



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

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A BATTLE.

It Is Between Reason and Fanaticism.

An Open Letter to His First-born.

[Note and explanation.] Mrs. M. D. C., is the oldest of my seven children, four of whom reside in this country and three in the "Land of the Leal." My first born was my pride, my joy, my hope. She was so precocious, so far in advance of other children, of my own or anybody's else. When she was four years old she asked permission of my first assistant teacher in the Winnebago Normal School and Collegiate Institute, to go into his department, and to gratify her childish aspiration he allowed her to sit in a class of children about ten to twelve years old. Before she was six years old she was a first-class reader and passed an elegant examination in general geography.

When she was about nine, she wrote a little story that was afterwards published as a literary curiosity in the *Kansas Commonwealth*. When she was about twelve years old she developed wonderful phases of mediumship, embracing clairvoyance, clairaudience, automatic writing, etc.; but her health failed and her principal guide said she was too young; they would withdraw their control of her till she got her growth and would come again. So they did; but when they came again they found the door closed, or nearly so, because she had not the courage to face the ridicule. She was handsome, smart, courted by the best of society, and popular, and finally there was no open door.

Then in the city of Baltimore she became a member of a dramatic club; played the leading lady in the "Two White Slaves" for six nights in Ford's theatre, and under his management set the city in a blaze. The city dailies raved over her success, and Ford spent half a day in trying to induce her to make the stage her profession. Her husband and mother objected. Later on, when a widow, she became a "society belle" in Washington, D. C., played havoc with the hearts of Senators and Representatives, but more recently, strangely and unaccountably, from this dizzy eminence she "tumbled to the racket" of Second Adventism, and is now a most sacredly-consecrated devotee to that branch of the great family of churches that has in it less common sense, reason and philosophy than any other of all the catalogue of fanatics, and she is now suffering untold agony for fear her "darling papa" will be among those that are finally lost; while this is her mental state—while she fears for the safety of my soul, I am suffering real torture for fear of her tendency to insanity. So there are two of us in trouble. As to the real anguish that my beautiful daughter is suffering, you would have no doubt, if you could read her beautiful letters of sixteen pages, full of heart-sobs and filial love. To save her, and others in like mental states, from torture and from mental death, is the object of this open letter. My time is so short and strength too limited to write private letters in extenso; hence, knowing that through THE PROGRESSIVE THINKER the facts and arguments contained herein will reach thousands, in place of a single pair of eyes, I beg your indulgence.

THE OPEN LETTER.

MY DARLING DAUGHTER:—As I wrote you privately, your first letter reached me the day after I had submitted to the fearful operation in official surgery that came so near terminating my mortal life. Your letter filled me with deep sorrow, that one so good, so noble and pure, should suffer such agony for fear that I would be "weighed in a balance and found wanting," when "Christ comes to make up his jewels;" that I, your earthly father, would not be "found the remnant that should be saved;" that I would be left to come up in the second resurrection, and then left "to be consumed by the anger of the Lord." Now, my sweetheart, in addition to the g. p. letter that I dictated, because I was not able to hold my pen, let me say in this way, first of all, that I love you with all the love of an affectionate father, and if I could comply with conditions suggested I would, for your happiness and comfort of mind, if for nothing else. But as it is impossible for me to do so, even to save my darling firstborn from what threatens her mental life, to say nothing of your mental anguish caused by apprehensions as to the loss of my soul, this is proof to me that what my beloved daughter demands is more than a reasonable God would require. But no matter who requires it, whether God or man, angel or devil, as a condition of "salvation," it is impossible for one of my mental make-up to comply with the conditions named; so, if you are right I am doomed. This plain and positive statement of the case, of itself leads me to the conclusion that the conditions of "salvation" referred to by you in your able letter, and as taught by your church and, indeed, by all the churches, are unreasonable, unreal, and have no existence in fact. You require, first, that I surrender my reason. This I could not do, because it is as much a part of me as love, memory, affection, anticipation, or any other part of an individuality that lives forever.

Then, again, even if it were possible for a human soul capable of reasoning to renounce, condemn and forever ignore this crowning element of immortal

thoughtfulness, why should a soul be required to surrender, give up, or abandon that which is supposed to be the characteristic that distinguishes man from inferior animals? If man is the only animal which the Allwise Creator has endowed with power to reason, would it not be criminal in Him to renounce it? You will observe, my sweet heart, that I use the words: "If man is the only animal that can reason?" but I wish you to remember that this I deny, yet knowing that your theology claims that man alone reasons, I give you the benefit of the argument.

Still further, as Col. Ingersoll has laconically stated it: "If God did not intend man to think, why did he give him a thinker?" Birds have wings that they may fly. Reason is as much an attribute of the soul as the wings of a bird are essential to the perfect specimen of the carrier-pigeon. And, finally, on this point it seems to me that even in the Scriptures the exercise of reason is commended, hence we have: "Search the reason of things."

But, my daughter, right or wrong, live or die, sink or swim, survive or perish, I cannot be true to myself and say that I believe that which contradicts my reason, the facts in nature and the observations of mankind. So, if to be saved and counted among the remnant of those that shall have part in the first resurrection, it is essential that I should accept the "God of Moses" as the God of the universe, and Jesus Christ as a miraculous conception; then, my daughter, with all my paternal love, I shall have to accept the orthodoxy of the couplet, that you people, even in this enlightened age, sing with all the pious zest of martyrs to wit:

"Parents and children there shall part;
Shall part to meet no more."

But I shall hope that if this ever was a law of the Infinite, there has been a change in the programme since there have been so many societies organized for the prevention of cruelty to children, and other animals.

Now, I have very imperfectly expressed my appreciation of reason as one of the crowning glories of man; and if this letter should seem to be lacking in this element, because of my disjointed statements, and should it appear lacking in that continuity of cognates that should characterize such a claim, I hope that you will not be too severe in your criticism in view of the fact that now, after thirty-five days of untold physical suffering, since the well-nigh fatal operation was performed, I am only able to sit up a few minutes at a time, and am writing this letter during those short intervals.

