if it could be bought for that sum. I asked him how much he would take for it. 'I have no use for it,' said he, 'take it along if you want it.' I brought the book home with me and it cast a flood of light on my studies, which I began to prosecute with great vigor. It took me from that time to this, over eighteen years of profound study for me to gain the valuable knowledge which I now possess. I have books which have cost me \$700 to get up. It took me years to get these books up, for I printed them myself with rubber stamps. Are you a Mason?" asked he of the reporter.

"No sir, I am not."  
"I was going to say if you were I could give you a much better idea of my philosophy. The Masonic order claims to have had its origin among the true priests of Isis. My philosophy is the true Masonry; that which existed among the ancient Chaldeans 20,000 years before Christ. Every Mason will admit that a great change took place in the order at the time of the building of Solomon's temple. The 'word,' which is so often mentioned in the bible, was lost at that time, and the 'word' is the great secret of their order. To this day no one outside the Magi knows what this word is. My philosophy is really my religion?"

"Does your religion include a Christ?"  
"Most certainly it does; my religion is the true Christianity. Christ was a member of the Magi and received his education at the hands of the order when he went down into Egypt. Why is the fact of Christ receiving his education in Egypt so little spoken of in the bible? Simply because as it now is it reached the present generation with many of the books suppressed. It is because of the church that the arts of the Magi have been suppressed for so many hundreds of years. The exponents of the craft have been burned at the stake by the church and tortured to death in many other ways, so that the order has been kept very secret, no one but the members dreaming of its existence. One proof to Christians of the truth of astrology is the fact that the three wise men who found Christ in the manger at Bethlehem were guided thither by a star. These three wise men were a committee from the Magi. The old prophets mentioned in the bible were members of the Magi, and foretold coming events by the stars and planets.

"My religion does not require that its believers shall have faith. Everything that I believe I can prove. Where Christians, that is Christians in the common acceptance of the word, believe in a heaven and have faith that there is one, I know and have absolute proof that there is one. By heaven I do not mean a place where winged angels sit about on a cloud, playing golden harps, but a practical hereafter, a heaven such as a man makes for himself. A man of high and refined tastes certainly would not be happy in a heaven where he would be classed with men of naturally low tastes."

**AN OATH-BOUND ORDER.**  
"Mr. Richmond, what pecuniary benefit do you realize from having the knowledge which you claim to have?" asked the reporter.

"I can truthfully say that it is more of a nuisance to me than a profit, speaking in a financial way. Men come here to my store every day and want me to tell their fortunes, or prophesy how certain matters in which they are interested will pan out. Almost without exception I refuse these requests, as I do not care to degenerate my philosophy and religion to such uses.

"Now that the church has been wrested from its throne of temporal power, so that it cannot materially interfere with worldly affairs, it is time that the ancient order of the Priests of Isis should be revived, and within the past year I have been directed by the powers who rule me to communicate my knowledge to others. Accordingly I have formed a class, which already includes thirty members, many of them prominent and influential men and women, who are cultured and refined people."

"Then you admit ladies to your secrets?" was asked.

"Yes, sir, in the ancient days such was not the case, but women now stand on a level with men, and they are admitted. It is not an easy thing to become a member of our circle, and many applications have been denied. Members must stand well, intellectually and socially, and withal be virtuous, else they will be unable to grasp the great ideas of this philosophy. An oath-bound order is the result of the formation of my class, several members of which reside in other parts of the State, and one lives as far away as the State of Alabama. We have a room all fitted up for our temple, which is located on this street (South Division street). We have our signs, passwords, etc., and symbols and articles similar to those used by the priests of Isis, way back in the time of the Rameses and Pharaohs. We have elected officers, and no outsiders are admitted at our meetings."

**A VISIT TO THE TEMPLE.**  
At Mr. Richmond's invitation, the writer visited the temple. The first thought that strikes the mind of the visitor on entering the place, is that he is in an astronomical study, and such is the case, except that the place is devoted more to the occult branches of the study rather than plain astronomy. In the center of the ceiling is a large elliptical diagram, which includes the signs of the zodiac, and from the center of the figure is suspended a large white globe, which represents the sun. Within this globe are several incandescent electric lights, one or all of which can be turned on, and any shade of light obtained which is desired. Around the sun, at relative distances and locations, are suspended the planets. By means of the system all manner of astronomical phenomena can be plainly illustrated. The walls are hung with charts of the heavens and illustrations of planetary movements. Four chairs, evidently for the officers of the temple, are stationed opposite each other on the four sides of the room. Against one of the chairs, presumably that of the highest officer, leaned the symbol of his office, the three-pronged spear of Neptune. Mr. Richmond explained that this trident was

**THE OLDEST SYMBOL KNOWN**  
on the earth at the present time. It was the emblem of the ancient lost Atlantis, and was derived by them from the form in which the stars now composing the Great Dipper of the North occupied 22,000 years ago, as he has demonstrated with the spectroscopic by mathematical calculation based upon the motion of the seven stars composing the tail and part of the body of the Great Bear. As descriptions have heretofore been related of Mr. Richmond's mysterious performances with cards, etc., it will not be necessary to describe seeming miracles which he performed during this visit to his temple.

Mr. Richmond says he does not mean to antagonize prevailing religions with his philosophy; all that he antagonizes is his dogmas. His philosophy, he claims, gives a much clearer insight into true Christianity. Several Masons are among his most ardent students. Mr. Richmond claims that his studies show that the Order of the Magi existed and was started on the continent of Atlantis, which existed in the Atlantic Ocean too many ages gone by for man to trace back. This is where he thinks the Garden of Eden was located—on the continent which he believes sank beneath the waves ages upon ages before the time that the first page of history begins to record the accurate story of mankind.

**Explanation.**  
Our readers must not become confused by the above article which appeared in the Grand Rapids (Mich.) Daily Democrat of March 2, 1899. Prof. Richmond had a temple in that city at the time, and, as will be seen, was endorsed by the leading newspaper of the city.

Lansing, Mich., Court No. 4, reports the following election of officers: Andrew J. Champion, W. M.; Horace J. Walker, W. V.; Elizabeth J. Champion, W. V.; Gertrude Merrill, H. P.; May F. Ayres, W. C.; P. F. Olds, W. St.; Daisy E. Champion, W. Scribe. The Scribe reports great interest.

## WHAT IS TAUGHT BY THE MAGI.

THE CLASS OF PEOPLE THEY APPEAL TO.

This is a subject of vital importance to all those who take an interest in the order and think of becoming members. The Magi believe and teach that the Universe is made up of two great principles of an opposite nature, namely, spirit and matter. We might say psychic force and material force, although the terms are more obscure, because all matter and all spirit are simply forms of vibratory force. These two great principles are like opposite polarities of the same magnet. Both poles belong to the same magnet and meet and neutralize in the middle thereof, yet the manifestations are different and in fact quite opposite in some particulars. Thus we find that the terms spirit and matter stand for one great universal principle with two polarities.

We teach that intelligent beings must recognize both states of the principle, and that any system of philosophy that does not recognize these facts is defective and must fall sooner or later. To spirit belongs the high and fine vibratory forces that constitute the mind, intelligence, thought, emotion, etc., that go to make up the spirit side of man. The material belongs to the lower vibratory forces that constitute the body we live in, and through which the indwelling spirit or soul makes itself manifest.

Just so the whole universe—for man is a type or epitome of the universe—is made up these two great principles.

"The universe is one stupendous whole. Whose body nature is and God the soul." This oft-quoted couplet is a grand fact, and a man wrote it who had the true mystic mind. The great trouble of mankind in all ages has been to properly separate these two principles, giving both their true signification and not mixing them up in their systems of philosophy and religion. The speaker has been astounded many times by the utter lack of all understanding of the true nature of various causes and effects, evinced by many persons and even entire schools. For instance, the Christian and Jewish faiths mix spirit and matter most wonderfully. God, who, as the infinite, occupies the most ultra spirit end of the spectrum celestial, is believed in as a material being with limbs, "parts and passions," and occupying a material throne in a material heaven, with streets paved with one of the materials which belong at the other end among the most ponderable bodies, to wit, gold. The part saved of man, when he becomes finally fit to enter this material heaven, is nothing but the body. The body—the blood—is the burden of the scriptures. Is it any wonder that a certain popular preacher said a few years ago: "If you mark all the passages of the scriptures that speak of blood with red ink, you will find the sacred book a stream of blood from end to end."

Christ, a pure principle, meaning the same as Christna of the Hindus or Osiris of the Egyptians, is made to be, and is, worshipped as a material being. If this is not genuine materialism, and a materialism run mad at that, then what is it?

On the other hand, certain actions of men which have their origin in purely material surroundings and belong on the material plane, are erroneously ascribed to "bad spirits" or devils. Fits or spasms caused by an irritation in the spine, or by worms in the intestinal canal, were called spirits or the work of spirits, "and cast out" by charms and incantations. If this is not Spiritism, and a mad article at that, what is it?

But the churchman is not the only one who confounds this great principle in its two modes of manifestation. The ordinary material philosopher, or so-called scientist, looks only at the material universe, and denies everything that he cannot see, feel or weigh. He denies spirit or any intelligent force or vibration only that of matter. Some materialists are so set in their belief that all a person has to do is to let them know that he believes in a future state of existence, to be set down as a crank, almost outside the pale of human sympathy. As an offset to this class we have the new schools of transcendentalism and Christian science, who go to the other extreme and declare that matter does not exist—matter is all moonshine. We think we exist on a world, but it is a huge mistake. We think a part of our so-called system is out of order and think we have a pain, but we have no system and no pain. "There is nothing material."

Of course I am giving only the views of the most ultra teachers of these schools. Ah! my good friends, I love you and respect you, but I fear me you are too much to the other end of the great magnet. Another great class that have come to the front during the last few years, and have been especially prolific in literature, is the theosophist. This school of thinkers have a vein of spiritual truth running all the way through their teachings that in a measure leavens the whole lump; but I trust that all of that school who read this will forgive me when I say that the mixing of spirit and what is of spirit, with matter and what is

Continued on 3d page.



## WHAT IS TAUGHT BY THE MAGI.

Continued from 2nd page.

matter, is very great in nearly all theosophic works. Within the past week I have read in theosophic work by a noted writer, that "the earth itself may be thrown out of her just equilibrium of forces by the stupendous will-reversions of an earthly potentate," etc. My friends, when this old earth is thrown out of equilibrium of forces, such as magnetism and gravitic forces, or, in fact any other natural force, through the power of any man's will, I want to be there to see it.

In the same book, which I open at random, I find that "The Atlanteans gradually, becoming addicted to the practice of an infernal magic, used their super-physical powers unawfully. They allied themselves with death instead of with life, co-operating with nature in her side of destruction; and thus, we are told, brought upon themselves the engulfing floods of oblivion."

What a far-fetched spiritual reason to give a catastrophe that was as natural and material in its nature as is the fall of an over-ripe apple or a dead leaf. Atlantis sank beneath the waves of the Atlantic Ocean, as Mr. Donnelly so ably shows, under the same material forces, aqueous and volcanic, that have heretofore and will hereafter level continents, raise islands and otherwise change the face of the world.

What is the use of attributing a spiritual origin to a natural material state of matter? Matter and spirit have always existed in perfect correlations to each other. One has just as much right to exist as the other, and we must recognize the fact.

I have also found the most astounding theories abounding in Theosophic works relative to the nature of man's spirit. "Shells" and "astral envelopes," over-souls and in-souls, and several other parts of man's spirit, floating about on earth and in the heavens. My dear friends, I do not say one word against those who believe and teach such doctrines; I do not set down one word in malice, but for heaven's sake do not trouble your heads over any such complicated spirit to man. Ask those who teach it to prove it. Another thing I must call your attention to is the erroneous teachings of some Spiritualists. I allude to no particular one. Some teach that the only thing really worth knowing is spirit. Let a scientist endeavor, after years of study of the subject, to show that the fact of man's future existence is perfectly consonant and harmonious with true science, and that the more we know of the scientific laws that govern matter and mind, the more we know regarding a future state of life; let him, as I say, endeavor to instill this truth into the minds of men and many will cry out in public and private: "Oh he is on the material plane," or "science is the greatest enemy of Spiritualism."

Friends, I don't deny it. Science is the greatest foe the churches ever had; but Spiritualism need not fear science. Science is nothing but demonstrated truth, and truth can hurt no true and good thing. The only thing a truth will not fit into is an untruth. Truth fits truth like the stones in the Pyramid of Cheops, square and true, jointed like a fine piece of cabinet work.

A three-cornered lie may be made to fit in for a time, by plastering it well with the plaster of sophistry and the cement of ignorance, but as soon as investigation is made with the hammer of science, the cement loosens and the stone falls from its place, leaving a hole in the structure.

The people we appeal to for our work are those who have advanced to a point where theism they have hitherto professed does not seem to fill their hearts and souls. We do not ask any person to give up a single good or a single truth. Keep all you have and add all the good and true you can get thereto.

## THE SECRET DOCTRINE; WHAT IS IT?

It is Christianity, with the absurdities of a bodily resurrection, a material heaven, an endless hell and many other matters of the kind, left out. It is Theosophy, with the wild and untenable speculation of dreamers and absurdities wrapped in uncouth Sanscrit and Hindoo terms, to conceal their nakedness, omitted. It is Spiritualism of the highest type, with the false communications and ignorant teachings of unadvanced beings on the other side ignored. It is science, minus the short-sighted and unscientific mode of investigation, which places a limit on infinity and stops short at the point where man's very limited physical senses cease.

It is Transcendentalism in its best form, which ignores nothing real, while giving due prominence to will force and mind, or the psychic powers. It also takes due cognizance of the physical universe, without which spirit could not manifest itself or gain in progressive knowledge or experience.

In short, we appeal to that large and growing class of thinkers who have become tired of theories and thirst for facts; who have become wearied of following the dim lights they have hitherto followed, and are therefore in a fit state of development to understand the "LIGHT OF ATLANTIS AND AMERICA."

We who live upon this planet, earth, regard it as a giant globe; but the eyes of science look beyond mere appearances, and see that this earth, with all her sister planets, with our vast sun and all the satellites, comets and meteoric streams of matter belonging to our solar system, covering a space in the heavenly void more than five billion miles in extent, is, after all, but a grain of sand on the shores of eternity, compared with what is even within the ken of the telescopes used by man.

I might even say, that the entire cluster of suns, over eighteen millions in number, which constitute our sidereal system and form a vast whirling mass of suns and planets, with all its stupendous magnitude, is nothing but a drop, a speck, a grain of matter in the great ocean of INFINITY.

## THE STUDY OF INFINITY.

## How Men Have Attempted to Gain Knowledge of the Infinite.

## Fallacy of Special Revelations.

THE BEST BOOK TO STUDY.

From time immemorial men have sought to know of the mysterious being who has been called by the name of God, Allah, Ra, Ammon, Osiris, Tao, Juggernaut, Odin, Helios and a host of other names that I cannot recall. There is a law that seems well-nigh universal, that when a demand exists in the minds of men for anything, some one or something will arrive to fill the want. The article furnished to satisfy the demand is generally the best that can be furnished at the stage of development to which the world or the nation has arrived at the time. To draw a material analogy, take window-panes. Light was needed in dwellings in former times as much as it is now; but the best articles that were available were the semi-opaque skins of certain animals or the thin membranous portion of certain internal organs of those animals. Oiled paper was used and oiled silk, with more or less success, up to the time when glass came into use and furnished just the article needed. One having close texture, hard surface and other good qualities, combined with the useful property of being nearly transparent. The man would be thought crazy now who would fit up his windows with the best article procurable by kings and emperors a few hundred years ago.

It has been exactly the same with the demand for knowledge of the Creator. It must be satisfied, and, therefore, certain persons in all ages and in all countries have come to the front and invented and furnished the best knowledge procurable at the time. I say "invented," because everything goes to prove that the Gods of all nations have been invented, either by accident or design, just as window-glass and its forerunners were invented. Some, and in fact nearly all, conceptions of the Deity have been a steady growth by successive additions and inventions, just as the modern self-binding reaper has been developed from the humble "Cradle" or still lower "sickle" of our grandfather's days.

Whereas men have, as a rule, been ready to accept the more enlightened improvements of material things, there has always been a strange tendency of mankind to refuse the improvements upon anything that interested parties have labeled "holy" or "sacred." These trade-marks have always been a better protection to creeds and inventions of men than the word "patented" is upon a machine.