In your second letter you gave me a severe reprimand for what you seem to think was a lack of reverence for your "Redeemer." I did not mean any disrespect to you, my sweetheart, or irreverence for your imaginary "Redeemer." In what I said in my letter respecting the character of the New Testament Jesus; and if my daughter will only think a little, will only exercise her reason for a moment, she will not be very harsh towards her old father. You believe in the "literal word," just as we have it in the Old and New Testaments. This I conceded to you, in reply to your first letter, was right. If the Bible is of any real value as a guide to faith and practice, it must be read and taken just as it reads, word for word, without any explanation of priest or prelate; for just the moment you open the door to any spiritualizing of the divine word, just that moment you open a flood-gate to endless quarrels; hence the hosts of conflicting opinions and bloodshed, suffering and death; as for example the inquisition in various countries; the Bartholomew massacre; the thirty years' holy war in Europe, etc., etc. Your people are the only consistent Christians that I know of; that is, if they really do accept the Bible just as it reads without comment; without "figure of speech," but just as it reads. This is right if the Bible is given as a divine guide. If every one is allowed to put his own interpretation on the word, every one will go his own way, and that means "confusion doubly confounded," which is just what has come to all Bible readers. So if you good people will have it that the Bible is the revealed will of God and infallible in its guidance, why stick to the literal interpretation, no matter what havoc it plays with the freedom of the will, with science, philosophy, etc. No matter if it does place you in a worse dilemma than Lorenzo Dow placed Calvinism in the following couplet:

"You shall and you shan't, you will and you won't,
You'll be damned if you do, and be damned if you don't."

But it makes me feel sorry for Moses, if he wrote Genesis, while Hugh Miller, Lytle, Hitchcock, Denton and other readers of the rocks sit by and laugh a scornful laugh at your picture of the six days of creative works; while shipbuilders audibly smile at Noah's ark, its freight and passengers, and schoolboys wonder what kind of a "fox" Herod was, whether a red fox or a gray one. And so all through, your iron-clad rule which, from your standpoint, I admit is the only correct one, involves you in the most monstrous absurdities that can be conceived of. To avoid these absurdities and make sense, an immense amount of tinkering, patching, mending, making-over, doctoring, etc., have been done by what are called orthodox tinkers; but all having failed, Swedenborg and the new church people came to the rescue and wholly without authority have pulled and hauled, stretched and strained the "divine word," to "spiritualize" it. And so, sweetheart, the too many cooks have spoiled the broth.

To enable you to see this subject in its true light, let me direct your attention to one single passage as samples of hundreds of others. This passage is found in the 14th chapter of Deuteronomy, and reads as follows: "Thou shalt not eat of anything that dieth of itself."

"Thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien."

Now, if this scripture is to be read literally, I must say that God, who inspired Moses to write such a law, is meaner than any Digger Indian of whom history makes mention, for he, the Digger, eats of his rotten meat himself, but Moses directed that the Israelites should not eat of diseased animals that had died of the disease, but might "sell it to an alien,"—that is, a foreigner. If a butcher, in these degenerate days (?) sells tainted meat to anybody, what does the law do with him? Puts him where the dogs won't bite him. And if Swedenborg, by spiritualizing this fond passage can get any thing *secret* out of it, he should have a patent for his deodorizer.

Now, I wish to emphasize what I wrote touching the character of Jesus, your "Redeemer," and in this emphasis, I reaver that I disclaim all thought of irreverence. I only quote without comment, just what the book says. If it is irreverence, charge it not to me, but to the book, as you read it literally. The passages that I quoted are as follows: "And he looked around upon the multitude in anger." This is stated as a fact. An older book than the New Testament, the Bible, is claimed to be divinely inspired, and says, quite philosophically: "Anger dwelleth only in the bosom of fools." Now, it may be that Jesus was not angry very long, consequently "anger did not dwell" in his bosom. But the book says something more on this subject, and one thing is this: "God is angry with the wicked every day." Now, the literal of all this, in plain English, is, while Jesus was something of a "fool," God, his Father, is a greater one, for if He is "angry with the wicked every day," anger must dwell in His bosom.

I must add one or two things more. There is reference made in the New Testament to three or four circumstances in which he was the prime actor, that never appeared as amiable as one might look for in the "lamb"—"like Jesus; as, for example, when he made a scourge of small cords," and got after those poor poverty-stricken Jews that were trying to turn an honest penny by selling doves, etc., in the outer porch of the temple. If they were violating the laws of the municipality, would it not have been quite as dignified in him to have been quite as dignified in the abstract if he had been to the Chief of Police and notified him of the violated ordinance and have the hucksters removed to some place less objectionable to the aesthetic tastes of law-abiding Jews. But when I think of this case and imagine "God incarnate," with a great twisted rope in his hand, chasing those poor ragged Jews round and round and laying it on the backs when he could catch up with them, and kicking over the table of the money-changers, why, I can't just think of the young philosopher with as much pleasure as I would if this and other records were not found in the book; such as "cursing the fig-tree," that was possibly the lawful property of another; or if it were growing by the wayside, as Dr. Adam Clark thinks it was, probably, and thus apologizes for what might be construed into a violation of the property law of the state, yet if he that plants a tree is a benefactor of his race, what of him that causes a "fig-tree to wither away?"

The destruction of a whole herd of swine belonging to other parties would come under the same category; and as an uncompromising temperance worker, I never could just appreciate his "first miracle"—the turning of water into wine, when the crowd was already "well drunken." But you greatly misunderstand my spirit and temper, if you suppose that I despise the man of Nazareth. Not so; on the other hand I have a very high appreciation of his character, as set forth in the New Testament, with the exceptions named above.

I beg to call your attention to another statement or two which, I am sure, when my daughter shall have read as extensively as her father and many others, she will be only too glad to revise. First, "the Bible is the only book that gives us any clue to man's final destiny." The sacred books of the ancient Persians, Phœnicians, Chinese, Greeks and so on, are full of teachings on the subject of man's immortality. The Brahmins, Buddhists and Grecians have elaborate systems of philosophy on this subject. The truth is, the literature of all nations teems with information on the philosophy of the life that now is and that which is to come.

And not only so, but the teachings of universal literature on the destiny of man is far more uniform than your Bible; as, for example, it is almost universally held that man is a trinity, body, soul and spirit, and that he is by nature immortal. This last you Adventists deny, and prove it by the Bible, whereas all other Christians hold to natural immortality. So even at this point there is a clash, a glitter of steel, a crashing of sabres, and fight to the death.