Presuming upon this peculiar phase of human character, the most grotesque, unreasonable, unprovable and incomprehensible Gods have been foisted upon the credulity of men. Wooden gods; duck-headed gods; three-headed gods; one-eyed gods; angry gods; jealous gods; murderous gods; war-like gods; peaceful gods; double gods, triple gods, and a host of others which are far too numerous to mention.

Each nation has seemed to endeavor to outdo all others, by incorporating into their conception of the Deity all or nearly all the grotesque ideas of preceding religions and then adding to the sum total any particular quality that they could originate with credit to their conception, or with a view to making their God more acceptable to the people. A god once set up in business, the next thing needed was a full and accurate account of how he made this world and the heavens and "all parts of them." Here was a good chance for monks, priests, writers and what not to indulge their fancy to the utmost, and we have had the most foolish, utterly false and incredible statements promulgated as gospel truths that ever could emanate from the brains of men perfectly ignorant of nature and the underlying laws of the universe.

Every scientific truth that has been discovered by the patient and unselfish delvers into the secrets of nature, has had to fight its way step by step against the swift current of public opinion and belief engendered by the ignorant teachings of former ages. The very men who would not think of using the tools or inventions of their grandfathers' days, are contented to accept the god, heaven, purgatory, hell and devils of two thousand years ago.

It is very true, though, that the preachers and teachers of this rubbish do their utmost to improve upon these crude notions and conceptions of former ages, but they are so bound down by their creeds, holy books and opinions of those formerly in authority, that the work goes on but slowly. Still they are evolving more rapidly now than at any other period of the world's history. Within my recollection the church doctrines have changed wonderfully. I have heard ministers of the gospel stand up in the pulpit and preach the most lurid hell-fire and brimstone sermons imaginable, winding up with a glowing picture of your friends and relations who had "sinned away the day of grace," roasting in that immeasurable gulf of fire, in view of the "redeemed ones" looking over the battlements of heaven. The preacher who would dare preach such doctrines now would either find his church deserted, or he would get a polite hint that he was too much of a way-back to suit the tastes of that congregation. But it is all in their creeds yet.

They ignore it, but it is there.

The same old stories of the creation are in the bible, but they smooth them over and try to explain them away.

Now, my friends, as I have at some length exhibited the fallacies of the past regarding this great subject, it is only right that I should tell you where to look and what book to study in order to gain correct knowledge of the infinite God whom most men concede the existence of.

I consider it useless to advise you to place confidence in any so-called "Divine revelation," said to have been given to any man or

set of men in past times, for the reason that each and every revelation purporting to have come direct from the Almighty hand, from our earliest records up to that of Brigham Young, have contained such gross errors regarding well known scientific facts, as to forever place them outside the pale of belief of thinking and intelligent persons.

The question now arises: How has God revealed himself to us, and how can we find Him and know of Him?

Friends, He has written a book, a grand and beautiful book. It is bound in the blue of ethereal space, and is illuminated with hundreds of millions of sparkling suns that trace in letters of living light the story of creation. Some chapters of this wondrous book are made up of thousands of rocky leaves, where we may read the history of how this old earth was made and the history of nations of denizens that have succeeded each other on its surface. The illustrations in this geological chapter are the most trustworthy pictures we could possess, being the actual bodies of those ancient beings preserved and encased in living rock.

Some chapters must be read with the aid of the microscope, others with the telescope and spectroscope; but read as we may and study as we may, we find an endless and infinite fund of knowledge, fresh to our hands and shining on every page with glittering lines of fact and truth. We need never fear that we will exhaust this book; it is infinite.

We may not always translate the mystic pages of this wonderful book correctly, from lack of knowledge and understanding of its language or hidden meaning.

But the book is not in fault. On rereading it, we see beauty, order and harmony where we failed to see them before, and we can correct our former errors. Therefore, I charge you, brethren, as true and worthy mystics, to study well this great and grand book of real Divine Revelation. Pry into its hidden mysteries, its inmost mysteries. You will never regret it, and you will have the supreme satisfaction of knowing that you have not founded your faith upon the treacherous quicksands of man-made theories, but have built it upon the solid rock of Divine and Infinite Wisdom.

## What Belief Must One Hold to Become a Worthy Member of the Magi?

In answer to this question we might almost say: No belief, inasmuch as the Order does not ask a person to have faith or belief in anything that he does not have knowledge or proof of.

We leave each member free to exercise his or her own judgment upon minor points, such as the question of reincarnation, for instance.

Although the officers of the society believe in, and teach, that the soul, like the body, is an evolution from pre-existing and lower forms, and that the spirit and material in nature are true analogies of each other, our members are none of them required to believe this doctrine.

Of course there are certain basis or fundamental facts that we do prefer to have our members subscribe to and believe in. This is simply because one who does not believe in these basic principles has not advanced to a point where he will appreciate the work of the order, and will, therefore, not enjoy his membership or profit by it. These basic principles are:

1. That man has a soul, spirit, astral, or whatever one prefers to call it, that lives hereafter, and that this living principle is what is immortal in man; that flesh and blood cannot enter the kingdom of heaven, and that, therefore, the physical body goes back to its original chemical elements and is never more used in that form.

2. That no soul can be saved through the blood of any one, or any thing. That true knowledge is the only thing that can "save us" or assist us in making ourselves fit for happiness hereafter, and that each must work out his own salvation regardless of other's virtue.

3. That there are certain laws that exist independently of being "made." That there is a governing force in the universe that adjusts means to ends; that there are heavenly bodies known as planets and others as suns, and that there is a recognized force called magnetism. In short, a person should have a general belief in science, or demonstrated truth, as against all so-called "revealed religions."

No particular belief is required upon the following subjects:

The name or nature of the Deity. Whether what is to be will be, or whether some or all of the things that are to be will not be.

Whether we come back and are born again or not.

Whether man is a free agent or not.

The nature or home of the spirit after death.

CERTAIN QUALITIES REQUIRED. Applicants for membership must be of good moral character; of virtuous conduct and mien; of honesty and sobriety.

These qualities are for the general good of the Order.

A person who becomes intoxicated not only brings reproach upon the Order to which he belongs, but places himself in a position to divulge unwittingly some sworn secret of the Order, thereby doing himself lasting injury, too terrible to contemplate.

The other qualities are just as necessary to insure the well-being of the Society.

If persons do, through some neglect, obtain admission to the Order, who have not these necessary qualifications, they are stopped where they are, but are never expelled unless charges are preferred against them and a trial had. We hope to build up character, but we never tear it down.

CANDIDATES ARE NEVER REJECTED.

The Order of the Magi never rejects any candidate for admission. Before the name of the applicant is placed before the convocation, certain calculations are made regarding that petitioner. If these calculations show that the

petitioner would be rejected, the name is never presented for membership, but held in abeyance. Therefore, those parties who have reported that this one and that one have been "blackballed," know not what they say, for there has never been a blackball voted in Chicago in the Temple of the Magi.

Our calculations never err; all is foreseen and provided for.

## BEGINNINGS OF LIFE.

FROM WHENCE DID LIFE COME TO OUR GLOBE—DIFFERENT THEORIES CONSIDERED—EVOLUTION OF SPECIES.

An appropriate accompaniment to a lecture upon evolution, is one upon the origin of species or upon life itself. To begin with, when we, as scientists, who accept rational proof in place of theories, admit the philosophical and natural formations of our planet from pre-existing gaseous elements, we must admit that there was a time when there was not upon the entire globe any living thing, even with the low form of life possessed by the vegetable world.

The question then arises: Whence did life come? Some scientists have argued that it came from some outside source, and that the seeds of some low forms of life were brought to this planet by some meteoric rock arriving from another planet. This view is wholly inadmissible, in my opinion, from the fact that:

1. When any meteoric stone or metallic formation is moving through space at an immense velocity, as they do, it is plain that such meteor has either condensed to its present form from unappropriated matter existing within interplanetary, or interstellar spaces, or else it has formed part of the body of some planet, sun, comet or satellite, previous to the beginning of its existence as a meteor. If the former, it could not have any organic life upon it as a matter of course. If the latter, we must consider the force necessary to project such a body from the surface or interior of a large body to such a distance as to hurl it beyond the power of gravitation to bring it back.

We can conceive of no force capable of doing this but that of intense heat, or volcanic agency. Thus the sun is known to hurl masses with tremendous velocity into space to distances of many hundred thousands of miles. No doubt the earth, when a white, hot body, a miniature sun to our moon, was once able to do the same. But in all these cases the fact seems plain, that such an origin precludes the supposition that such a meteor could contain organized life.

2. Granting that such life could exist and survive the tremendous cold of interplanetary space, many a hundred degrees below zero, we are then confronted with the fact that when a meteoric body comes in contact with our atmosphere, it is instantly raised to a white heat by the tremendous vibratory forces set in action through the resistance and electric tension engendered. This usually causes such bodies to burst into small fragments, or if the body is small, to become entirely dissipated in dust or vapor. It is manifest that all this is incompatible with the existence of organic life.

3. If we should be able to surmount these difficulties, we are no better off, for we are confronted with the question: How did life start on these other heavenly bodies, or any world or satellite? Taking all these facts into consideration, it seems to me we are driven to the inevitable conclusion that life as it exists upon this planet had its origin here. Further, each and every body in the universe that has life existing thereon in visible organic forms, has originated said life upon its surface. How are we in a condition to enquire as to the how and when?

Ignorant and unscientific investigator, in all ages of the world, have shirked the responsibility of this question, as they have other questions regarding the universe of matter, by dismissing it with the sweeping assertion, "God made it." God made the sun, the moon, and the stars also, is added as an important afterthought. The child is taught to answer the question, "Who made you?" by "God made me," when the teacher or parent knows, as well as he knows his own name, that the child has come into the world under a natural law of being, from known conditions, pre-existent in the parents, and that the fiction of an Almighty God having anything to do with the work, except in a far-fetched and figurative sense, is like the story of Santa Claus coming down the chimney to fill the stockings of the little innocents on Christmas Eve. God does not work without natural means and under the natural laws existing. I will defy any person on earth to show a single authentic instance of the interference of any supernatural being with the natural growth or formation of things. As God does not make worlds or animals from nothing, or from matter that did not previously exist in a natural condition to produce such worlds or animals, nowadays, we have a perfect right as reasonable intelligent beings to infer that He never did. The Infinite is not one thing today, another tomorrow, remember. Therefore we conclude that organic life started upon the earth in just as natural a manner as rocks formed or as two chemical elements first united when conditions became favorable. As the earth cooled and the crust became thicker and thicker, different elementary bodies of simple composition formed under the law of combination. The first were those which require a high temperature for their union. Next came others in regular order until oxygen and hydrogen could finally unite, not for the first time in the universe, or our solar system, but the first time upon this earth, and water was the result of the union. So organized bodies began to come gradually and slowly into existence and time, arrived after many millions of years, that a number of elements, say three, oxygen, hydrogen and carbon, united in some low form of vegetable growth, as much below our present lowest form of air-breathing plants, perhaps,

as a toad-stool is lower in development than a Bartlett pear-tree.

After all these hundreds of thousands of years have passed and we are certain that millions of the lower forms of vegetable life have become extinct, we yet find forms of undoubted vegetable growth so low in the scale of existence that it has been a question, disputed often by naturalists in the past, as to whether such forms belonged to the mineral kingdom or not. For many millions of years the vegetable kingdom held full sway. It had nothing else to do but improve, evolve and differentiate under the conditions of warmth, moisture and the rich, black carbonized soil of that period. Then it was that the immense stores of fuel were laid down in the rocky recesses of the earth in the form of hard coal, one of the forms in which carbon appears, and the most abundant one. The air of that time would not support animal life, it was so charged with that deadly poison known as carbonic anhydride, a gas formed by the union of carbon one part with oxygen two parts. But this deadly compound was food for plant, life and it thrived and luxuriated in the dark, reeking forests without hindrance.

In the course of time vegetable growth had absorbed so much carbon from the atmosphere and deposited it together with, and incorporated in, the bodies of untold billions of giant trees that became covered by sedimentary deposits, which afterwards became slate and other stones, that the air became capable of sustaining animal life. Not such life as we now see, but a low form of carbonic gas-breathing animals called by the Naturalists "Surinns," cold-blooded animals that require a limited amount of oxygen to support life. Fishes require but little oxygen, and they receive that little from water. At one age of the earth the fish species ruled supreme. We have an age called the "Old Red Sandstone period," where the entire rock, many feet in thickness, is full of their fossilized remains.

At another time the age of reptiles supervened and their slimy forms range through the rank, swampy forests of the period with naught to molest them. But a fish or a reptile could not be born from a tree or a bush, so we know that a long age of progression was necessary before so high a development was reached. Accordingly we search for lower forms, and we find them in prodigious abundance, laid down in the rocky leaves of the earth in the form of innumerable species and varieties of coral, sponges and other low organisms. We even find the "connecting link" between vegetable and animal life in a species of rooted Zoophytes so low in the scale of animal life that they possess roots, trunks, limbs and even flowers so near like veritable vegetable growths as to have at first deceived our most experienced naturalists.

Their very name Zoo, an animal, and Phyte, a plant, indicating their two-fold nature. Now, friends, it is not easy to understand how all this development took place under natural conditions? Is it not far more reasonable than the doctrine of special creation? Is it not supported by facts? Do we not see the same improvement and evolution going on around us today. Have we not seen the peach developed with all its luscious sweetness from the wild, woody-covered nectarine of a thousand years ago? Have we not seen hundreds of different kinds of fowls, each kind having distinct characteristics, developed within fifty years from our species? But what is the use of multiplying examples which abound everywhere. Explain all this as you will, and some person who scorns to read and study such masterly productions as such men as Darwin, Huxley and Humboldt have produced, will cry out—"Bosh! Show me where a piece of protoplasm has turned to a man, or some instance where a frog has turned into a sheep or cow, and I will believe you." What vain twaddle. Did such arguers understand but the first principles of evolution, they would know that the connecting link between a sheep and a frog, or the place where each branched from some common stock, was so far back in the geological history of this globe that the historical period of man is simply as nothing in comparison. A moment, a drop in the ocean of time. A chip from the infinite work shop.

I have not alluded, in this article, to the soul or psychic force that has from the very first accompanied all this progression and steadily progressed and gained new powers as its environments improved. That belongs to the higher domain of metaphysical research, and I have set forth my views upon that heretofore, in lectures entitled, "The Astral Body" and "The Soul of Man," both of which have appeared in THE PROGRESSIVE THINKER.

Of course I cannot give anything like an exhaustive argument on such a weighty subject as this in the short space of a single lecture. But I trust that I have said enough to set people thinking and to cause them to study further and gain a complete knowledge of this wonderful key to the universe of matter and spirit—Infinite evolution.

## CHICAGO AWAKENED.

The success of the Order in Chicago this winter has been simply astonishing. Three times as many persons have been initiated during the past three months than were initiated all last winter.

But little has been said in the papers heretofore, for the reason that we wished to let the outside public cool down and give the Chicago people a chance.

They have appreciated the situation fully and have come from all parts of this great city of "Bab," North, South, East and West to knock upon the narrow door behind the veil of the Mystic Temple. "Bab," the great city upon the lakes of the Northland," is indeed a mystic city. Great psychic forces are concentrating here. It is to be the center of the new dispensation and the future theatre of the grandest occult forces ever brought into play upon the globe. Hear ye the prophecy.



## THE PROGRESSIVE THINKER.

Published every Saturday at No. 40 Loomis Street.

J. R. Francis, Editor and Publisher.

Entered at Chicago Postoffice as Second-class matter.

## Terms of Subscription.

The PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance:

One copy	10 cents
Clubs of ten (a copy to the one getting up the club)	\$7.50
Thirteen weeks	\$20.00
Single copy	5 cents

Remit by Postoffice Money Order, Registered Letter, or draft on Chicago or New York. It costs from 10 to 15 cents to get drafts cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Direct all letters to J. R. Francis, No. 40 Loomis St., Chicago, Ill.

## Take Notice.

At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers.

If you do not receive your paper promptly, write to us, and errors in address will be promptly corrected, and missing numbers supplied gratis.

Whenever you desire the address of your paper changed, always give the address of the place to which it is then sent, or the change cannot be made.