Second—My darling is laboring under a strong delusion on another point that, to her father, is the strangest and most unaccountable of all else. I am sure it must be a species of insanity; of hypnotism, or voodooism, by an invisible, spiritual operator; call him angel, spirit or devil, as you may choose. I refer now to the strange fact that my sweet child, whom I have always loved, and on whom I doted with great assurance, should conceive the idea that her father had pronounced a curse upon his first-born. This conception only proves to

my mind, the power of evil and designing spirits in and out of the body to do great mental mischief. This is a point that all sensitive persons should guard well, and thus maintain family harmony.

My daughter conceived the idea, or was inspired with it, that her father demanded that she should accompany him in his travels, and while he would lecture and heal the sick she would be my public medium, and on pain of refusal a curse, equal to the Pope's bull against Spiritualism, was pronounced.

To show the fallacy of such a mental and moral state, as all will see, I will set out, first, that I do not now, and never did believe in the existence of a literal hell and tormenting devils.

2. My daughter's mediumship was never equal to such a programme, consequently she could not have been other than a detriment instead of a helper.

3. No such feeling or sentiment ever had a lodgment in my heart, even against the vilest of the vile, and how much less against one as precious as the apple of my eye.

4. Had such an episode ever occurred, not all the vicissitudes of time and eternity could have obliterated its memory.

Again, my sweetheart objects to my use of the Bible phrase, "wrath of God," etc. Does not the book speak of "His anger?" yea, that "the anger of the Lord shall burn to the lowest hell." "For the great day of His wrath is come, and who shall be able to stand?" There are lots of such passages, and you must take them just as they read. And according to this rule of interpretation, it was no lie, as you suppose, that the serpent told Eve in Eden—when he said: "Thou shalt not surely die;" for she and her husband both lived many years after eating the apple, notwithstanding God had said, "For in the day that thou eatest thereof, thou shalt surely die!"

Finally, my daughter thinks, aye, knows that Spiritualism is the greatest and most fatal delusion that has ever befallen the world, and that eternal destruction is to be the portion of all who witness and accept its great facts. Let me say in closing, that it is quite probable, my darling, that your father would not have accepted the truth of what is called Modern Spiritualism, when he did, if he had not found it antedated on almost every page of the Old and New Testament. To enumerate these many, many scriptures, would make my letter too lengthy. But take your concordance, and carefully examine all the passages in which the words, "angel," "spirit," etc., occur, and see what you make of them. I think that you will come to the same conclusion that good old Lyman Beecher did when he examined the book on the same subject. "The truth is, brethren," he said, "if you take Spiritualism out of the Bible, you will have nothing left that is of any account, except the lids."

Hoping, trusting and believing that the delusion that has swayed my first-born from a life of reasonable philosophy into a most unphilosophical branch of theology, and knowing that, if not before, this spell that now binds the eyes of her mind will be broken when the fitful dream of life on this mundane sphere is over, I subscribe myself your ever faithful and loving father.

T. B. TAYLOR, M. D.
San Jose, Cal.

The Octopus in Mexico.

M. R. Gordon, of Denver, Col., speaking of the Octopus in Mexico, says: "One who has never been there cannot realize how bad it is. I actually saw upon one occasion, in the town of Villa De Rose Albes, only about thirty miles from the Texas border, Mexicans worshipping a wax doll, which was upon its knees in the attitude of prayer, and in a glass cabinet. The priests tell them that it is an angel that came from heaven, and some day they will like it. If I had made any demonstration to the contrary, it is only to be submitted what might have happened. Our guide informed us not to say one word. They take offerings of broken glass, tin, brass, etc., to this idol of wax. These things I know to be facts, for I have seen them with my own eyes."

The Truths of Spiritualism Come to Stay.

J. R. Alter, of Stuttgart, Ark., writes: "It is very cheering to old time Spiritualists, that have come up through the heat and smoke of the battle, to learn of the prosperity of our cause, as shadowed forth by the 44th anniversary all over the country. The people are now beginning to learn that the truths of Spiritualism have come to stay. Our prosperity has been the more wonderful when we consider how little the people, as a rule, know about a spirit, and spirit control and manifestation. The election of officers for the society here occurred last Sunday. Everything was harmonious, and we look forward to good results for the cause here."

The Venerable Johnathan Koons.

The venerable Jonathan Koons, now 80 years of age, resides at Taylor's Hill, Ill. He formerly resided in Ohio, and then his home was a sort of Mecca for Spiritualists—the physical manifestations being wonderful. He writes to us as follows: "Last night we had a seance at the residence of my son, N. M. Koons. We had the pleasure of witnessing beautiful spirit lights, and listening to the heavenly music of spirits, performed over the heads of the audience, on a harmonica, tambourine and dinner bell. There were trumpet voices, the speaking of spirits to their loved ones in the circle."

PRAYER AND FAITH CURE.

"Thy Faith Has Made Thee Whole; Go In Peace."

An Apology for Bread and Wine and a Devil.

TO THE EDITOR:—As healing is one of the corner-stones of Spiritualism, ancient or modern, it is no doubt wise to keep ourselves receptive to all phases dependent upon the Spirit-world for power and demonstration. We have only time to give your readers facts as we saw or heard them related; therefore, must omit details. The subject of our brief letter, Mrs. Williams, of Portland, Ore., is the wife of Judge Williams, a prominent and much-esteemed citizen, and able jurist, and was chosen by General Grant as one of his Cabinet. Mrs. Williams is a woman of commanding appearance, nervous organization, proud and high-spirited. At the time her husband was one of President Grant's advisers and one of the leaders of Washington society, for some reason she lost her sight. This was sad and humiliating to one of her make-up. Through the influence of a sister she was induced to try the faith cure after others had failed, and upon her knees she promised God if he would restore her sight she would devote the remainder of her life to healing and the promulgation of the truth of these methods. She was immediately healed, and has devotedly kept her promise. This was over five years ago, and every day since her large, spacious parlors and halls have been thronged by the multitude invited to come and be healed without price. All are welcome, and no charges made. The Williams' mansion, at the corner of 17th and C street, is one of the noted places of the city. Meetings are held every day in the week, and often twice a day. The day we attended the meeting lasted from 2:30 to 5 o'clock P. M. The parlors are seated with chairs similar to our public halls, comfortably seating about two hundred. We were informed that on some occasions four hundred had been present. A grand piano, hymn books, rostrum, table, and communion service, seemed to be the necessary furnishings at one end of the parlors. The singing for nearly a half hour at the commencement of the meeting, in which all were invited to join, and led by the chorister and pianist, seemed to harmonize and prepare the audience for a prayer and short exhortation by Mrs. Williams, followed by more singing and a brief explanation of their views, and the object and uses of the bread and wine, which they are taught to believe is the literal body and blood of the dead Jesus. They seem to take literally the teachings of the Bible as the early Christians did, the Devil playing quite as important a part as God or Jesus. "Overcome" is one of their watchwords. The Devil must be overcome; all sickness, inharmonious, bad habits, etc., are the works of the Devil, and must be overcome if they would have health and happiness. The bread and wine were passed to all present the day we were there, including a large number of children. At this point of the meeting our interest increased. Mrs. Williams requested all to join in brief statements of experiences and of the results.

We give the substance of one which seemed to be the most pointed and impressive, although all were impressive and seemingly honest. A plain-looking man, about thirty to thirty-five years of age, arose just in front of us. His first sentence proved him to be German, of the stern, unprogressive stamp. He stated in as good English as he could command that his wife had been sick and in the care of a German physician (giving his name) for many months, and had submitted to two surgical operations without relief; a third was booked, but the wife dreading the third experiment, and learning through a neighbor of Mrs. Williams' meetings and the wonderful cures she stole away and attended a meeting; was healed, and so enthused she could not keep the good news from her lord and master—husband—although she expected his ridicule and extreme opposition, and she was not mistaken; a long quarrel was the result. He said he was so mad that she was such a fool as to think she was healed; but she insisted that she was well, and they finally agreed to visit their physician together, have an examination, and if he pronounced her cured he would give up and go to meeting with her. The doctor made the examination and exclaimed: "What have you been doing? She is well."

This full confession by this type of man, without gloss, polish or reserve was very convincing to everyone present. We was glad he came to Mrs. Williams' meetings; his home was now a better home; he loved his family more; he did not desire to drink or use tobacco; he was sick, but did not know it; but he was now healed, and he thanked God.

Many gave similar testimony, and all seemed in dead earnest and sure that they had now reached the whole truth. The class that attend these meetings are from the lower strata—the hard-working people, the "fishermen" of this age. Mrs. Williams was formerly an Episcopalian, and although she is now doing just exactly the work the Bible requires of all Christians, not one of her former associates in the church or out, has darkened her doors since she has healed and commenced her charitable work in her own home. Mrs. Williams has adopted two children, and accepted the donation of an infant left at her door since she was healed.

Sickness, insanity and crime are on the increase, and ignorance figures as the universal cause. A large and increasing class cannot be reached by hygiene or sanitary efforts, because of their ignorance. Is it not very wise and kind in the Spirit-world to come to our relief by using the wealth, strength and sympathy of that grand, good woman to heal and uplift the class that most need help? We think so, and have no doubt about the wisdom of the Spirit-world.

Spiritualists will generally object to the Devil and bread and wine methods. Some will throw all of the methods of the faith-cureists overboard at once and cry "bosh!" That might be wise if they would give us something as effective as a substitute; but if they will stop and reflect a moment, they must admit there is a growing demand for some power to heal the sick physically, mentally, morally and spiritually, and this can only be done by adopting methods adapted to the class desired to reach. It is plain to us that Mrs. W. is controlled by spirits who have not outgrown their former convictions, or else are sufficiently broad and comprehensive to adopt and use the means and methods best adapted to the class attracted to her meetings. That scores are healed is beyond question.

Mrs. Williams declares that she sees God and Jesus, and holds daily converse, and is led and controlled in all her work by them. She is a terror to the M. D.'s and clergy. She heals those they cannot help, and converts those the clergy have no influence over. There is no similarity between her work and the healing of the Jewish Nazarene. She does not use clay, and seldom lays on hands, but draws heavily on faith.

This is a noted case—institution—of faith and prayer cure, and we hope it may become sufficiently notorious to cause a thousand other good, earnest, wealthy and clear-headed women to open their homes and follow the example set forth above.

This healing and uplifting the masses is the kind of religion we believe in, and there is a growing demand for practical workers in this direction. If we desire to spiritualize the world, we must first remove the wolf and sickness from the home. Perhaps the best healing methods have not yet been made public; we are inclined to think so. Over a year and a half ago my spirit friends gave me to understand that the present methods (old and new) would soon be superseded by more universal and less objectionable methods in the near future. I mean to give the fifty thousand readers of THE PROGRESSIVE THINKER an outline of the new and better.

DR. M. E. CONGAR.
740 Ellis St., San Francisco, Cal.

The Work at Detroit, Michigan.

No spiritualistic meetings have been held in our beautiful city for some time past, owing to the very sudden death of Mrs. Lena Bille, and then the serious illness of L. R. Sanford, the President of the local society. Though public work is in abeyance, the private work of our mediums and spiritual families still goes on, and the cause is having a steady and healthful growth. 1892 has seen the organization in this city of a wonderful society modeled upon the celebrated Di-al-ectical Society of London, England. The local society meets every Sunday afternoon in a nice hall at 32 Monroe Ave., which is just in the center of the city. By the constitution of this useful society no subject can be debated from full and free discussion, on account of any prejudice pertaining to it. Members and strangers have equal privileges in each and every particular, both in the government of the society and in speaking.

Any person can volunteer to address the society upon any subject he or she may please. Every Sunday, all these are read out, and from them the subject for next Sunday is chosen by a popular vote. Subjects remain upon file with the Secretary, and are read every Sunday until they are chosen.

The rules grant each of these essays thirty minutes to open their subject. Further time is granted if necessary; then the speaker is subjected to a running fire of criticisms from one hour to one hour and a half. No speaker is allowed more than five minutes; then the original essayist has fifteen minutes to reply to objections and close the subject.