## A Bountiful Harvest for 25 Cents.

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

## CLUBS! IMPORTANT SUGGESTION!

As there are thousands who will at first venture only twenty-five cents for THE PROGRESSIVE THINKER thirteen 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 about two cents per week.

SATURDAY, JANUARY 23, 1892.



ABRAHAM LINCOLN, A SPIRITUALIST, AND AN HONORED PRESIDENT OF THE UNITED STATES.

## The Parent of Crime.

"And He [God] said: 'Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.'" Genesis xxii., 2.

According to Bible chronology, some 3,800 years have passed since Abraham was directed to offer his son Isaac as a burnt-offering to the Almighty Ruler of the Universe. It cannot be known how many lives have been sacrificed through all these long years since then because of that command; but we do know that no year, perhaps no month, passes without some person, drawing his inspiration from this holy book, doing what Abraham, by miraculous interposition, was prevented from doing. The Pocasset tragedy of a few years ago is familiar to all our readers. Only a few months ago the press detailed a similar sacrifice in Russia. With the opening of the new year, in the city of Pittsburgh, the loud screaming of a woman was heard, which aroused the neighborhood of 21st and Smallman streets. A police officer, attracted by the cries, reached the entrance to the Polish church, and heard the piercing shriek: "As a sacrifice I offer thee," and, in the same breath, he saw an eight-months-old child hurled by its mother from the church steps to the pavement, ten feet below. The officer rushed up the steps and found the mother kneeling in prayer beside one of the pillars.

When one of these offenders are arraigned before the courts they are pronounced insane, and are usually sent to insane asylums; but the inciting cause was that revolting command pretended to have come from God. If he delighted in the blood of the first-born 3,000 years ago, he demands it still. The thought once in the mind, the craze goes on until the great sacrifice is made.

As there was no artist with authority to convert the huge block of wood known as Juggernaut, into a decent-looking god, so no one has authority to eliminate this libel upon the Creator from the old Jewish Scriptures; so it must remain, and children from year to year must be sacrificed on this great altar of superstition; while the clergy will continue the efforts to show that it was one of the devices of God to find out whether Abraham was faithful to him, as he afterward experimented with the unfortunate Job; and, still later, with the sons of Rechab.

## Ohio Doesn't Pay for Praying!

Ohio is one of those godless States that make no appropriation to pay the clergy for praying for them on opening the daily sessions of the Legislature. The clergy of Columbus feel outraged at this neglect, and have not hesitated to say so at the meeting of the Pastors' Union a few days ago. Now, if praying is a legislative necessity, then those performing such acts have a right to claim compensation. If, on the contrary, the Constitution has made no provision for a chaplain, then it is evident the people did not contemplate any such office, and it were well if the duties pertaining to it were dispensed with.

W. S. Wood, of Shawano, Wis., culled, from the few papers which he is taking, over one hundred cases of ministerial defection during the past year.

## The Press and the Pulpit.

Prof. J. W. Draper, in his great work, "The Conflict between Religion and Science," pp. 292, 293, employs the following language:

"The invention of printing was a severe blow to Catholicism, which had previously enjoyed the inappreciable advantage of intercommunication. From its central seat orders could be disseminated through all the ecclesiastical ranks, and culminated through the pulpits. This monopoly and the amazing power it conferred were destroyed by the press. In modern times the influence of the pulpit has become insignificant. The pulpit has been thoroughly supplanted by the newspaper."

Yet Catholicism did not yield its ancient advantage without a struggle. As soon as the inevitable tendency of the new art was detected, a restraint upon it in the form of censorship, was attempted. It was made necessary to have a permit, in order to print a book. For this it was needed that the work should have been read, examined, and approved by the clergy. There must be a certificate that it was a godly and orthodox book. A bull of excommunication was issued in 1501, by Alexander VI., against printers who should publish pernicious doctrines. In 1515 the Lateran Council ordered that no books should be printed but such as had been inspected by the ecclesiastical censors, under pain of excommunication and fine, the censors being directed to "Take the utmost care that nothing shall be printed contrary to the orthodox faith." There was thus a dread of religious discussion; a terror lest truth should emerge.

## Catholicism in Brazil.

Now the Vatican seems distressed over the doings in Brazil. With the destruction of the throne, the expulsion of Dom Pedro, and the formation of a republic, priestcraft is on the decline. The usual large contributions from the public treasury for the support of the Church have been greatly abridged; and this depressing condition is gradually on the increase. The facts are, kings reign by Divine right, whilst republics are the creatures of the people. Thinking people, at the head of republics, knowing the source of their authority, labor to please their constituents, and have little use for Popes. And yet it is said the Holy See has indicated its determination to excommunicate the President, Peixoto, his Cabinet, and the members of the Brazilian Congress, unless measures are taken to restore the Church to its former glory. It is intimated that if the Pope resorts to extreme measures, as proposed, retaliation may be expected from the Government, and a complete separation of Church and State, in the most powerful of South American nations, will soon follow.

## The Verdict of a Veteran Spiritualist.

When we receive such a recognition as the following, from a veteran Spiritualist, it speaks volumes:

"In renewing my subscription to THE PROGRESSIVE THINKER it is unnecessary for me to pass any extended eulogies upon this bright and sparkling paper; it is enough to say, as was once said in a Congressional debate of the great statesman, Henry Clay's mouth, 'It speaks for itself.' I will say this, however, up to the 2d of November last I had been a subscriber to a Spiritualist publication for a quarter of a century, a portion of this time at three dollars per year, and all the balance at \$2.50, and in the present enlarged form of THE PROGRESSIVE THINKER I get more genuine spiritual and scientific reading for one dollar than in the above-mentioned paper at the price paid."

M. T. C. FLOWER.

The above is from the pen of M. T. C. Flower, of St. Paul, Minn. That was a long time for one to take a Spiritualist publication, the *Religio-Philosophical Journal*, and then find it superseded in his opinion by a paper furnished at one-third the price. It demonstrates how little the part which age plays in the word "success," and shows conclusively that Spiritualist papers from this time on must show a spirit of enterprise, or go to the wall. If we can furnish an eight-page paper full of reading matter for \$1 (and we can), we could also furnish a paper containing 20 such pages for \$2.50, and that is just what the \$2.50 paper should be doing, instead of publishing for \$2.50 less reading matter than we do for \$1. It is just as easy to sustain a paper for \$2.50 a year as \$1 per year, providing a spirit of enterprise is exhibited.

## Demoralized Coal.

Our Christian friends in Plainfield, N. J., are painfully at loggerheads. The Mount Olive Church, of that city, lately received a donation of several tons of coal, which were nicely stowed away in the cellar, the gift of the Broom Drill Club, the proceeds of a night's entertainment, where dancing closed the ceremonies. The pious dominie was simply angered. He would not have his congregation warmed with coal purchased with such unhalloved means. The trustees, taking a practical view of life, had accepted the gift as a real god-send. But the good Rev. Franklin G. Warnick, demanded the removal of the offensive supply.

A careful study of ethics fails to reveal wherein the coal was really sinful. It contained not one particle less caloric-producing qualities than if purchased with money, the proceeds of preaching or praying. It was only a little while ago it was deemed sinful to employ artificial heat of any kind in churches. The preachers insisted that attendants on the sanctuary should be warmed by the grace of God; and in the absence of such heat it was just that sinners should freeze. How would it do to have an ecclesiastical commission attend upon the mining of coal designed for heating the churches, and see that laborers and stokers use no profane language while quarrying or handling church coal? And, instead of receiving donations, would it not be advisable to increase the number of grab-bags, or sell a few more kisses, to raise the requisite funds to keep the sanctified warm?

## The Inevitable.

The fact that the Catholic church is a political machine, is beginning to be recognized everywhere. In Wisconsin a Catholic priest took THE PROGRESSIVE THINKER in his pulpit and instructed his congregation to vote against the man whose name was on the printed tag pasted on the paper. The fact is, his political opponent, "as sharp as a razor," knew the Catholic church and its infamous methods, so he procured a copy of THE PROGRESSIVE THINKER and had the name of his political opponent printed on the tag and pasted it upon the paper, which, of course, fell into the hands of the wily priest, who at once went on the war-path, and the result was—the man whose name was printed on the tag was defeated, although not a Spiritualist, and not even taking THE PROGRESSIVE THINKER. This, of course, illustrates that the whole Catholic church is a political machine, and that fact has resulted in hundreds of societies throughout the country being formed against it. The latest move is at St. Joseph, Mo., as set forth by the dispatches. The Supreme Council of the Knights of Abraham Lincoln convened in secret conclave at the Bijou Theatre, St. Joseph, Mo., Jan. 14. The proceedings of each session were conducted with even greater secrecy than that which characterizes the deliberations of the Masons and Odd-Fellows and orders of similar nature. Little is known of the aims or objects of the order outside of the fact that it is bitterly opposed to the Roman Catholic Church and to the influence of Catholics in politics. What the members of the order claim that they are battling for is a public school system unhampered by foreign influence, restricted immigration, compulsory education in the English language, taxation of all property, etc. One of the chief leaders in this mysterious order is T. F. Lyons, an ex-Catholic priest, who has resided in St. Joseph for the last four months. Lyons went there from Wisconsin, where for several years he presided over one of the largest and wealthiest Catholic churches in the State. Lyons is Supreme Vice-Counsel of the Knights of Abraham Lincoln, and has quietly and with absolute secrecy made all the arrangements for the meeting here. He says that there are three lodges of the order in St. Joseph, but refuses to divulge the names of those who are members or as to when and where these organizations meet. So binding is the oath of membership that one member is not permitted to tell who does or does not belong. As to whether any one from abroad is here attending the meeting is not known. No one knows the members, or where they come from, or for what purpose they are here. The Knights of Abraham Lincoln are so called because the members claim that President Lincoln was murdered by a Catholic for political purposes, and that the murder was protected and aided by Catholics.

## The First Aluminum Boat.

The coming metal is Aluminum. It hitherto has been difficult to obtain and costly. It is a beautiful white metal, stronger than the best steel, and almost as light as water. Common clay is its ore, and electricity furnishes the means for its extraction. As every clay bed is a mine, its source is inexhaustible. It is now cheapened to fifty cents per pound, and will soon be obtained for half that price. When the cost allows, the new metal furnishes in incalculably better material than iron or steel, as it yields equal strength at greatly less weight. The *Zuriche Zeitung* (Zurich Times), says that the Aluminum Company of Neuhausen has launched a boat made of the beautiful metal, the first ever constructed. It will be sent to the Frankfurt Exhibition and transported to Chicago for the World's Fair.

## The Order of the Magi.

As will be seen on the second page of the paper, we give notice that we devote this week the 2nd, 3rd, 5th and 7th pages exclusively to the Order of the Magi, the articles therein emanating from the pen of Prof. Olney H. Richmond, with the exception of two extracts from the Grand Rapids, Mich., papers. While THE PROGRESSIVE THINKER is devoted to the promulgation of Spiritualism, and will follow that line of thought almost exclusively, it will three or four times a year sandwich in the paper articles on special subjects with which Spiritualists should be familiar. Our paper, now containing more reading matter than any other Spiritualist paper in the world, will keep its readers, as a class, more thoroughly posted on current events with which they should be familiar, than they possibly could be if they took any other reformatory paper. The Order of the Magi is in complete harmony with the underlying truths of Spiritualism, and reaches out to the interpretation of those forces which seem to be imbued with intelligence.

## Too Ambitious.

The clergy are still harping away for the closing of the World's Exposition on Sunday, to give the laboring man necessary rest. How would it do to let the "laboring man" express his own wishes in the premises, in preference to allowing the idler, who is voicing the will of God, to do so for him? An authorized agent of heaven ought to be content with his mission, without usurping that of the toiler.

## Incidents at a Funeral.

TRANSITION OF W. F. MCCARROLL, OF OTTUMWA, IOWA.

It is safe to say that no private citizen of this State was so well known among the Spiritualists as W. F. McCarroll, of this city. For twenty years he has been one of the leading business men of the city, and has always been admired for his sterling worth, his genial ways, his moral integrity. His spacious and hospitable home was always the resting-place of the itinerant lecturer, whose mission was to demonstrate the fact of man's continued existence and possibility of the intercommunication between the two worlds. Always ready to take up the gauntlet for the continuity of life, he had little patience with those who believed that that life was to be a living death for any portion of the human family; yet he was not aggressive, but had a pleasant method of showing them how far short their creeds were of meeting human wants and human needs. He was always a Spiritualist. Spiritualism to him was the only way whereby human beings could enjoy happiness here with a sure prospect of a happy life in the Spirit-world around us. But this article would be much too long if I should attempt to enumerate his many virtues, his love of mankind, his desire for the elevation of woman, his broad philanthropy, his genial, happy, hopeful smile, his love of wife and children and grandchildren. When we think of how many discordant homes there are in this world, it is a rare treat to become acquainted with a family like Brother McCarroll's, as all who have spent any time under their hospitable roof can testify. At about half-past 7 o'clock on the morning of Dec. 24, after a short but severe illness of a few days, Brother McCarroll sank quietly and peacefully to rest. One or two incidents connected with the funeral I will relate. Mrs. McCarroll is a fine medium, and the family are more or less mediumistic. On the morning of the day of the funeral, Brown, the second son, was alone in the sitting-room, and looking into the parlor where the form of his father was lying, he saw a chariot surrounded by spirits, who were assisting his father into it. His father looked pleased, and with a smiling face, after he had taken a seat said: "It is all right now," and the vision vanished.

Mrs. Cora L. V. Richmond, who is a personal friend of the family, was sent for to officiate at the funeral, and during the discourse she saw Mr. McCarroll, who said: "This is all right, just as I wanted to have it. I wanted the people to hear; this is worth dying for." The discourse was most beautiful and convincing, and has been seed sown in good ground. The house was packed with eager listeners, and many rejoiced that death, so-called, is only the beginning of a life with higher hopes and aspirations, and with grander opportunities for happiness and progression. Brother McCarroll had just passed his sixty-eighth birthday. B. A. CLEVELAND.

## Doubled in Size.

D. W. Hull, editor and publisher of the *Ft. Dodge, (Iowa) Democrat*, speaks as follows of THE PROGRESSIVE THINKER: "THE PROGRESSIVE THINKER, the most live, wide-awake and aggressive Spiritualist paper in the world, comes to us this week doubled, but not 'otherwise improved,' for that would be impossible. We may say, however, improved accordingly, for instead of the good things being spread out over more surface, as in our big for nothing papers, they are just doubled in bulk. The career of this paper has been phenomenal. About two years ago, the editor, J. R. Francis, started out with the idea, that the great want of Spiritualists and thinkers was versatility; that many people had something to say on various matters but had no vehicle through which they could manifest, and that others, nauseated on platitudes, were eager to extend their researches in other directions. Mr. Francis adapted his paper to these exigencies, most satisfactorily. If the reader of this feels an emptiness in his soul, a hungering of his nature that the insipid stuff dealt out in his literature fails to satisfy, our advice is to send 25c. to J. R. Francis, 40 Loomis St., Chicago, and try THE PROGRESSIVE THINKER thirteen weeks."

Mr. E. E. Kates, of Dayton, O., writes: "By the unanimous wish of the Society Dr. U. D. Thomas has been retained for the month of January. He has so endeared himself to us that one and all like to look forward to the time that we must part. His discourses show deep thought; while his readings are excellent. On the 23d inst. the Society gives a literary and musical entertainment, when we expect to have some rare enjoyment."

## Doing a Good Work.

J. S. Cowdery, enthusiastic over the success of THE PROGRESSIVE THINKER, and desiring to assist in elevating the world to a higher plane, sent us twenty-six names and \$26. Not content with doing even that much, he sends us \$5 more to carry on the good work. For all this Brother Cowdery is entitled to our thanks as well as that of the angel world. Each one should make it a point to send at least one new subscriber to aid us in this great undertaking—combining cheapness and excellence in the same paper.

## What a Printer Says.

TO THE EDITOR:—First, allow me to congratulate you on the "New Revelation." It is grand! As a printer I do not see how you can afford so large a paper, doing the amount of type-setting you do; and with so few advertisements, for the money. But I wish you continued and increased success. Spiritualists ought to rally around such an enterprise. It is what has been needed for years. Had we more readers of Spiritualist papers the cause would increase ten-fold. You have "hit" upon the thing needed in combining "excellence with cheapness." To prove my appreciation I send you five new names, three of whom are yearly subscribers. Please state in your paper that our organization here needs the work of a good test medium, a physical one preferred. Such could do well here, I believe.