Whenever any discussion lacks vim, the chairman instantly calls upon some ready speaker, or more than one if necessary, and it is an unwritten rule that the person so called must instantly rise and make a five-minute speech, no matter as to whether he wishes or not. A great variety of opinions are always expressed, and the subject always receives a careful analysis, and many aspects of the questions under discussion are presented with more or less force and clearness. The majority of the speakers are liberal thinkers of various shades of belief and professions, and the local Spiritualists are not backward in attendance. It is certain that societies of this kind can do a great work, and be a wonderful blessing to any city, and that is the reason, Mr. Editor, and dear readers, that I have taken the liberty to bring this matter before your notice. Anyone who is interested and wishing further particulars may address,

E. C. A. LUTHER.
31 Monroe Ave.

When you are betting on an absolutely sure thing save out five cents for carfare home.

The Annual Grove Meeting of the Clackamas County Religious Society of Spiritualists will be held at New Era, Oregon, beginning Friday, June 10, and holding over three Sundays. The board of managers will arrange for speakers and mediums, and for the general welfare of attendants. The society has a comfortable hall in the grove of firs which so gracefully ornament the grounds; also a good hotel which will be managed for the accommodation of visitors. I will say that while we have good test mediums, both public and private, a good materializing medium, on that occasion, will be welcomed by us.

WM. PHILLIPS, President,
Clackamas, Oregon.
W. E. JONES, Secretary, 91 Alderstreet,
Portland, Ore.

speaks as follows of The Progressive Thinker: "I have been admiring your push, and really enjoyable paper, in silence. I take clippings almost every week from it; there is so much which is too good to lose sight of. Having your paper to read is like going to a meeting, or a reception, where one comes in touch with an assemblage of earnest, cheerful, good and intelligent people, who are glad to meet you, and have a pleasant word, and something instructive as well. I really don't see how we got along without The Progressive Thinker so long!"

IN FOREIGN LANDS.

Remarkable Materialization in the City of Odessa.

Necrology—Remarkable Manifestations at Athens.

TRANSLATED FOR THE PROGRESSIVE THINKER BY Z. T. GRIFFIN.

La Revue Spirite for March contains a long report, by Mr. Samuel Bourker, of Odessa, Russia, of a number of remarkable and extraordinary accounts of materializing seances held in his house, on Rue Ribas, in the city of Odessa. Nine persons were present, of different nationalities. As many as seventeen beautifully clad forms appeared at one seance. Fresh-cut flowers were mysteriously brought and placed on the table. Exquisite music was played on the piano and harmonica by master spirits. Many communications were written with pencil on paper, and some fine drawings were made by the spirits.

At the seance of February 15, 1891, four spirits appeared; two of them wrote the names of Plato and Cleopatra. Mr. Bourker asked Cleopatra if she had ever known him. She replied: "Without doubt. When thou wast an Egyptian."

Mr. Bourker continued: "What rank did I hold in my incarnation in Egypt?" "Thou wast my fan bearer," she replied. "How many times have I been incarnated in the human form," inquired he. "Six times, in different nations," responded she.

All during this seance the spirit Glinka played softly on the piano. The spirits, near the close of the seance, placed their hands on each sitters head, and said: "May God be good to thee." The forms having registered their names, the seance closed.

At another seance, while the piano was closed, one of the spirits played on its strings as if it were a harp very beautifully, as an accompaniment to the harmonica, which was played by another spirit.

On the 12th of April, at the regular seance, a lady spirit sang and played on the piano, while a male form sat on the knees of Mr. Puchla, Mr. Bourker and Mr. Schwichtenberg, and a lady spirit in the lap of Marie Miskowka.

The spirit Glinka came and sat near Mr. Bourker, caressed him on the shoulder, made the sign of the cross and disappeared. A spirit called Galerian assisted at the close of the seance, and as he walked around heavy chains clinked on the floor, as if attached to his ankles.

At most of the seances the sign of the cross, crescent, stars and sun would be exhibited, according to the religion of the spirit manifesting.

Necrology.

The funeral of Dr. Chaigneau, who died last January, in Villeneuve, France, was conducted by the Spiritualists. He had been a leading man for many years in his city, holding many positions of trust, notwithstanding the fact that he was an avowed Spiritualist. He was 85 years old, and a most excellent man. The Mayor and the inhabitants of Villeneuve turned out to do honor to his name.

The following, as per his request, was read at his tomb, after a prayer by the Mayor's wife, Madame A. Gravat, and an "Allocution," or address, by the Mayor, M. Emile Gravat.

Declaration.—Delivered by Spiritualism from the terrible doubt which for a long time oppressed my mind and thoughts as to the existence of God and the immortality of the soul, enlightened by the study of this doctrine, and the numerous evidences of the presence of spirits, I declare that I believe in God and his goodness and justice. I am equally firm in the belief of the immortality of the soul or spirit, which is separated from the material body at death. I believe also in successive incarnations of the spirit or soul, which is permitted by the justice of God for the advancement of those spirits who have the need of such incarnations in order to arrive at the state of purity which expresses their perfect goodness.

"I desire equally that after my decease my interment shall be under the auspices of the Spiritualists and the civil law, and that these declarations shall be read at my tomb. I desire that a spiritual prayer shall be said at my tomb by the lips of my friend. These are my wishes. J. A. CHAIGNEAU, D. M."

Spiritualism in Athens.

Through the efforts of M. Lefakis, Spiritualism is spreading wonderfully in Greece. From time to time the press of that country has contained articles in favor as well as against it.

There is in the capital of Greece a young poet, M. Polemi, who possesses the highest phases of mediumship, and has convinced many skeptics and scientific men in Athens. Mr. Lefakis, on his last visit to Athens, had the pleasure of attending one of M. Polemi's seances, at the residence of M. Souris, editor of the famous Greek humorous journal, the *Romios*. The editor was a great skeptic, and the manifestations astonished him, as well as the other able journalists, physicians and savants present.

The spirits manifesting were able to read the secret thoughts of every one present, no matter whether he or she were skeptical or not, and write in any language, reveal where any hidden object was, and produce loud raps. When the circle was seated around the table, as the table arose or tilted, a phosphorescent light appeared under it. Many other remarkable manifestations took place, so that M.

Souris is today a firm believer in the phenomena, and advocates it in his paper.

This has given a new impulse to the cause of Spiritualism in this ancient country of sibyls and oracles, and the temples and shrines of the various gods of Homeric days may be again opened and flourish as in days of yore.

A Messiah Badly Treated.