Chesaning, Mich. WILLIE MILLER.

Vernon Handy sends us a list of subscribers and writes: "Your paper beats the best. The issue of to-day outlives all previous numbers. It is true to the name PROGRESSIVE THINKER."

## General Survey.

## The Spiritualistic Field—Work-ers, Doings, Etc.

D. D. Ames, of Garden Grove, Cal., writes: "We had a spiritual meeting here on the 12th of last month, presided over by two very worthy ladies from Los Angeles; one, Mrs. Mary A. White, a lecturer, and Mrs. Ella M. White, a psychometrist."

Ex-priest Geo. P. Rudolph, of Clyde, Ohio, writes: "I have been looking over the back numbers of THE PROGRESSIVE THINKER and other papers. The new venture of eight pages shows the well-deserved patronage your paper has received during the past year. I think the Chiquiquy-Lincoln number has brought your paper in its full value before the American people. Your bold position in the question of Romanism and the impending American crisis has made many friends for your paper."

Geo. R. Ford, of Hamburg, Iowa, writes: "If you should know of any first-class, well-developed materializing mediums passing through here, tell them they would do well to stop off here."

Mrs. S. A. Benedict, of Dexter, Iowa, writes as follows of the Mediums' Home, Omaha, Neb.: "All honest mediums can find a good home there at very moderate rates, at No. 423 North 15th St. Mrs. Bradbury is a splendid developing medium, and holds a developing circle every Wednesday afternoon, assisted by Mrs. Stoney, the other lady manager of the home. Both are giving valuable time to the cause. Mrs. A. C. Sanhead, at Ayer, Nebraska, is also an earnest worker, and an excellent healer. I have been a medium many years for different phases, most prominent being that of speaking and describing spirits. I have done considerable private work; but little in public. Now, by the advice of friends, I have stepped into the ranks as a public worker, and will do what I can. I was greatly surprised and pleased with the New Revelation. I shall do what I can to extend the circulation of THE PROGRESSIVE THINKER."

James A. Beck writes as follows from Yokomo, Washington: "While Spiritualism is gaining fast in the East, it seems to be slow in the State of Washington. The only Spiritual Society in the State was organized with the assistance of Moses Hull, on the 13th of February, 1891. We have survived all opposition, and will soon celebrate the first anniversary of our existence. We would say to all mediums and lecturers who wish to travel on the Pacific Coast that they would be well received if they should give us a call."

The meetings in New York and Brooklyn held by Mr. and Mrs. G. F. Perkins are increasing in interest.

Geo. P. Rudolph, ex-Catholic priest, of Clyde, Ohio, writes: "My friends at Clyde, Ohio, have prevailed upon me to give them my experiences through the East, and I have arranged to do this at Memorial Church at Clyde on January 12, in a lecture: 'What I saw and experienced on my lecturing tour through the Eastern States! The impending American crisis! Romish impudence and American cowardice! The outlook! The remedy! Hudson Tuttle's great convent story will do great missionary work among Protestants and Catholics alike. The truth will prevail. Mr. Tuttle has the thanks and good will of all intelligent readers of THE PROGRESSIVE THINKER.'"

Geo. H. Brooks, of Elgin, Ill., has been appointed one of the State missionaries by the Illinois State Spiritual Association. Any society or persons wishing to form an auxiliary to said association can receive aid by addressing him as above or Mr. J. L. S. Jenifer, Pres., 220 W. Monroe St., Chicago, Ill.

Parties desiring services of good mediums will be furnished full particulars by addressing with stamp, Dorna Bruce, Secretary Illinois State Spiritual Association, 206 Henry St., Chicago, Ill.

Mrs. G. Stanley writes from Denver, Colo.: "Will you allow me to say a few words in regard to Mr. Jules Wallace, of Australia? This medium has given five seances, which were largely attended, and enjoyed by every one present. He gave some extraordinary tests and life readings, which in nearly every instance were acknowledged to be correct."

Thos. S. Kizer, of Decatur, Ill., writes:

"We have organized, and at some future time with your permission will write you something of our work. Every subscriber is more than pleased with THE PROGRESSIVE THINKER (and were before the enlargement). I hope the 'young giant' may prosper more in the future than in the past, if possible."

Geo. P. Rudolph, ex-Catholic priest, of Clyde, Ohio, writes: "In my late lecturing tour of three months I visited seven different States of the Union and delivered forty lectures in halls and churches. I have been well received everywhere, especially in Boston and vicinity. On my first appearance at Boston Music Hall I had an audience of at least 2,000 people, and at my second and third lecture, the great 'New Cradle of Liberty,' which conveniently seats 2,700, was well filled. I have been re-engaged for two more lectures at Music Hall in the near future, and I am already booked and advertised for February 5 at the Academy of Music in Haverhill, Mass., in the People's Lecture Course. Dr. H. E. Wales, a great friend of THE PROGRESSIVE THINKER, is at the head of the patriotic movement at Haverhill. Dr. Wales and his committee recently sent out invitations to all the ministers of the city to attend these patriotic meetings."

H. J. Ray writes: According to adjournment, the Free Thinkers of Southwestern Michigan held their meeting at Ingraham's Hall, in Coloma. The meeting was called to order by President Boyington at half past ten o'clock, when Mr. Sullivan Cook gave us a very good discourse on Spiritualism. Then the meeting adjourned until 2 o'clock, when we all partook of a bountiful dinner in the hall. At 2 o'clock the meeting was called to order, when Mr. Cook gave us another very good talk on the subject of Spiritualism. The meeting then adjourned for two weeks, to meet again in Ingraham's Hall, in Coloma. On motion of President Boyington, Mr. J. G. Wigent was appointed to confer with parties to procure suitable grounds for our annual camp meeting next summer.

D. BOYINGTON, Pres.

H. J. RAY, Sec. pro tem.

Thanks, Brother Houlton, for that large list of subscribers from Ashland, Oregon.

Rolla Stubbs writes: "The New Revelation in your paper was a happy surprise to us. It ought to be read by at least one hundred thousand people, and to show you how much I appreciate your paper you will find inclosed month order for eight new subscribers, and more promised soon. If each subscriber that you now have would send fifty or one hundred thousand, Miss Abby A. Juggson, of Minneapolis, gave our society two lectures on Sunday, Jan. 3. She is well qualified as a speaker in her line of mediumship. She is to give us a lecture on Saturday evening, Jan. 16, on 'Terrestrial Magnetism.'"

Thos. Michael, of Colorado Springs, Colo., writes: "I was more than satisfied with THE PROGRESSIVE THINKER before it was enlarged; but now that it is enlarged to eight pages I think it is grand, and no lover of free thought literature can afford to be without such a periodical. We are taking several other papers, but they all lie on the shelf untouched until THE PROGRESSIVE THINKER is read."

Dr. Frank S. Bigelow, of Showman's Mill, Me., writes: "I wish to say that THE PROGRESSIVE THINKER is the only spiritual paper I ever read. I would like to tell you and all the friends that there is one of the best fields for an honest and refined test and speaking medium. Myself and four others have purchased a lot of land, on which is a fine grove, five miles from here, on Madison Lake, which will be fitted up next season for a spiritual camp, where we can invite our earthly as well as spirit friends, and make them welcome to our new home."

L. R. Titus is our efficient agent for San Jose, Cal., to solicit subscriptions for THE PROGRESSIVE THINKER.

The Spiritualists of Elgin have organized and elected the following officers: President, S. S. Nutting; Vice-President, L. Juckett; Secretary, Miss G. L. Congdon; Treasurer, Geo. L. Congdon; Trustees, H. C. Overman, Geo. T. Parker and Mrs. Fannie Partie.

Dr. M. C. M. Saunders, of Detroit, Mich., writes: "It is with many regrets that we give notice of the departure of our medium and co-worker, Mrs. Lena Bible, she having received a call to disseminate the truths of our beautiful philosophy and minister to the spiritual needs of a lively, enthusiastic society at Williamsport, Pa. For several months she has been with us, showing an untiring zeal and earnestness in her work. Her guides are truthful and clear in their delineations and tests. In answering questions from the platform they evince great power and knowledge of things material and spiritual, and as a platform speaker I think I am justified in saying there are very few, if any, that can surpass her. Those societies desiring a reliable inspirational, test and psychometric medium will do well to engage her."

C. C. Young writes: "The story of Zeldia, by Hudson Tuttle, is blood-curdling; in fact the whole dogmatic religious creeds, born of ignorance and educated in superstition, are the danger of our liberties when any one of them obtains full power of the government of this or any other country."

Dr. John C. Hennessey, of Montana, writes: "Mrs. Hennessey's mediumship gains every day. My spirit wife is her principal control. 'That seems funny,' our friends say, but if they were living in the same house they would see the fun we have. As my spirit wife was in earth-life full of fun, so she is in spirit-life. She put an egg on the medium's eye when we were in bed; also put an apple in the bed, and beat a regular tattoo on the head-board."

Wilson Duncan, of Council Bluffs, Iowa, writes: "He who steals my purse steals trash." "He may borrow my meal ticket, etc., but, oh, my! when my PROGRESSIVE THINKER falls to run the gauntlet, I am left comfortless as one who, in a game of checkers, fails to reach the king row—with only one difference—I hope somebody is perusing it somewhere."

## Dr. Sixtus.

Dr. Sixtus gave some very pleasing experiments in hypnotism at the parlors of THE PROGRESSIVE THINKER a few evenings ago. They were similar to those of which we made a full report a few weeks ago. He has made many subjects in this city, and is doing a good work.

## Married.

In Chicago, Jan. 1, 1892, by the Rev. Dr. Thomas, at his residence, Mr. Charles M. Newton to Mrs. Isa Wilson Porter.

Mr. and Mrs. Newton will reside in Chicago, and will be glad to see their friends at their home, 103 Potomac Ave., between Hoyne Ave. and Robey St.

## Expelled for Perjury.

Pope Pius IX., whose bitter hostility to the Masonic fraternity is so well remembered, proves to have been an expelled member of that order, and this is the probable cause of his hatred of secret societies.

## Catholics at the World's Fair.

A great Catholic Congress is to be held in this city, commencing on the 5th of September, 1893, and is to continue in session five days. It is proposed to secure the attendance of the Pope, if it is possible, and have the session opened by him. Five thousand delegates, it is claimed, will assemble in the Auditorium.

## Heresy Rampant.

Father McGlynn held forth in the Methodist church, Washington Square, New York, on the 10th inst. It was the first time the Doctor was heard from a Protestant pulpit. Alluding to his novel position he said:

"It does not make any difference to me where I speak. I only want to reach the ears of the people as a clergyman, whether it be from the head of a barrel or the tail of a car; I stand where I stand to-day not in spite of my religion, but because of my religion. I never left the pulpit. I was violently thrown from the church. The church has strained dogmatism to a point where it is about ready to snap, and those who are being most rapidly driven away from religion on this account are workmen."

This is the last straw that broke the camel's back. The heretic in a heretic pulpit must now be anathematized. Good by, Father McGlynn!



## MOLLIE FANCHER.

Another Chapter in Her Life.  
She Receives Spirit Nourishment.

TO THE EDITOR:—I mail you this morning another installment of the wonderful medium, Mollie Fancher, in the New York Herald, evidently written by one of her Baptist friends. This report is true as far as it goes, but it does not begin to describe her mediumship. Many times when my wife and myself have been with her in the night, we have received from her some of the most beautiful spirit tests that ever were given, frequently describing our own dear spirit friends there being present; and also long years in which she took no earthly nourishment, she would walk in trance of the spiritual nourishment she was receiving from her spirit mother, and describe spirit friends and beautiful scenes she would be then witnessing.

She has always dreaded to have the acts become public that she was a wonderful medium. She thought the crowd would wish more than ever to see her. Some years ago they were obliged to keep a policeman stationed at the door to prevent people getting in. Many could not be admitted; they used to offer all kinds of prices to get in, but that made no difference, if Mollie did not feel that she could see them. The rich as well as the poor could not gain admittance. She always said that she took on everybody's conditions, which often oppressed her very much. Now, as to her piety: She does not pretend to be a saint, and never did, and much of the time she has been the most brilliant company, even with all her sufferings; and many times when she has come out of a trance we have been present and witnessed her disappointment when she would realize that she was back in earthly life. At times she would shed bitter tears, because, as she would say, that she could not die like other people. She always described the spiritual realm as exceedingly beautiful. She not only constantly saw her spirit mother, who always attended her, there, but saw and conversed with other relatives and received benefits from them also. Prof. West, of the popular Ladies' Seminary of Brooklyn Heights, says that he has two volumes now ready for publication on Mollie Fancher's case, and has the third volume under way.

J. H. WHITNEY.



NEW YORK HERALD'S ACCOUNT.

It looks as if another crisis were safely passed in Mollie Fancher's checkered life, as if the wondrous woman who has lived so long upon the border-land of death may live there still for many years to come. The January sun shone yesterday, as it has shone for six-and-twenty winters, through the curtained windows of her home at Downing street and Gates avenue, Brooklyn. It made laced shadows on the floor, and on the snowy counterpane of the invalid's bed. It fell upon the pleasant face of the patient invalid who has borne such incredible ous of agony and prostrate helplessness: who has been chained to her bed, as Prometheus to his rock, while the slow years have rolled over her; while disease, starvation, thirst, have plucked fiercely for her life, while her luminous spirit has wandered in the mazes and the blackness which lie in the great undiscovered country beyond the realms of consciousness.

## LIKE THIRTEEN YEARS AGO.

The face of a woman of forty-two, it looked like one of thirty-five. The short hair lay in pleasant disorder upon it. The sightless eyes, which long ago were changed for more far-seeing and wondrous windows—mental or psychological, no one knows—were curtained by long lids, heavily fringed with lashes. The complexion was almost radiant in its purity and beauty. It was angelic—mingled alabaster and rose. It almost made her beautiful. Yet the doctors say that it is but the flower—the fatal blossom—born of her latest disease, dropsy.

Thirteen years ago, when Mollie Fancher had spent half of her present term in bed, she had just such an attack as her recent one. Then, as now, it was thought that she was dying, really on the threshold of dissolution, and her friends remarked upon the plumpness of face and limb, and the seeming return to youthfulness. But then, as now, she begged expectation, and again laughed death around the corner.

## DEATH SHUNS THE FAMILY.

To an old friend who called upon her yesterday Miss Fancher said: "Can I ever die? There is nothing of me left to die." And he, wondering at the miracle before him—wondering at this strange and inexplicable exception to nature's mandates, asked himself the selfsame question.

It has been asked many times before. Indeed, it seems as if death shunned the Fancher family. It is a long-lived one, and traces seem to be a birthright in it. Mollie Fancher, of Westchester county, was a centenarian. Philo, the uncle of the Brooklyn heroine, was almost ninety-nine when he died last Saturday.

Many Brooklyn people of the older generation will remember the awful story of Sarah Fancher, half-sister or cousin, I am not sure which, of Mollie. While her husband, a sea-captain, was at sea, she died, or seemed to die, and was placed in a receiving-vault at Greenwood cemetery. When the husband returned and demanded a view of his dead wife's face the coffin was

opened, and amid the snowy draperies was found the corpse—now a corpse indeed—turned over, while the face had been claved with her nails, and her hair and grave clothes had been torn from the writhing body. Buried alive and in a trance, she had awakened to the truth and died. Her husband, when he saw that frozen horror before his eyes, went stark, staring mad upon the spot.

## THE CRUELTY OF SCIENCE.

So it has often been with Mollie Fancher. So many a time, she has lain for weeks, the counterfeit presentment of death. And, had it not been for the skill and watchfulness of the doctors, she might have suffered. Many a time they have brought her back by manipulation, from a living death to a suffering life. To what good purpose? I leave it to them to say.

It seems a little strange, yet it is true, that many of the Herald's younger readers do not know the story, infinitely pathetic, of Mollie Fancher's luminous and wondrous life. Her case has baffled science. It has perplexed the wise, and taught great lessons to all who were willing to learn.

## SPUN AROUND LIKE A TOP.

September 10, 1880, she was brought as a pupil to the Brooklyn Heights Seminary, by her aunt, Mrs. Crosby. She was fourteen years old, and was a beautiful girl, of delicate constitution and gentle manners. Five years later, as she was about to graduate with high honors, her nervous system began to break down. She did not eat nor sleep as a girl of eighteen ought. Professor West advised a rest, and a course of horseback lessons, and one day, riding abroad with her riding master, she was thrown, and had two or three of her ribs broken. She was otherwise badly injured, but recovered sufficiently, however, to get about again. In 1885 she met with another accident. On stepping from a street car in Brooklyn her skirt was caught, and she was dragged over the pavement a block. By this accident her nervous system was so shattered that she never recovered from its effects. In the early part of 1886 she would throw herself into all sorts of contortions. She would bring her head and feet together, and roll over the floor like a hoop. She would stand on her toes and spin like a top. This was in the month of February. When in this violent state it would require several persons to watch her. During that month she lost all her senses, even the sense of touch. She was then given

printed page as well in darkness as in light. With this sense she could discriminate the photographs of friends, the faces of persons in the room, etc. She never sleeps. She does her most delicate work in the night, preferring night to day. Her rest is taken in the trance state, which answers for sleep. She performs none of the ordinary functions of life, unless it be that of breathing. She receives nothing and gives out nothing, unless it is insensible perspiration. Her circulation of blood is sluggish, and as a consequence, there is very little animal heat.

## CONDUCTS A BUSINESS.

When her good aunt died away from her, and Mollie continued to live, in spite of everything, she found that she had no substance to live upon. So she went to work and conceived the plan of the embroidery store in the first floor of her home, and under her orders it was opened.

It is she who directs the business, through hired hands, and many of the goods sold over the counter come from her well-trained and lightning-like fingers. The business is rather small, but prosperous. It need not be otherwise, for assuredly no other woman's needs were less. Her sensitive nerves crave the cold, and she will have no heat in her room. For food a few drops of acid fruit juice or a taste of pickle suffice. The rest is little enough.

And so she lingers on, smiling, cheerful, brave, a monument of patience and modest Christian virtues. True indeed is it that Mollie Fancher will not die soon, for though the spirit and the body may break company, the example will live for generations, and in the wonder which will surround her physical case must ever be mingled a sense of awe and reverence for the sweet, indomitable human soul. Only a patient woman could be so unconquerable.

## The Spirit-Firemen.

HE RETURNS WITH THE ACCUSTOMED SIGNAL.

TO THE EDITOR:—The following illustrates spirit-power in a marked degree, furnishing a convincing test. It is given by the Detroit Free Press:

"I am not a Spiritualist, never was and never expect to be," said Frank L. Turney of Rochester, N. Y., at the Russell House, yesterday afternoon, "but upon my word, so-called Spiritualists do some things that set a fellow to thinking. Five weeks ago I was out West, and while sitting in the office of a country hotel one evening was invited to join a party who were going over to test a new medium, a farmer's wife, who lived a mile and a half from the village. Ready for anything that would help to kill time I accompanied the party, not one of whom was a professed Spiritualist, to the medium's house. The medium proved to be a middle-aged, motherly looking woman, one whose days had evidently been passed in a farm house, and it was evident that both she and her husband were greatly pleased at the notoriety her newly-discovered powers had given her. We went into the family sitting room, a circle was formed, the lights put out, and we patiently waited for some manifestation of the proximity of spirits. Very soon knockings and rappings were heard, and three or four members of the party received what purported to be messages from departed friends. I sat back in my chair, an incredulous smile on my face, thinking to myself, 'what rank foolishness this is,' when suddenly there came a message for me. The spirit professed to be that of Charley G—, an old friend of mine who had been killed at a fire while working in his capacity of captain of a hook and ladder company eight months before. I was just the least bit startled, I must confess, but still incredulous, and so I determined on a supreme test. 'If that is really you, Charley,' I said, 'and you are happy, give me the department signal for all right.' Quick as a flash came back the answer, rat-a-tap-tap, the signal for all right according to the code of the department to which the poor fellow belonged when in life, and to say that I was paralyzed but feebly describes my condition. I then and there insisted on leaving the seance, and that night I could not sleep a wink, and kept a light burning in my room until the sunshine began to pour in through the window next morning. Now, as I said before, I don't believe in Spiritualism, but will some one please explain that communication or whatever it was to me. That old woman couldn't possibly have known anything about the private code of signals of a fire department over a thousand miles away, and so the question keeps bothering me, 'how on earth was it done?'"

Thus it is that the Spirit-world is making itself known to the denizens of earth, in a variety of ways.

Detroit Mich.



Another Attraction.

Lena Bible, now a resident of Detroit, Mich., has been long and favorably known to Spiritualists, and it affords us great pleasure to announce that she will commence in No. 116 of THE PROGRESSIVE THINKER, a story abounding in startling situations, pathetic scenes and manifestations of spirit power. It was written especially for THE PROGRESSIVE THINKER, and will be read with deep interest. The Spiritualists of Michigan—of whom we feel especially proud, as all other Spiritualist papers combined—should show their appreciation of Lena Bible by doubling our list of subscribers to that State. The above illustration shows one of the principal characters in the story, illustrating the peculiar traits in the life and habits of the early Indians of this country.

## POSITIVE PROOF.

Seances by A. F. Akerly.

This gentleman, who made a short visit to Davenport in company with friends from Dubuque, gave while here two of his inimitable seances in the light, which gave intense satisfaction to all present, and afforded indisputable evidence that the so-called dead are still alive, and can, when given the conditions, demonstrate the fact to all who are not too parsimonious, too bigoted or too lazy to investigate the subject.

On the evening of Dec. 3d, at the home of J. C. and Ollie A. Blodgett, of Davenport, Iowa, there were assembled twenty-three persons, including the medium. The circle was a mixed one, containing the usual complement of skeptics and materialists, as well as outspoken Spiritualists. A bay window furnished the necessary cabinet, across which was hung a black curtain reaching to four and a half feet from the floor. Behind the curtain was a small table upon which were placed a guitar, tambourine, bones and several small bells. Bear in mind the fact that the medium, in a perfectly normal state, sat outside the curtain with a lady and gentleman, the three forming a battery from which, in conjunction with the circle, the spirits draw the power or force necessary to produce the manifestations. The arrangement of the circle was not completed before there was a lively commotion behind the curtain, the tambourine being vigorously shaken, while loud knocks were heard upon the table, with a rattling of things generally. When all was ready, George, who claims to be George Christy, of minstrel fame, indicated by raps that singing would be desirable, and wishing something lively, all joined in singing "Marching through Georgia." The tambourine kept perfect time to the music, as did the bells and guitar, and when there was a lull in the singing, the familar tramp, tramp of troops was accurately imitated, while some one gave a creditable imitation of a snare drum, using the tambourine for the purpose. A cane was asked for and being held over the curtain was instantly seized and then held aloft with the tambourine upon the end, which was twirled or spun in a manner showing decided skill upon the part of the operator. The guitar, which had seen its best days, and had been repeatedly repaired, was tuned and played upon as well as could be expected under the circumstances. George had previously requested and had been promised a new instrument, and being out of all manner of patience with the old one, raised it high in air and brought it down upon the head of the medium with a whack which startled the whole circle. He then finished the job by pounding it over the table and threw it over the curtain on the floor, a total wreck. In the meantime the bells were ringing, while hands were patting those who sat nearest the cabinet. A coat being called for, it was furnished by a gentleman in the circle, and when handed over the curtain was whisked out of sight as quick as it is possible for anything to disappear. In a moment a sleeve of the coat was hung over the top of the curtain and a hand materialized within the sleeve and proceeded to write message after message to various members of the circle, quite a number being called up to the curtain and holding the tablet for themselves. The hands were plainly visible to every person in the room, while the peculiarity of holding the pencil was demonstrated by one of the hands which proved a conclusive test to the recipient of the communication. This class of phenomena is just what many are looking for and must have to satisfy their skeptical natures, and it is presented by the guides of Mr. Akerly in a manner that leaves no doubt in the mind of any member of the circle.

There is sufficient light from first to last to distinctly see everything that transpires, even by those seated farthest from the curtain. The medium is a very quiet gentleman, socially inclined, and not a bit cranky, and we would advise all who doubt the fact of continued life beyond the grave, to attend Mr. Akerly's seances and have their doubts removed.

WILL C. HODGE.

## PLAIN WORDS!

You Can Understand Them.

TO THE EDITOR:—I notice with shame your frequent appeals on behalf of Mrs. Fox-Kane; shame, because it is not charity that is sought, but the liquidation of a just claim. It is a reflection on the moral cowardice of Spiritualists. Because we are not organized, does it follow that we are not to pay our debts? Because we have no church committee dogging at our heels every day of the week, does it follow that we may honestly hide our dimes? Practically, we support nothing but an idea, and barely that. We pretend to despise the church and church-ridden people, but it is doubtful if Spiritualism supports a single soup-kitchen this winter!

With all due respect for its phenomena and philosophy, all important as they undoubtedly are, does Spiritualism consist of test-hunting, table-tipping and slate-writing? Pick up any paper published in the interest of our "ism," and you find paragraph after paragraph in bold heading: "Wonderful Demonstrations!" "Marvelous Manifestations!" etc.; while right alongside you may read that some poor medium, the instrument, perhaps, that has aided thousands to obtain a glimpse of light they otherwise would never have had, is starving in some wretched tenement, destitute of the common necessities of life. Truly, "by their fruits ye shall know them."

You say your paper is read weekly by at least 25,000. Now, ten cents apiece means \$2,500, a very substantial *solatium* to an aged person in need. Then out with it, gentlemen, and ladies, too; you know you will never miss it. You owe it, and much more too. Pay it then, not to-morrow or next week, but to-day. Don't wait until you are able to build a hospital, or endow that psychological chair at Harvard; pay it now! And bear in mind the story of the Jewish Rabbi whose congregation made him a present of a butt of wine (a gallon each). When the barrel was tapped it was pure water. Let ours be pure silver, but if you can put in two dimes—one for self and one for the niggardly brother—so much the better; but pay your debts to Margaret Fox-Kane and Annie Lord Chamberlain.

HUMANITAS.

REMARKS: The above are plain words, words that should make a deep impression. "Spiritualism doesn't support a

single soup kitchen!" Alas! that is too true! The call by Frederick T. Cook and Titus Merritt in behalf of Margaret Fox-Kane and our later appeal for a testimonial in behalf of Mrs. Annie Lord Chamberlain, should have been responded to by every reader of the paper. There is nothing that brings one so near the spiritual realms as to manifest a spirit of kindness. We have endeavored to teach it, in the broadest sense,—to do good and be good. It is a satisfaction to know that you have lightened some burden, if only by a single cent, by a nickel, a dime or a dollar (if you are able), or even more. The poor, honest workman, seeking an odd job on the street, hands out his last dime to a hungry man out of employment, remarking: "I will surely make some money before noon!" He, without any pretensions, is nearer God, nearer the angel world and nearer heaven, than the one engaged in no philanthropic work. We propose to cultivate in our readers the spirit of giving,—just what each one is able to give, in order to lighten the burdens of others.

## A FAREWELL RECEPTION.

A MEETING OF THE PEORIA PROGRESSIVE ASSOCIATION.

H. C. Nick, who has been an honored resident of our city for the last year past, removed his family to Milwaukee, Wis., during the first week of the New Year, where he will engage in the drug business. His connection with the Peoria Progressive Association made him and his family many warm friends in that society. Through his efforts the association was organized, and by his labors as President its membership has more than doubled up to the present time, thus showing the results of organization when formed upon right principles.

New Year's Eve was an event long to be remembered by our society. The occasion was a farewell reception given at the genial home of A. Brayshaw, 106 Bluff St., and tendered our late President, Mr. H. C. Nick, and his estimable wife. The best wishes of the society and many friends go with them to their new home.

The following preamble and resolutions were read and unanimously adopted, thus fully expressing the feelings of each member of the association in parting with those whom to know was only to love and respect:

Whereas, Mr. and Mrs. H. C. Nick and family are about to remove from our city to Milwaukee, Wis., and our acquaintance and intercourse with them having been of such a nature that we find it hard to part with them; therefore, be it

Resolved, That we sincerely regret their removal from our city, but are glad to say that which is a loss to Peoria is a gain to Milwaukee. As President of our society, we have always found in Mr. Nick a pleasant gentleman and an efficient officer. In Mrs. Nick, we have not only found a kind and indulgent sister, but also an excellent medium, and heartily recommend her to all seekers of spirit truth. We heartily recommend Mr. and Mrs. Nick to all the friends wherever they may cast their lot.

Mr. J. G. Jenssen was elected Mr. Nick's successor by acclamation. The other officers remain as recorded in our last report.

DR. C. T. H. BENTON,

Corresponding Secretary.

## Passed to the Higher Life.

Mrs. Pamela C. Cushman passed to Spirit-life Dec. 24, 1891, from her home, Euclid, Ohio, in the 71st year of her age. She was an ardent and devoted Spiritualist, as was also her husband, Harmon Cushman, who preceded her two years to the higher life. The *Banner of Light* had been a welcome guest at her fireside for more than a quarter of a century, and latterly THE PROGRESSIVE THINKER. In all reformatory work she took a deep and abiding interest. She was the friend of woman, and championed the cause of woman's suffrage in early life. She was interested in the cause of temperance, and zealously worked for its promotion. As a wife, none were more tender and devoted than she. As a mother, her love was wisely directed in the education of her children, a son and daughter, who survive her. As a citizen, she was the friend of the poor and unfortunate, and loved by all who knew her. In the home she reigned a queen, without a crown, the center of its light and the soul of its virtue. Her funeral services were conducted by the writer, at her home, on the 26th ult., and her mortal part laid to rest by a large concourse of relatives and friends.

A. B. FRENCH.

Mrs. Relief Baldwin Hart passed to Spirit-life at her home in Oberlin, Ohio, January 5, 1892, aged 85 years, four months and five days. Mrs. Hart was born in the State of Vermont, in the year 1806, married to Sylvester Hart in 1829. They moved to Ohio in 1834, and settled in Oberlin in 1856. Her husband passed to spirit-life over seventeen years ago. They were pronounced Spiritualists, and did not hesitate to express their convictions in a city noted for its theological conservatism. Mrs. Hart waited long and patiently for death to release her from mortal pains and burdens, fully conscious that it was but a transition from an imperfect to a more perfect world. Her funeral services were conducted by the writer, at her home, on the 8th inst., where many friends, children and grandchildren gathered to express their love for her, her life having been made beautiful by tender words and kindly deeds. Thus, one by one, the old pioneers of our cause retreat behind the veil, leaving others to carry forward the work.

A. B. F.

Passed to spirit life on Dec. 15, Daniel Emerson, at Hampden, Maine, in his 75th year. A resident of Hampden for forty years, he had a wide circle of friends who will sadly miss him; a true friend to the helpless and deserving, a protector to the orphan, a kind and loving husband, he has reared a monument in the affections and memories of those from whom he has departed, that will outlast any made from stone or metal. Such men as "Uncle Daniel" need no pedestal to keep their memory fresh. He was a good trance medium and a physician, practicing for years under spirit dictation, and has brought comfort and health to hundreds, both mental and physical. The world would be better and happier if there were more of this kind in it. Fond blessings be with the departed. "We shall meet again."

Philadelphia, Pa. EMANUEL.

## Bitter, but Beneficial.

TO THE EDITOR:—Can it be possible that we are to have an eight-page Spiritualist paper, brimful, each week, of original matter, for one dollar a year? It is hard to believe, still, here are the facts. But, Mr. Francis, do you not fear that your office-scissors will grow rusty and jealous if you continue to slight them, in favor of your large and increasing corps of correspondents?

My object in writing this morning, however, is not so much to express wonder at the "seven-league" strides which THE PROGRESSIVE THINKER is making as to congratulate its editor upon his happy, poetical thoughts, as expressed in the New Year's number, entitled "A Sweet and Beautiful Soul." It is all good, but the latter half particularly so. I have read it twice,—a compliment I seldom pay to newspaper articles; but the second reading has amply repaid me. After the first I was so magnanimous as to hope that some of the naughty, cross people in this world would be benefited by it, and would be induced to work up something like "a fragment of heaven" in their selfish, wicked, revengeful hearts. I thought a great deal about their needs, after the manner of "good Christians," and I earnestly besought the good spirits to direct their minds to the excellent lessons therein. Upon reading it this time through, I am annoyed by the clankings of another chain of reflections, which lead me to think that I may do well to take the lesson home and see what I can do toward making myself amiable enough to associate with good people here, and also toward utilizing the effort as a stepping-stone to respectable society in the next grade. I admit that such aims are extremely selfish, but, you see, some one ought to take the lesson to himself. Otherwise, your efforts to inspire us to higher work would be as "water poured forth in the desert."