We regret to see any of them badly treated. They are getting to be very numerous at the present time, and when harmless they should be handled with extreme care, for, remember, they are embryonic angels. According to the *Tribune*, Ferdinand Cherutte is the latest accession to the ranks of Messiahship, he being the distinguished rival of Dr. Teed; in fact, those who are acquainted with both regard him as Teed's superior in all respects. A few days ago this new colored Messiah while on Michigan avenue cried out, as he accosted astonished ladies, "Repent, ye reprobates of hell." With the challenge the women fled in terror from the demented man, who was clad in a priestly robe.

The scene took place immediately in front of Captain Frank E. Yates' School of Fencing on Michigan avenue and Sixteenth street, and the doughty Captain, who was a personal acquaintance of the women, rushed out to protect them from the insults of the fanatic. Cherutte did not like the interference of the little athlete, so raising his hand above his head he struck an attitude of imprecation and exclaimed: "God is my father, and he will kill you, you thief!"

This was too much for the gallant athlete, and hardly had the words been uttered before his quick right hand shot forth and landed a stinging blow on the swarthy face of the tall and powerful crank. Cherutte did not resist, but on the contrary picked up his black leather, cross-surmounted helmet, which had fallen into the mud, took warning and fled up the avenue as fast as his legs would carry him.

Cherutte was born in Cuba, and came to Chicago fifteen years ago. His career here at first was said to have bordered upon that of the desperado; but he became suddenly seized with the idea that he was the Messiah, and from that time to this his career has been an exemplary one, barring his officious propagandism. He dresses in a long, black priestly robe, girded at the waist with a black cord, from which hangs a large ebony crucifix. Above this is a clerical collar that buttons behind, and a black clerical tie. But his head-dress is odder still. In place of a hat he wears a black leather helmet, surmounted by a huge brass pontifical cross. From this helmet a black leather "havelock," or cape, falls to his shoulders. He earns a meager livelihood as a waiter in restaurants, and all his spare time he devotes to promenading the avenues and warning the passers-by that unless they repent at once and believe in him they will be doomed to "the torments of the lake of fire and brimstone that is never quenched." Notwithstanding his fanaticism he seems to be a conscientious follower of the gospel of love which he professes to preach.

Messiahs have become too numerous throughout the country to attract much attention. Some are perfectly harmless, like this black Messiah, and will give away their last cent to relieve suffering, while others break up families, ruin happy homes, teach a philosophy that has not even a modicum of common sense, and are a nuisance generally. But they must be tolerated. They are the legitimate outgrowth of creeds and sects, or perhaps an evolution of perverted thought, and will arise occasionally until humanity generally are elevated to a higher plane. ANTI-CHRIST.

Parnell, Paine and Talmage.

To the Editor:—Speaking of Parnell's death, Talmage says: "The last forty-eight hours have reminded me of the beautiful habit in human nature to speak well of the dead, omitting their faults and extolling their virtues. However vehemently and perhaps justly men are denounced for their principles or their behavior while they are in life's battle, when they become exanimate, anathema ceases. See how the pens, the types, the tongues that were full of attack for Mr. Parnell have become lenient, if not positively appreciative. I think this is beautiful. As long as a man is alive he can answer back; but if when his lips are closed for the last silence you assail him, the war is unequal. It is ignominious for one to attack the lifeless. It is the dead lion of the fable kicked by an ass. Whatever a man's faults, when he has passed off cease your exhortation. Only swine will root up a graveyard."

This applies, we suppose, to every deceased person but Thomas Paine, for of all the villifiers of the great man since his death, none has been more despicable than the Rev. Mr. Talmage. The man who says this of Parnell has assailed the memory, the reputation of Paine without truth or mercy. He has attacked the lifeless; he has exoriated the man after he had passed off; he has kicked the lion; he has rooted up a graveyard; and now he has fitly described himself. EXACTLY.

An Important Article.

"Cave Dwellers of Men" is the subject of a copiously illustrated article by Mr. W. H. Larabee, which will appear in the May *Popular Science Monthly*. It relates not only to the ancient cave-dwellers of America and the old world, but describes also the way in which modern troglodytes are living in several parts of Europe to-day. Terms 50 cents per number, or \$5 per year. Address, D. Appleton & Co., 5 Bond St., New York.

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FROM THE UNSEEN WORLD.

Was Shakspeare Aided by the Spirits in Writing His Immortal Dramas?

TO THE EDITOR:—With your kind permission I will undertake to answer, as well as I can, a few of the thirty-odd compound propositions of Otto Wettstein in the *Times* of March 5. In substance: "Why can not spirits or occult powers do in plain sight what is done under cover or partially concealed sight?" Those things can be and have been done in full sight or light, but it requires, so spirits say, far more power to evolve phenomena of a physical order in the light than in darkness, because light is a positive, active agent, increasing the rapidity of molecular action, while darkness is passive, negative, and allows matter to remain undisturbed in form. Light and heat are active, creative, and destructive agencies, while darkness is simply negative or neutral in its effects.

To illustrate: Why can not a photographer produce a portrait of a person without the intervention of a dark room? Part of his work must necessarily be done in the dark or no results will follow. The positive impression is made on a sensitized plate by the action of light, or, rather, the action of the actinic or chemical rays of light, but its development or completion requires a negative condition, in which these rays are entirely excluded or no picture is produced. When the conditions are complied with the desired results follow, but the conditions are necessary to success. But Mr. W. forgets or ignores the fact that the second portrait produced in Mme. Best's parlors was done, as is averred, in full view of the three witnesses present.

"Why did not madam pass the portrait to her guests to convince them that the paints were undried?"

Their sense of smell, as was stated, already was cognizant of that fact, and it is generally known that touching or handling a freshly painted picture is liable to mar its beauty.

SPIRITS WORK QUICKLY.

"How can spirits do in a few seconds or minutes what it would require an expert in the flesh as many hours to do?"

I will answer this question Yankee fashion, by asking another: How long does it take a child to master the A B C of knowledge, and why should not a child be equally expert in all things as a full-grown man of experience? The theory is that progress or evolution in knowledge, science, or art does not cease at death, but continually advances. And it is claimed that advanced intelligences in Spirit-life can gather the whole meaning of a printed page by slightly passing their hands over it. As another illustration: Why was it possible for Paul Murphy to play six games of chess at the same time without seeing the board, and to defeat six expert chess-players?