I don't like to admit it, for I would enjoy posing as an angel, but there are those who do not awaken any "fragments of heaven" in my soul, and this condition makes me uncomfortable. While I am blessed with hundreds of friends who are constantly sending me the best kind of psychical dispatches, without words,—friends to whom my soul responds heartily, there are a few who have wronged me, and who send me ugly dispatches, and I confess, to my shame, that I give to the latter more of my time than they deserve. Somehow, they have a way of obtruding themselves between me and better thoughts, and the memory of what they have done grinds and rankles, and wears out more soul material in one day than the reading of a chromo magazine would do in a month.

Now, Mr. Francis, if you know of any prescription by which one afflicted as I confess I am can work a cure upon that refractory, ethereal, unseeable something called soul, you will confer a great favor by publishing it. Mine is not an isolated case. There are thousands who are just as willing to turn good advice over to those whom they dislike as I am, but only a few will own it. We all mean well, nevertheless, and we desire to know how to get some herd of swine to run into the sea, with our stock of general hatefulness, and how to forget unworthy people, that we may get a crumb of heaven. We all wish to be good, and to do right, but some of us are so imperfect that we need the most heroic treatment,—those who need such treatment being in the majority. It is clear that if we will take time to look upon our own faults just as we do upon the faults of others, we will be headed toward reformation of character, and that if all will do this, "sweet and beautiful souls" will not be as rare as at present; but how shall we be made to take this view of ourselves? That is the question.

Concordia, Kan.

RETNA S. ANDERSON.

## Notes from Titus Merritt.

THE PROGRESSIVE THINKER is received with delight by all its readers, and the number of them is increasing rapidly. It is truly the "Herald of Progress." I wish to say to the worthy contributors to the Margaret Fox Kane fund, a peculiar circumstance occurred at the First Society of Spiritualists meeting at Carnegie Music Hall last Sunday, the first Sunday in the new year, that I know the contributors will be pleased to hear about. Miss Maggie Gaulle, the celebrated platform test medium who visits our 3 o'clock Sunday meetings the 1st and 3d Sundays of each month, was too ill to attend, and in her place we had the original medium, Margaret Fox Kane, in a new dress (greatly improved in health) on the platform. The grand and noble spirits encored loudly the remarks of our present speaker, Walter Howell. After he had finished she made a short speech full of meaning. Notwithstanding the strange statements pernicious influence had caused her to make, she was glad now to have the opportunity to say, she more fully than ever appreciated the glorious truths of Spiritualism, and the rest of her earthly life shall be devoted to the cause. After this the spirits responded to many questions asked, and walking down the aisle raps were distinctly heard in every part of the hall, and a number received tests. Many strangers were present that heard the raps for the first time.

It occurred to me what a contrast from the condition I found her in the 1st of last August. Many times she has expressed grateful thanks to readers of THE PROGRESSIVE THINKER and *Banner of Light* for the helping hands and hands.

New York.

TITUS MERRITT.

THE GOSPEL OF NATURE.  
IT IS A MOST EXCELLENT WORK.

This work is by DR. M. L. SHERMAN, assisted by PROF. W. F. LYON. Heretofore it has been sold for \$2, but the price now has been reduced to \$1. It is a book that will interest and instruct. It contains 480 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a reflection from the celestial spheres. It treats of the Soul of Things; Intelligences in Nature; Animal Intelligence; Purification; Discords; Good and Evil; Unnatural Death; Church History; Progression; Inherent in Substance; The Sublimities of Nature; Particular Entities; Justice; Impregnation of the Virgin; The Science of Death; Spiritual Death; Immortality; Mourning; The Conquering of Language; The Spirit Abodes; Matter and Spirit; Size and Distance; Spiritual Organs; Born Again; The Key; Spirit Biography; Does to Heaven; Matter; etc., etc.

The author says: "Each individual package of both physical and mental or spiritual ailments for himself. Each one must digest their various kinds of food for themselves, and that is all they can possibly do whether they be priest or layman, teacher or pupil. My physical expansion is a virtue of the soul essence which I individually rather and comprehend or digest. My soul must expand by virtue of the soul essence which I individually rather and comprehend or digest." For sale at this office.



EVOLUTION OF MATTER.

OUR SOLAR SYSTEM—THE REAL MOTIONS OF THE HEAVENLY BODIES—THEORETICAL MOTIONS—DIFFERENCE BETWEEN MATTER AND SPIRIT, ONE OF DENSITY AND STATE OF VIBRATION.

A LECTURE BY O. H. RICHMOND, DELIVERED AT THE GRAND TEMPLE OF THE MAGI, CHICAGO, ILLINOIS.

Poised in space, at a mean distance of about twenty trillions of miles from his nearest neighbor sun, our sun holds sway over a little band of planets, asteroids, satellites, comets, and meteors, which seemingly obey his will and perform their revolutions in many elliptical orbits, of more or less elongation about him. Our sun is a body 850,000 miles in diameter, as large as twelve hundred and forty-five thousand of our earths rolled into one, with a mass over six hundred times greater than all of his subordinates together, and a gross weight of nearly two octillions of tons. Such is the vast power of gravitation possessed by this mass of matter, that the center of gravity of the entire system is within the body of the sun. Properly and scientifically speaking, no body in the universe revolves about another. Each combination, or cluster of bodies, revolve about the center of gravity of the cluster, subject to slight perturbations from other more remote clusters and masses of matter. Another thing should be understood, and that is that although from a theoretical and mathematical standpoint all sorts of heavenly bodies move in circles and elliptical orbits, as a matter of absolute fact not a single body moves in the form and manner theoretically determined.

EXPLANATION OF THIS FACT.

Take the moon, for instance. In theory it revolves about the earth, but when we consider that while the moon is performing its revolution in twenty-seven and one-third days, the earth is constantly moving forward in its revolution about the sun at a velocity of about eighteen miles per second, or a total distance during the lunar circuit of nearly forty-six millions of miles.

The effect of this motion is to cause the moon's real path to become a simple wave-like motion, curving in and out like the path of a snake; but this is not all, for in addition to this the earth, while theoretically performing its revolution about the sun in one year, is, in reality, only forming a long spiral curve drawn out to conform to a motion of our sun, forward in his orbit over five hundred millions of miles. The effect of this motion is to still further complicate the motion of the moon. But this is only a beginning, for the entire cluster to which our sun belongs is moving through space at an immense velocity about the center of gravity of the nebulae to which it belongs, and still we have another motion of the entire nebula about some other far-off center, and so on to infinity.

So the entire effect of all this complicated system of motions is to cause the real path of our moon to be nearer to a straight line through space than to anything else.

In fact, a prominent master has made a curious calculation, showing that not only our moon and earth, but all the heavenly bodies are actually moving in lines straighter than men with the finest instruments could lay off. He demonstrated that with only the elements of the motions of the three bodies, Sun, Earth and Moon taken into consideration in the calculation, that the moon only varied from a perfectly straight path one 200th part of a hair's breadth to the mile.

Man never could and never will construct so straight a line as that. Now add to this all these greater uncalculated motions beyond, and what man can say but that the little fraction of a hair's breadth itself may be wiped out.

What is true of one is true of all. Among infinities each and every calculation results in the same. The law that applies to our little moon, applies to our sun and all suns in the same general terms, because in both cases we carry the calculation of motion to infinity. For instance, let us illustrate: Let the variation of the moon from a right line equal  $x$ . Let the variation of the earth equal  $y$ .

We must theoretically assume that  $x$  is the greater, because a satellite has a greater variation than its primary.

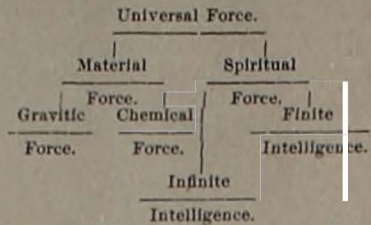
Now let  $x-y=d$ , the difference between the variations, and we can readily see that  $d$  becomes less and less as our calculations embrace more and more cycles of motion. Carry the process of reduction to infinity and  $d$  is reduced to zero. So we conclude that all bodies in space are in rapid motion, in practically straight, or at least in very different lines than those found by considering only one or two links in the system.

But we give this more as a matter of curiosity or speculation than anything else, for we are well aware that we must mathematically consider each heavenly body as if moving about a fixed center. This center may not contain any body whatever. For instance let  $O$ — $P$ — $Q$  represent two bodies of equal gravitation force belonging to a system, and there are many such cases in the universe, and each will revolve about the point  $P$ , half way between the two bodies, although there is no matter there to attract.

This great law of equilibrium of forces and mutual attraction between masses of matter, disposes of the theory that there must be a great central sun around which all revolve. Such a thing would be really an impossibility, inasmuch as we cannot conceive of a center to a thing that has no circumference, and most certainly space can have no limits or circumscribing lines.

There are two great forces in nature that are constantly acting together in the production and evolution of suns and worlds, and all that exists.

Both of these forces belong to the great ONE force, but occupy different ends of the great "Celestial Spectrum" or universal magnet. The two great forces can again be subdivided thus:



Each end of this celestial magnet has common properties. Thus gravific force acts at long distances without limit, while chemical force acts at short range and is thus limited. On the spirit side the Infinite Intelligence acts at long distance and is without limit, while the finite intelligence is limited to the short range of experience.

A perfect balance is, therefore, constant between the material and spiritual forces. This duality can be noticed all through the range of matter and spirit, with the same wonderful likeness existing between the two grand forces. For instance, the force of gravity brings matter into nearer relations, so that its co-ordinate force, chemical, can act and thus unite atoms of matter in more harmony and union. On the other end of the magnet Infinite Intelligence constantly acts in such a way as to bring intelligence into closer relations, so that its co-ordinate, finite intelligence, can come in play and unite and increase in power. I have been most forcibly struck, upon many occasions, with the action of certain chemicals under manipulation and combination. They seemed to have such likes and dislikes for each other, that some of them impressed me as almost having reason. In fact, I have every reason to believe that there is a low form of vibratory force, that might be denominated the first glimmerings of reason or soul force.

No man can limit the infinite and say "we understand it all."

There are many rates of vibration in all departments of physics that cannot be cognized by man's limited senses. A few octaves of sound, as air vibrations; a few octaves of light, as etheric vibrations; a few octaves of magnetism, or odyllic vibrations; a few octaves of intelligence, or psychic vibrations, are all man can compass while confined within the environments of the flesh.

All nature might be likened to a vast magnet, with the spiritual at one end and the material at the other:

Matter.	N	Spirit.
A B C D E	F G H I K	

N is the neutral point, or place where the two grand divisions meet. Every substance in the universe takes its place along the length of this magnet, according to its rate of vibration and density of material. The more density and less vibration of atoms possessed by anything, the nearer it comes to the material end.

The same substance may have its atoms driven further apart and at the same time the rate of its vibrations increased, so as to change its place upon the magnet.

Illustration: Take ice, which is the natural state of water in the absence of heat. Say it ranges in the magnet at B. Raise its rate of vibration by means of heat and the liquid and mobile article water is formed, standing, say, at C. Apply a higher vibration of caloric and steam results. This body is invisible to our eyes, and its atoms are driven much further apart. Its rate of vibrations is greatly increased, as may be observed in its pounding force against the sides of its containing vessel. It now ranges at D. Apply still more heat, say the vibrations of red, and we decompose the steam into gas, with a greatly increased vibratory force, while its ultimate atoms are driven widely apart. It ranges at E now. In other words, we have changed its place nearly to the neutral point. The same can be done with iron or steel, or any substance that exists, only some require more vibration to drive the atoms apart than do others. But we can safely assume, and maintain it by the soundest argument, that no matter how high the rate of atomic vibration may be raised, or how far apart the ultimate atoms of a body may be driven, the material is all here. Not one particle can be annihilated. This is an important fact, that all should understand, for it is the key that unlocks many mysteries.

Thus, we may understand that the human soul, or spiritualized being, is not a being made of nothing, "projected from some great soul center," as some maintain, but is an absolute entity, composed of highly evolved, refined and attenuated atoms, with a high rate of vibration far up toward the infinite end of the magnet, say at H.

It is a strange fact that so many entities in the universe must have this rate of vibration either raised or lowered before they become tangible to some one or more of man's physical senses. The reason for this is that there are wide gaps in the sense "spectrum" of man. Between the highest number of vibrations of sound cognizable by his ear, to the lowest number seen by the eye as color or light, stretches a wide gap, only partially filled by octaves here and there, that make themselves manifest to us by being in multiple relations to our sense vibrations.

All this should teach us that to deny a thing because we cannot see it, taste it or hear it, smell or feel it, is as foolish as was the old gentleman in arguing that the world did not "revolve upon its axis," because he set a pail of water upon a stump over night and found it unspilled in the morning.

Let us constantly strive for a better understanding of these great and Divine laws and forces that make and govern the worlds, and we may be perfectly content with the truth and nothing but the truth, for the universe is so grand, so great, so wonderful in all its appointments, when rightly understood, that the most ultra-fanciful theories gotten up by speculative persons sink into insignificance in comparison.

THE ORDER OF THE MAGI. Why It Has Experienced a Revival in this Century.

We have had hundreds of questions asked covering these points, and we will answer them as plainly as possible. The order has always, since its very inception, ages and ages ago, dealt in magic, in mystic emblems and numbers. The name Magi, plural, and magus, singular, and Magea, a commander in magic, all come from the same root. All that was wonderful in nature, and at the same time not generally understood, was regarded as mystical, and, therefore, magical, and came within the province of this order.

For thousands and thousands of years the priests and masters of mystic lore were a power in the land. They were the conservators of knowledge that had been gathered by patient and laborious research, carried on by sworn brothers, through a period of time which, compared with our so-called historical epoch, was long. Knowing the magic power possessed by these masters, even kings feared them, and, therefore, sought to placate them by grants of money, lands and emoluments. From the books handed down to us from past times, we can gain but little true history of this wonderful order, for the very good reason that the manuscripts, scrolls, etc., which did give a true history, have been hidden and destroyed; while the ones preserved were invariably written by enemies of the order, to-wit, the church. By "the church" we do not mean any particular religious body, but all dealers in so-called "revealed" religion. Inasmuch as the fundamental belief and teaching of the magi has always been that the "universe is governed by law," a doctrine that has been enunciated by thousands of philosophers in our own day, it has, of course, followed that the dealers in a system that teaches that the universe is governed by capricious gods and devils, that can be placated or subsidized, by properly approaching them, into changing the natural course of nature, have invariably been our bitter enemies.

What else could be expected? The truth has always been bitter to a large proportion of mankind. Let any man promulgate a new system of philosophy, and he was rewarded with a cup of poison, the stake, or the dungeon. Every newly-found truth must run the gauntlet of scorn and vilification. It is even so unto this day, only the teeth and claws of the monster, Ignorance, have been blunted to such an extent that they cannot rend and tear as in days of yore.

After the fall of Atlantis, Egypt became the theatre of the exploits of the Brotherhood of Magic, and they arose, during a period of several thousands of years, to a position nearly as grand as that once reached by their brothers of Atlantis. Everything that could be written, or said, to belittle this noble order was industriously gathered, and saved; but in spite of all, a little here and a little there, of facts, has crept into ancient writings, prophecies, etc., which show to us a glimpse of the truth.

Do you suppose for a moment that the church would have allowed the account to pass into history, of the fact that Jesus was discovered by a committee of three of the so-called "wise men of the East," had it not have been in their anxiety to obtain proofs of the divinity of Jesus, of which they were sorely in need? And see how the account has been garbled by the rendering. Instead of stating the fact, which was that the magi followed the teachings of the stars in the finding of Jesus, and took their direction of travel from a certain star while making that long and eventful journey, we have the absurd statement that they "followed a star," which evidently, according to the text, went ahead, and "stood over" the child until the brothers caught up (Math. 9, 10). Then again, how much pains have been taken to conceal the fact that Jesus was taken to Egypt and there became learned in the science and knowledge of past ages, to be found only within the sacred temples of the magi. That would never do, to admit that Jesus received his knowledge, and, therefore, power, from the magi, would be fatal to the pretensions of the parties interested. Consequently, every one of the "gospels" extant up to the year A. D. 400, that set forth the facts in the case, were suppressed. Some of these gospels relate in a minute manner to the childhood of Jesus and his life in Egypt. But, strange to say, the gospel according to Matthew was allowed to remain, where a short account is given of the arrival of the wise men and the departure of Jesus for Egypt (Math. 11, 10 to 15). St. Luke says (1, 80): "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." In other words, Jesus was away beyond certain desert countries in Egypt until he was a full-grown man.