"What constitutes a spiritual body? What are its chemical and material constituents?" The finer fluidic elements of the physical body. God gives it life before it leaves the physical body, and it conforms to the physical body in its perfect state or condition, and to the clairvoyant these spiritual counterparts are as plainly visible as are the material forms.

"How can such spirit organisms exist in the physical body?" The spirit body permeates the physical body, and is absorbed by it, as say a sponge or lump of sugar can absorb water without increasing its bulk.

"Now if Lincoln, Darwin, Plato, etc., still live and communicate with mortals, why in the name of reason don't they tell us something definite about their present mode of life, the Spirit-world, its location, etc?" They do, as Mr. W. may readily learn by reading the works of Judge Edmunds, Andrew Jackson Davis, and others.

"If Spiritualism is true, all of our best poetry, learning, etc., would come from the Spirit-world." As in fact they do, and it needs no ghost or spirit from the other world to prove it.

What is that subtle and mysterious essence called thought? Is it evolved from the brain like electricity from the dynamo? Was it Shakspeare's brain, independent and self-acting, that enabled him to

Know almost every grain of Plutus' gold, Find bottom in the incomprehensible deeps, Keep place with thought, and almost like the gods, To thoughts unwell in their dumb cradles?

It is evident to all who have thoroughly investigated his history that it is doubtful if Shakspeare received even all the elements of a common school education, and students and critics would be more ready to believe that Homer wrote the immortal dramas that bear his name than that any of Shakspeare's contemporaries did. If the brain is entirely independent and self-acting, how is it that poets can not write as well at one time as another? But no, they must wait for conditions—for the divine afflatus—the holy fire. Shakspeare says in his sonnets:

Was it his spirit by spirits taught to write Above a mortal pitch that struck me dead?

It is pretty well known that the moth and the butterfly undergo a complete metamorphosis, and in attaining its perfect conditions or state it is continually undergoing change, and goes through three different stages of being. Its organs and functions in its rudimentary or larva state are entirely different from the perfect insect. It crawls on its belly, has a masticatory mouth, eats enormously, casts its skin, with the entire lining of the alimentary canal, from five to ten times, and in some species increases 72,000 times in size; before attaining its full growth it undergoes a complete metamorphosis. It ceases to eat and begins to weave its own shroud of silk, within which it incloses itself. It now throws off its

skin and appears as a pupa, or chrysalis, incapable of eating or moving, and is to all outward appearance dead.

TRANSFORMED TO A BUTTERFLY.

In this state it remains from a few weeks to several months. After a time rudiments of wings begin to appear, the organs of the masticatory mouth are changed to the suetorial, and finally the creeping, crawling worm is transformed and emerges from its grave a thing of life, and light, and radiant beauty, with power to cleave ethereal spaces with lightning rapidity, above where it groveled on the ground, a thing of earth, and decidedly of the earth earthy. Suppose this insect were endowed with the power of thought, could it have conceived of its beautiful transformation? What, then—is the butterfly therefore immortal?

No, not that we know of, although it is generally believed by Spiritualists, as well as by the Indians, that all animate nature is endowed with spirit life, but here it prefigures and presents a grand analogy of an immortal life of man, the greatest of God's creatures. Other analogies are presented in the diurnal and annual resurrections of nature, in sleeping and waking, in the decay and growth of the vegetable world. "The flower dieth and withereth away and continueth not," but the living germ still remains, and is capable of repeated resurrections—emblem of man, who passes, not expires.

"Spirits, if real, belong strictly to the realms of miracle." If all that we can not materially handle and understand is miracle, why, then, all is miracle. It is just as easy for me to conceive of an existence beyond that phase of evolution called death as it is for me to understand how I live and move and have my being here. What is it that makes the heart temperately beat time and produce its healthful music? It is not done by any will power or volition on our part, and so with other of man's unconscious and involuntary functions. It is a cause that exists independent of as well as above and beyond us. Millions of mysteries surround and are incorporated with our daily existence.

Poets are supposed to possess the greatest intuitive knowledge, and as interpreters of God and nature are as great in logic as in inspiration. Shakspeare says: "Thy life is a miracle," and Edward Young:

Still seems it strange that thou shouldst live forever—

Is it less strange that thou shouldst live at all? This is a miracle and that no more; A miracle with miracles enclosed is man; We nothing know but what is marvelous, Yet what is marvelous we can't believe.

The venerable poet, Walt Whitman, says:

I do not understand the least realities of life, how, then, can I understand the realities of death?

To me every hour of the light and dark is miracle; every inch of space is miracle; Every spear of grass, the frames, limbs, organs of man— All of these to me are unspeakably perfect miracle.

And again:

But this we know, our loved and dead, if they should come this way— Should come and ask us, "What is life?" not one of us could say. Life is a mystery as deep as ever death can be; Yet, oh! how sweet it is to us, this life we live and see.

ETERNAL SPRING IN HIS HEART.

That marvelous genius, Victor Hugo, a short time before his death said:

"You say that the soul is nothing but the resultant of bodily powers. Why, then, is my soul the most luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. The nearer I approach the end the plainer I hear around me the immortal symphonies which surround me. It is marvelous, but it is simple. The tomb is not a blind alley; it is a thoroughfare. It closes with the twilight to open with the dawn. The thirst for the infinite proves infinity."

That greatest scientist and philosopher of his age, Benjamin Franklin, says in a letter to his sister on the death of his brother:

"This is rather an embryo state—a preparation for living. A man is not completely born until he be dead. We are spirits. That bodies should be lent us in acquiring knowledge or doing good to his fellowman is a kind and benevolent act of God. When they become unfit for that purpose and afford us pain instead of pleasure, it is equally kind and benevolent that a way is provided by which we can get rid of them."

Imperious Caesar, dead and turned to clay, Might stop a hole to keep the wind away. Oh, that the earth which kept the world in awe, Should patch a wall to expel the winter's flaw.

Is it possible that the brain, mind, or spirit which conceived "Hamlet"—that mighty masterpiece of the human mind—the incarnation of wisdom and the exponent of the most profound and subtle thought, should go out like a snuffed candle, in darkness and destruction, or resolve to an atom of the earth, too base of us to be remembered even?