Mark and John quietly skip over all responsibility by bringing Jesus onto the stage of action at full manhood. It is wonderful, though, how a reading between the lines will reveal to a Mystic so much that the church could not understand. Read St. John 1, 14, and see how that writer regarded Christ as a fleshly representative of the Word; in other words, a possessor of the sacred word.

In later years, scientific writers of textbooks for our schools, in their anxiety to cater to the believers in supernatural religion, have deliberately suppressed facts regarding the deep knowledge possessed by our sacred order in ancient times. In not one astronomy of a later date than 1840, that I have ever seen, can be found an acknowledgement that the true system of the motion of the planets about the sun was known and taught in the temples of Egypt ages before the days of Copernicus, whom they credit with the discovery; but in astronomical works published prior to 1840, credit is given where it belongs. Ryan's astronomy, a very exhaustive work on mathematical astronomy, published, I think, in 1831, is one of the works that honestly gives due credit to the Magi. For more minute

reference to this, see lecture "Looking Backward."

It has always been easy for the promulgators of falsehood to suppress the advocates of truth. By a strange law of nature the truth always has to stand on its own merits. Those who stand for the truth never "strike back." Did you ever hear of a person being tortured on the rack to make him admit a belief in a scientific truth? Was a man ever burned at the stake because he would not believe that the earth was round, or that the sun was the true center of our system? Never! While the supporters of lies have carried them to the hearts of the people upon the points of millions of blood-dripping swords, spears and bayonets, the advocates of truth have quietly plodded onward, secretly meeting in caves and underground crypts, ever satisfied that in time truth would prevail. And they were right. It will prevail in the long run.

As regards scientific facts, we might say relative to the average churchman:

Truth presents to us so frightful a mirror, That to be hated needs but to be seen; But seen too oft, uncoupled from face to face, We hesitate, then pity, then embrace.

Every scientific truth has had to run the gauntlet of: "That does not agree with our holy scriptures." But we notice that when the fact is so firmly established that there is no shaking it, our theologians quickly discover that it agrees exactly with scripture.

Had not the true and original secret order, based upon astral law, been changed into an order that professed to take its inspiration from the Jewish bible, and did substitute words taken from that book for the true, grand word, and all the minor pass-words, we would not have to-day the great and grand order denominated Masonry; which order has preserved much to us that would otherwise have been lost. The Egyptian branch, that did preserve the ancient landmarks and keep to the sacred teachings of our order, were scattered to the four winds of heaven, and reduced to a few here and a few there, who were sworn to and did transmit the secret doctrines from mouth to ear down through all the dark centuries of ignorance that super-vened.

Even the Masonic departure, which took place at the building of King Solomon's Temple, came very near being annihilated during certain periods. The church was ever suspicious of the lodge; but, by adding new degrees from time to time, that catered more and more to the church, the leaders of the order have managed to keep it up. Change it, however, as they may, the old harlot of Revelation will not recognize it, and many of her children follow her lead.

As a fraternal association the Masonic order is a decided success, both morally and financially; but as an association reaching beyond mere earthly things and fitting one for the great hereafter, its most ardent devotees would hardly claim it.

As the secret knowledge of the Magi has been handed down the ages from one unto another, the ones who have held their place in the line have been called the "Keepers of the Word." In some instances the number of "Keepers" has fallen so low as three, although an effort has been made to keep the number up to seven at all times.

Wars and pestilence have sometimes nearly cut off the succession, but according to ancient prophecy the secret doctrines have been kept alive down to this day, when the "books were to be opened" and "certain signs" should indicate the coming of light once more to earth.

When the writer was approached by the brother in Nashville, Tenn., in 1864, he had no more knowledge of mystic light than a child. Even after I had been instructed in the Word and its use, and initiated as well as circumstances would admit, as a mystic, all was yet blind, and I was obliged to await the time when more would be unfolded to me. That time arrived without volition on my part, and all was brought about in accordance with prophetic records.

How surprised we are when we find that what we have been doing apparently with perfect freedom of will, was all foreordained, as it were, and predicted years before. We ought not to be surprised at it, but we cannot help it. We are all instruments for the operation of divine law, and we cannot but fulfill our destiny. The one who is called upon to fill the highest place in the glorious work deserves no more praise than he who fills the lowest place. It is his destiny, that is all.

Why has the light of Oriental Mysticism come back to the world just at this time? The answer is this: Because the world was not in a condition to receive it before. Certain mathematical knowledge had to come first; certain astronomical discoveries and certain instruments had to be made; some persons must be born who had a combination of certain qualities necessary in the work; not better or grander qualities than those possessed by millions of others, but peculiar in their combination.

Then, lastly, the world must be slowly prepared for the light. This preparation has been going on steadily since 1833, when the last sign in the heavens came to pass. The year 1844 was another landmark of ancient prophecy, and the culmination of the outpouring of the spirit for forty-five years took place in 1889, when the books were opened and the first modern temple established upon the earth.

**Report of Election of Officers.**  
The report of Lansingburg Court, (N. Y.) No. 5, has been filed with the Grand Scribe. Officers for ensuing term were elected as follows: Dr. W. S. Cheney, W. M.; Mr. C. M. Austin, W. W.; Mr. C. F. Doring, W. V.; Mr. C. S. Cheney, H. P.; Mr. G. F. Doring, W. C.; Mrs. L. Barnes, W. S.; Mrs. W. S. Cheney, W. St. The Scribe reports progress in the work.  
L. J. SHAFER.  
C. G. S. of G. T.

EVOLUTION.

The Key to the Secrets of the Universe.

The Only Explanation of the Origin of Things.

A LECTURE BY O. H. RICHMOND, AT THE MYSTIC TEMPLE, CHICAGO.

One of the most wonderful things in Nature to me is that the universal law of evolution is so little understood by the masses. Even educated and otherwise observant persons seem to be thick-headed or obtuse when contemplating this subject.

I cannot understand why such a simple, self-evident proposition should be held in any more doubt than that twice two make four; but I am compelled to face the fact that there is room for doubt, just as I am compelled to accept the fact that men and women living in Chicago to-day, in this enlightened Nineteenth Century, believe that we are living on the inside of a hollow globe, instead of on the outside of an earth, and that day and night are caused by the sun having one dark side and one light; or that there are those who claim to be teachers that hold that the earth is flat like a pancake.

I am going to try in this address to show, in the plainest language I can command, why I think it wonderful that the world cannot understand the subject of evolution.

Now, friends, let us reason calmly and good-naturally together.

Did you ever see, upon this earth, anything that had no antecedents? Did you ever see a hen's egg that was not laid by a hen? Did you ever see a hen that was not once a chicken? Did you ever see a chicken that did not hatch from an egg? You must answer no to all these questions. Thus we find that now, in this age at least, the law holds good that everything comes from some thing or things that immediately preceded it and was the cause of the same. Behind each and every one are their two parents, as far back as any history extends.

Now, this fact being once established, by what species of reasoning can we assume that laws that are filled and immutable now, as far as human knowledge can take cognizance of anything, were once different and so entirely different that there could not be any comparison.

For instance: Try to conceive of a world of "Special Creations," for that is what you and everyone must conceive of and admit, provided you do not take the evolution view. We will go back to a time when, say a horse was needed. No horse was upon the earth, nor had there been one. All right, we will have a horse, or rather a span of them, in order to start the race of equines. The animal must be made from several elements—oxygen, hydrogen, carbon, nitrogen, phosphorus and many other elementary bodies must be gotten together, some of them combined by processes found going on now only in certain plants, and then all must be put together in a wonderful and complex combination of bones, flesh, skin, hair, organs of respiration, digestion, hearing, sight, and a hundred other wonderful parts that go to make up that noble animal.

Well, the job is done. Now, who set the animal up? Who put him together? How did any being, human, superhuman or divine go to work to do this wonderful thing? When did he or it do it? Why should he do it once and not again? If an infinite God did this, by what means did he bring it about? My friends, stop a moment and consider calmly the absurdity of all this.

It seems to me you cannot help but admit that every animal upon the earth shows in his very formation, in every limb and part, an adaptation of means to ends that could only come through a long series of improvements and slow changes under environments.

Suppose, for a moment, that you should go to some ignorant person and say to him, "Here is a house standing on this lot that is very wonderful. It was all made just as it stands. Nothing was used that existed before." Do you suppose you could make him believe you for a moment? No! He would laugh at you or think you crazy; for he, let him be however ignorant, would know that the lumber must have been manufactured from trees that had been years and years growing. That the nails were made of iron that had been smelted and changed from the raw ore by the patient labor of men, and afterwards rolled, hammered and cut. He would know that articles enter into the construction of that building that have been made as the result of ages of experience and invention.

Thus a house, a ship, or a printing press, is an evolution. The locomotive of to-day could not have been made or invented by mortal man a hundred years ago. It, too, is a work of evolution piece by piece. Improvement after improvement was added as men gained in experience, until we have the complete structure as it stands to-day, the iron-horse that has changed the conditions of human existence.

"But," says one who can only reason upon the surface of things: "I cannot believe that I ever came from a baboon, gorilla or a monkey." My friend, you never did, in all probability. But look back a few hundred years at your ancestors, and see if there has been any change in the stock under the surroundings of civilization.

Have you a better chance than your father had? Did he have a better chance than did his great-great-grandfather? Did that worthy old progenitor show a speck of improvement upon the ancestors that preceded him a thousand years ago? If so, perhaps you can take your mind back thirty, forty, or fifty thousand years, and come to a time when a flat-headed, strong-jawed ancestor of yours, living in some cave or forest lair, would not have been offended at being told that his great grandfather belonged to that despised

Continued on 7th page.



## EVOLUTION.

Continued from 6th page.

race of quadrupeds. But fifty thousand years is too short a time for all these wonderful changes. Why, according to our best evidence, obtained from the study of geology and palaeontology, it has taken not less than fifty thousand years to develop the horse from his early form as a small animal with toes, more like a fox of to-day than like his modern representative. But fifty thousand years is nothing to the time nature took to develop that small prototype from still lower forms of animal life. In the case of the horse, each and every link has been found in fossiliferous deposits, leading step by step up to the historical period. Friends, has there been any change in that animal during the last twenty-five years? Stop and think. Did your great-grandfather ever see a horse trot a mile in two minutes and eleven seconds? Why, no! bless your heart. We used to hurrah ourselves for a horse that could make a mile in 2:40, not longer than twenty-five years ago.

This is evolution, divested of complicated terms and brought within the understanding of children. Everything evolves and changes constantly. By this process worlds are formed and peopled. Religions evolve. Languages evolve. Our very ideas are simply the product of evolution. Ministers are evolving from the churches because the rank and file cannot keep up with the thinker who has nothing else to do but study. He leaves his congregation behind. All kinds of isms and cults are going through the process of evolution. Fifty years will place the orthodox religion where we stand now; but by that time we will be far on along the infinite path, and as far from them as ever.

Evolution is the glorious key to the storehouse of the Infinite. It unlocks the secret of nature and tells us how all things came to exist.

## THE NEEDS OF MANKIND.

MAN NEEDS ADVANCEMENT IN LIGHT, OR KNOWLEDGE OF THE INFINITE LAWS AND POWERS THAT GOVERN THE EARTH AND ITS INHABITANTS.

The only progress ever made by man has come through increase of human knowledge of this kind. But, first, let us define what this knowledge consists of. It is conceded by all, or nearly all intelligent thinkers, that God himself is beyond our reach. We who believe that God is Infinite, can believe no other way, inasmuch as it is utterly impossible for a finite being to comprehend, understand or cognize an infinite being or organization.

This being the case, then, how can we gain knowledge and light of and concerning God? By just one way, and that is by studying the phenomena of the universe and the laws of life and existence. When an astronomer examines and studies a far-off star, and learns its dimensions, distance and physical constitution, he does not see the sun or star itself, but simply the light that is caused by vibrations set up, in some cases many years before, by the tremendous forces at work upon that sun. No telescope ever yet made by man can raise the disk of a star so that it can be seen as a globe. Magnify it as we may, we still see but the pencil of light that alone bears its message to us, pulsating through space with the well-nigh incomprehensible velocity of over one hundred and eighty thousand miles per second.

Thus it is with our knowledge of God. To study God we must study his works. To study his works, we must study science. Scientific knowledge is simply classified, proven, and the best knowledge obtainable in regard to natural phenomena.

Would you know how the earth was made, read the leaves of the great geological book of the earth's stratified rocks.

Would you know how man was made, read the record as inscribed upon those pages in fossilized remains of animals long ago extinct.

Would you know how the universe was made, read it in the starry heavens where countless billions of suns speak to you in letters of fire.

Would you know the nature of life and motion, of death and decay, of the now and the hereafter, of the very soul forces in man and what governs and controls such forces, study the all-pervading vibratory motions that are about us and within us, and you have the key that unlocks the mysteries of the Infinite.

What gave the world the enormous benefits of steam power, electric communications, electro-motor force, and a thousand other things that contribute daily and hourly to our comfort and high state of civilization? Simply a true knowledge of some of the attributes of the Almighty; a knowledge of some of the vibratory forces of the universe. Therefore we claim that we are students of the only kind of knowledge that leads man up towards the Infinite God. We believe that those who claim to have direct dealings with God, or to act as vicegerents on earth, to represent God, are false teachers. They know no more about God than does the ignorant Feejee islander, who worships a stone or tree under the belief that it is a supernatural being.

The difference is one of degree only. The general tendency of man, as he rises in knowledge of nature's governing forces, is to put God at a greater and greater distance. Races that have developed but little above the beasts have a stone god in their every hut or cave of habitation. Higher in the scale we find nations believing in many gods, but placing them above the clouds. Later they got down to one god, and he was in some place called a heaven out far above the clouds. Now the believers in a personal god hardly know what to believe. They hate to confine their God to this one earth, or that one solar system, among the billions and trillions of systems of suns and worlds that are known to exist; but on the other hand they dislike to make him everywhere alike, or omnipresent, because in doing this they are advancing to a plane of thought far above the plane where

the church stands, and are in fact admitting the liberal view or scientific view of God, and to this they must come in time. Many ministers of the church have come to such an understanding of the true nature of the Infinite that they are no longer fit to remain in the iron-bound pulpits of the church to dispense musty and exploded theories of ignorant theologians of the dark ages; so they are being thrown out one by one to swell the ranks of the thinkers and truthseekers.

Therefore we claim that the need of humanity in this enlightened nineteenth century is more science and less guesswork; more truth and less theology of the dogmatic kind; more real knowledge of the universe and less of mythical heavens and hells; more knowledge of an Infinite omnipresent God and less of local and man-made gods, and more trial by proof and less trial by faith. Trial by faith proves nothing. A hundred millions people believed the earth to be the center of the universe, and had unbounded faith in that the cosmogony of Moses was the truth, while one man, Copernicus, maintained the contrary, and placed the earth in its true relation as a simple satellite of the sun.

The church cried "heresy!" and the gaping jaws of the dungeons of the Inquisition opened to receive the bald scientist, but it turned out that the one man was right and the faith of the hundred thousand wrong, and this the church had to acknowledge at last. So faith proves nothing. This fact has always been one of the recognized tenets of the Magi. Not a member of the order, from the highest to the lowest, is ever required to believe anything that he does not consider proven by facts. We have no "believe or be damned" in our organization. So it is useless for enquirers to ask such questions as "What am I required to believe, if I join your order?" or "Will I be obliged to give up my other societies or work?" as we require nothing of the kind.

The Order of the Magi never yet persecuted any one for opinions' sake. Those who become angry because their particular doctrines are not received by others, show at once that they themselves are suspicious that they cannot prove what they claim.

This state of things has always been a characteristic of theology. If you wish to test the truth of this, try it upon some minister or ardent church member.

Say to him: "The church has no power nowadays. You claim that you have thousands of churches and a great membership, but you have not; you are nowhere." Say this and he will laugh at you. Why? Because he knows that you are wrong, and he cares no more about it than do we when some ignorant person says that the earth is flat or square, or the sun no bigger than a wagon-wheel.

But say to the same person: "The Bible is simply a man-made book, and full of errors, and there is no proof whatever that Jesus Christ is the Son of God, or that God is three in one." Say this, and see him jump and grow red in the face, and probably refuse to talk to you. And if you happen to be the proprietor of a corner grocery you will soon notice that the members of his church do not trade with you. Now, why is this? Simply because he knows in his inmost heart that you are right, and he does not want to hear the truth.

This reminds me of the old fellow who was running for office in a Western State some years ago. The opposition paper came out with a story to the effect that the candidate murdered a former wife while he was a resident of Ohio a few years before. The old fellow, who had never had but one wife, and she was yet alive and well, made merry over this campaign-lie and showed it to all his friends in great glee. But the next week the same paper came out with another story, that a few years before, in Indiana, this man had been caught stealing a neighbor's sheep.

At this he became very angry, and threatened to horsewhip the editor, and sue for damages, and everything else of the kind.

At this his wife said to him: "Why do you make such a fuss, Joel, over this little thing? It is not half nor a quarter as bad as the story they told about you last week."

"Why, the fact is, Maria, this last story is true; that is what makes me so mad about it."

I introduce this homely little incident because it so aptly illustrates one of the peculiar phases of human nature. Apply the lesson it illustrates to various persons and 'isms and you will quickly ascertain which ones are true and which false, or rather, I might say, those which are supported by facts and those which derive their support from mere assertions.

It was the refusal of the Brothers of the O. O. M. to give countenance to the vain frivolities and wild, unfounded religious theories of the later Kings and Courts of Egypt, that caused their downfall and the destruction of their temples. Gorged with the luxuries of pomp and power, the later Kings and Queens, from Darius I. of the Twenty-seventh Dynasty, gradually lost their spirituality and cared less for their souls and more for their bodies, until the entire court was permeated with luxurious sensuality.

Even the branch of the Magi that became Masonry at the building of King Solomon's Temple, have narrowly escaped annihilation many times because the order would not bend to the church in her most onerous exactions.

The Order of the Magi has come again to the earth, to stay and work for the uplifting and regeneration of man. Its aims are to do all the good possible, and to injure no one. That we must, as of old, meet with enmity, vituperation and false representation, is a foregone conclusion. We always have had these to contend with and always shall have, while poor humanity is on its present plane.

But we must press onward regardless of all obstacles, and our crown of glory will be all the brighter for our overcoming them.

## ASTRAL-MAGNETISM.

A Student Reviews an Ancient Mystery.

HIS INTERESTING EXPLORATIONS IN THE REALM OF OCCULT ASTRONOMY—WONDERFUL FEATS PERFORMED THROUGH THE AGENCY OF ORIENTAL THEOREMS—HE WILL TELL A POKER PLAYER THE HAND HE HOLDS OR DELINEATE A PERSON'S HOROSCOPE BY MATHEMATICAL PROCESSES—A TALK WITH THE MAGICIAN.

The following are extracts from the Grand Rapids Democrat:

Living quietly in Grand Rapids, to outward appearances pursuing simply the uneventful life of a prosperous druggist and chemist, dwells a student of the ancient arts of magic practiced by the Egyptians, Chaldeans and other Eastern people prior to the opening of the Christian era. This gentleman for many years has been secretly delving into those scientific mysteries which for ages have been kept veiled from the world, passing only, he says, down the generations by word of mouth from frater to frater under the pledge of secrecy of which death was the penalty. The gentleman, Olney H. Richmond, of 141 South Division street, has now acquired a knowledge that enables him to accomplish

## FEATS IN OCCULTISM

that to the uninitiated seem fabulous and impossible. He has given evidences of his ability which to the cultured are remarkable and inexplicable.

Since those days when the Sphinx was given shape to pass down the ages with mute lips which hide knowledge of things passed away, and the Pyramids were built and locked with a key to insoluble riddles, which some vengeful priest hurled into the muddy Nile, the mysteries of the arts of the ancient have ever been a source alike of interest and skepticism to scientists. Mr. Richmond claims that he has

## FOUND THE GOLDEN KEY,

and has unlocked these fathomless mysteries. He says he has already found and proven much, and is occupied with a course of study, the end of which he can now only conjecture.

Mr. Richmond entertained a reporter for *The Democrat* for a few hours yesterday. He was found in his study surrounded by astronomical charts and diagrams, together with a large assortment of occult books and symbolic wheels containing zodiacal signs.

"I do not wish newspaper notoriety," Mr. Richmond explained, "for my studies have been private, and I have never had any idea whatever of using them in any way for publicity or profit." The reporter urged him to tell

## SOMETHING OF HIS HOBBY,

remarking that he had already given one or two private exhibitions to friends, which had created a great amount of interest. At length Mr. Richmond gave out a little intelligence of the system used by him and made a couple of practical experiments illustrating the laws of Astral Magnetism (the name given it) and the part played therein by playing cards used as emblems of planetary aspects and polarities. One of the books used in the manifestations bore the following grandiloquent title: "Astral Card Charts, Birth Tarots and Planetary Culminations on the Heliocentric Projection." The book in size and binding resembled a large family bible.

"My study," continued Mr. Richmond, "is in line of the most ancient orders of Oriental occultism. An order that antedates even Blue Lodge Masonry and dates back to the time when the halls of great Balbec and proud Karnac echoed to the footfalls of

## PRIESTS AND NEOPHYTES.

Never since the haughty kingdom of Atlantis sank beneath the ocean have the secrets of this order been given to any but a chosen few. Fostered by the kings of Egypt and religiously preserved in the custody of the priesthood in their temples, the arts known to the Magi have come down to our day within the hands of but a few in each generation. Its devotees have secretly met in caves amid the mountains of India and Hindoostan as well as in other mystic countries, and

## CERTAIN CABALISTIC FORMULA

have been thus handed down the age, from mouth to ear to the present time. During the past seventeen hundred years each person receiving these teachings has been obliged by solemn oath to transmit them to some worthy and younger person that they may not be lost through failure of succession.

"Everything in this work is under strict mathematical laws," explained Mr. Richmond, "and the movements of the planets are traced with accuracy, even to a second of arc. Time is any important element in the calculations, as the revolution of the earth on its axis and its polar magnetism is calculated on a time basis."

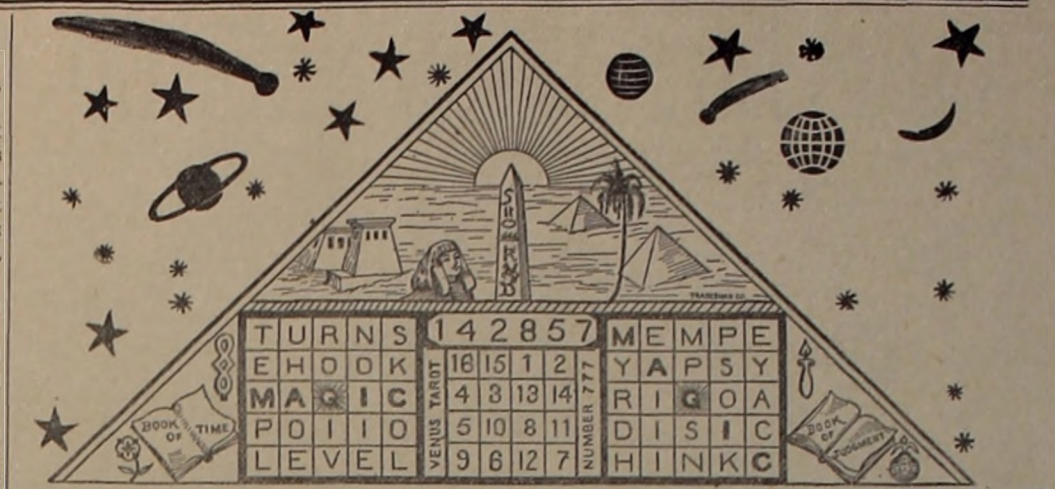
Mr. Richmond has over two hundred "mysteries," which can be exhibited to prove his proposition. Among other feats he can delineate a person's horoscope and tell things about them they know, things they have forgotten or are yet to know, the day they were born, year, month, day and hour and all simply from the

## PERSON'S ASTRAL NUMBER.

Every person born into the world has a planet which especially rules over them and which during their span on earth, with the other bodies in the solar system plays an important part in shaping their life. Each person, male or female, has an individual number drawn from the value of this overruling star in these scientific calculations. This number is the basis for many of the mathematical gymnastics. Many of these "mysteries," Mr. Richmond asserts, can be easily mastered and elucidated by novices. The number 142857, Mr. Richmond informed the reporter,

## WAS A SACRED NUMBER

with the Egyptians, and has many wonderful mathematical and other properties. "These feats are not the work of spirits, psychology or hocus pocus, but simple magic based on the laws of astronomy, as understood at the present time, aided by the ancient methods handed



down from Egyptian, Chaldean and Arabian Magi, to which many logarithmic rules of more modern times based upon the same grand principles, have been added."

## O. O. M.

Grand Temple of the United States of America.

To Seekers of Light Greeting:

In answer to many thousands of inquiries that cannot well be responded to in writing, this circular is prepared.

The Temple of the Oriental Mystics, or the Temple of the Magi, is an institution that dates back over fourteen thousand years. The Order reached its culminating glory in ancient times, in Egypt, where it was protected and fostered by the powerful kings of that mystic land. This order is the original Masonry, or rather the Mother of Masonry, which order had its origin at the building of King Solomon's Temple. It is an astronomical institution, being based upon astronomy, as were the religions of Atlantis and Egypt.

## OBJECTS OF THE ORDER.

This order has many and far-reaching objects which cannot be communicated to the outside world, being secret to the work. But some objects of the order are:

1. To reinstate upon the earth the once glorious organization that has been kept sacred and secret during the dreary dark ages, in the hearts of but a few Masters, while its sacred and ancient emblems have been dragged in the dust.

2. To foster and encourage harmony among seekers after light in all the various branches and planes of development, and to assist our social co-operation in all matters pertaining to the study of science and occultism.

3. To develop our inner or spiritual life; and our motto toward all organizations having the above as their object is: "Help to all; antagonism to none."

## MEMBERSHIP IN THE ORDER.

Membership is divided into three classes: Neophytes, Mystics and Masters. Any person of good reputation and standing, who is eighteen years of age or over, may become a Neophyte upon application, signed and endorsed by two reputable citizens of the town where such applicant resides. Neophytes are members of the order who have not been regularly initiated in a Temple, and are eligible to initiation upon presenting themselves at a Temple of the Order with suitable notice.

If they are found to be worthy and are qualified, they will be accepted by the Temple and advanced to the rank of Mystics of the Temple.

Thus, a person residing in a distant State may become a member of the Order and receive a certificate of membership and thus aid the good work and benefit themselves; but such cannot become Mystics except upon personal application and initiation in a regular Temple of the Order.

Mystics must be persons of high respectability, and over twenty-one years of age.

Members of the Grand Temple at Chicago are entitled to permanent or transient membership in any State Grand Temple or subordinate Temple in the United States, and are eligible to any official position therein.

When seven or more Neophytes or Mystics reside in any city or town, they are authorized by the Grand Temple to form a subordinate Court of Neophytes. If all are Mystics they may form a Temple, hold regular meetings and elect officers. Full initiating Temples cannot be held, however, except with the presence of a Grand Master of the Inner Temple, who possesses the occult knowledge necessary in the work of initiation. Therefore, subordinate Courts and Temples are for mutual help and advancement in knowledge.

A full record is kept at the Grand Temple, of the names and addresses of members of all grades. Should a change of address occur the Grand Scribe at Chicago should be notified.

Truth seekers and seekers after light are requested to interest themselves in spreading the knowledge of this order, but on no account to encourage unsuitable or inharmonious persons to become members.

In this order we all stand on one plane of intellectuality; male and female, rich or poor, old or young, being all equally interested in spreading the LIGHT that has so long been looked forward to in this world.

The general scope of the teachings of the order, together with the lectures delivered at its convocations, can be understood best by reading what has heretofore appeared in *THE PROGRESSIVE THINKER*.

Parties who wish to gain membership will have circular and blank applications sent to them on receipt of stamp and address.

## Location of the Temple.

The Mystic Temple is upon the West Side, just west of 49th street, upon Washington Boulevard. It is admirably situated as regards transportation, being just at the terminus of three great street car lines—the Lake street line; the West Side Electric road, and the Madison street Cable. The latter line is the best means of transportation from downtown, bringing passengers from LaSalle street in 35 minutes.

## Change of Number.

The authorities have changed all the old numbers west of Fortieth street. Our PRESENT NUMBER is 1910. Please remember it. Our old number, 4018, is yet on the building, as we have been known by that number so long that it must remain for a time. We shall issue a bulletin soon, containing information regarding the Temple, etc., which will be sent to enquirers and also handed out to members to give to friends.

## CARD OF THANKS.

In behalf of the Brotherhood of the Order of the Magi, I hereby tender my thanks to the Editor of *THE PROGRESSIVE THINKER*, for favors shown us, and especially for the present as shown in this sheet. Extra copies of this edition will be kept on hand at the Temple, 1910 Washington Boulevard, from this on until exhausted, which will be sent to any address on receipt of the price of the paper, 4 cents in postage stamps. Three copies 10 cents. Ten copies 25 cents. Friends, help us to spread the light.

OLNEY H. RICHMOND.

G. M. of Temple.



THE MYSTIC TEMPLE.

(Chicago, 1910 Washington Blvd.)

## Important Notice.

On and after this date, the Convocations of the Grand Temple at 1910 Washington Boulevard, Chicago, will be held as follows: First degree, or House of Libra, on the first, third and fifth Sundays in each month, at 3 P. M.

Second Degree, or House of Scorpio, on the second and fourth Sundays in each month, at 3 P. M.

No postponement on account of weather. Remember the dates.

Odd Sundays, 1st degree.

Even Sundays, 2nd degree.

All other degrees on week-day evenings by appointment.

A bulletin will be sent to any address, showing the times of meetings, fees for membership, how to obtain court charters, terms for casting horoscopes, and other items of interest to members and others. Address,

O. H. RICHMOND.

1910 Washington Blvd.

## COURTS.

By a strange coincidence, the two most flourishing courts of the order are the Lansing Court and the Lansingburg Court—the former in Michigan and the latter in New York.

Brother A. J. Champion, a seventh degree member, presides at Lansing, and Brother Wm. Cheney, M. D., at Lansingburg. Both of these brothers are energetic workers in the cause and fully appreciate the teachings.

Courts are what they are made by the local members. We can issue a charter for a court, but there the responsibility of the Grand Temple ceases. We cannot prevent the teaching of erroneous doctrines, nor can we guarantee improving and instructive work.

Friends, these things depend upon your own light and knowledge.

## THE UNIVERSE.

IT IS GOVERNED BY EXACT LAW.

Leave our tiny speck of earth. Move outward to the orbit of Neptune, 2,750,000,000 of miles from our sun, a distance so great that the mind of finite man cannot comprehend it, and yet we have compassed in this journey so small a step outward into boundless space, that we may use this radius of Neptune's orbit as a foot-rule to measure the distance to the nearest of our neighbor suns. But when we have passed on and on, past whirling systems on systems of bright suns moving with a velocity a hundred times that of light, we come at last after many years, to the boundary of our universe of suns, our sidereal system.

ARE WE NOW AT THE END OF LAW?

No! For, gazing outward from our frontiers we behold in all directions systems of suns and worlds, across vast gulfs of space, so great—

That light, in rapid flight  
Of fourteen billion miles per day,  
Starting a million years ago,  
Yet flashes on its weary way.

But have we gazed beyond the ken of astral law? No! For through all the vast and grand realms of matter, whirling in storms and cyclones of suns in yonder mighty space, we still observe the action of the same gravitic, electric, magnetic and other forces constituting the visible manifestation of the Infinite.

*THE VOICES.* BY WARREN SUMNER BARKER. The Voices contain poems of remarkable beauty and force. They are most excellent. Price \$1.00.

*THE GODS.* BY COL. R. C. INGERSOLL. A pamphlet of 40 pages. Worth its weight in gold. Price 25 cents.

*FROM SOUL TO SOUL.* BY EMMA ROOD. A beautiful book of poems of rare merit. Price \$1.50.

*FIFTY YEARS IN THE CHURCH OF ROME.* By Rev. Chas. Chittiquy, ex-priest. A remarkable book. Pages 352. Price \$2.25.