No! a thousand times no! It is a spark of fervent heat, as well as radiant light, emanating from divinity itself, and can never die. The spirit spurns the clay-cold sod, the food of worms, and joys to live in the realms of light, where no corruption comes. That is home, and home is heaven.

If there was nothing beyond "this bank and shoal of time," our life here would seem to me a stupendous farce, and death an appalling tragedy.

In conclusion I would like to ask my querist one question in turn: If he saw the phenomena that I have described, with his own eyes and under conditions which would preclude the possibility of fraud, what would be his conclusion? IRA GALE TOMPKINS.

A Lecture on the "Morality of Dancing." By M. A. Collins, in reply to a challenge by Sam Jones. Price 10 cents. For sale at this office.

THE OUTCOME WAS HAPPY.

Cupid and the Spirits Work Together.

A STRANGE CASE THAT ENDS WELL.

TO THE EDITOR:—I have sent you one of our local papers containing the account of a very peculiar occurrence that happened at the house of a Fargo citizen, which is perfectly reliable, for I made it a point to go and see the people and enquire of them whether the account as published was true. On making the inquiry at the house, the man's wife would hardly open the door to me, taking me for a newspaper reporter. I had quite a job to convince her otherwise; but being persistent, she told me the newspaper report was practically true, but slightly colored; that the girl who was obsessed had been sick in her house for some time, but was really on the point of death when Smith married her. I see by this evening's paper that the couple so romantically married have left for a western home, where the husband is a railroad conductor. He declares himself perfectly contented and they are both doing well. I should think the article in question is worthy of appearing in THE PROGRESSIVE THINKER, being such an uncommon occurrence that it might interest a number of your readers. The event seems to have made quite a stir, one of the other papers ignoring the occult or spiritualistic explanation, giving the people to understand it to be simply a leap-year trick on the young lady's part, to obtain a husband; but the event was witnessed by quite a number of people, so that such a silly explanation carries very little weight with the thinkers. The spiritualistic thought is slowly but surely making progress everywhere, but being yet in its infancy and very little understood by the masses—in fact, even by the most learned—no doubt it will take some years before it is placed upon a proper basis, whereby to grow into the great scientific religion of the future.

Hoping you are progressing finely with your great powerful baby, THE PROGRESSIVE THINKER, and increasing its breathing power with every week of its age, I remain yours sincerely, G. R. WATTS.

TO THE EDITOR:—I send by today's mail a copy of the Fargo *Daily Republican*, in which you will find an account of an event which will interest every one, I believe, who has investigated spiritual phenomena. I know the lady, Mrs. Smith, personally, and am intimately acquainted with J. H. Cornwall, who vouches for the truth of the statement of Lena. I know all parties to be of good character, and all stand high in this city, and of the truth of the statements contained in the article there can be no doubt. F. J. THOMPSON.

A spiritualistic seance was held at Mr. Hamlin's house, on Second avenue south. There were two married couples present, one of the couples being the residents of the house, Mr. and Mrs. Hamlin, the other couple, their friends, a young man aged about 30, named George Smith, and a young woman aged about 20, named Lena Oestad. The young man was formerly a resident of Fargo, but for three or four years has been away from the city. He was stopping at the house in question for a visit of a day or two, while on his way from the East to his home, west of Fargo. Lena had made her home for several years with Mr. and Mrs. Cornwall, of this city. She was a friend of the occupants of the house, Mr. and Mrs. Hamlin, and happened in there that evening. Lena and George had never before met each other. The couple who occupied the house proposed to have a seance. This was agreed to. A pine board on which had been marked the letters of the alphabet, and a thin piece of board about 4 by 6 inches in size, with a square hole cut in the center, was brought out. The thin board was placed on the larger board. The fingers of the parties present were placed lightly on the thin board, and it moved over the other board, stopping at intervals so that certain letters would show through the square hole. The combination of letters directed the company to form a circle. They did so, joining hands. Right here it is proper to remark that a young woman named Mary, to whom George was engaged, died several years ago. Hardly had the circle been formed when Lena began to give nervous twitches—she was evidently powerfully affected in some way. Soon, Lena in a peculiar manner, said aloud something like the following: "Mary says George must like Lena." Her convulsive twitches increased: "Mary wants George to marry Lena," exclaimed the young woman, and still later, "George and Lena can never be happy unless they get married." The convulsions of Lena began to assume the appearance of hysteria. The performers began to get frightened and brought the seance to a close. This seemed to have no effect on Lena, as she kept repeating things that she said Mary told her, and she insisted that Mary had told her and would not let her go till she and George were married. In every way possible the people tried to calm Lena, but her hysteria increased and they were up all night with her. The next morning (last Monday), Mrs. Hamlin went to the home of Lena, and Mr. Cornwall returned with her to the house of Mrs. H. Lena knew him and talked all right about other subjects, but she insisted that she and George must be married or she could not live. Mr. C. suggested that George go out of the house and slide away. He tried to do so, but she would know of it, and be worse. He suggested that they administer a powerful drug to make her unconscious, and this suggestion was acted upon. Mr. C. went and got a doctor. He

Continued on 7th page.

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SATURDAY, APRIL 23, 1892.



A SPIRITUALIST?

ONE OF THE MOST REMARKABLE BOOKS OF MODERN TIMES. BY MRS. N. C. MAYNARD. EVERY SPIRITUALIST IN AMERICA SHOULD READ IT.

THE WORLD'S FAIR.

Shall the Gates be Opened on Sunday.

TO THE EDITOR:—The following is an editorial from the columns of the Chicago Herald, which seems to pithily express the reasons why the World's Fair should be open upon the "Lord's Day":

"Persistent misrepresentation of the probable course of those in authority over the World's Fair has been characteristic of the fanatics who keep up a theatrical clamor about Sunday within its gates.

"It has never been proposed by any friend of a rational Sunday that any one connected with the fair shall work more than six days in the week.

"It has never been contemplated that any productive or industrial work of any kind whatever shall be done Sundays at the fair.

"Art galleries all over the civilized world are open Sundays. Even London, dull, exclusive, intolerant of the poor whom it provided until recent years with only rum-holes and worse dens after church Sundays—even London, with its aristocratic government, now opens the People's Palace Sundays and lets the poor have something to see besides shame and filth, something to hear besides curses and obscenity; something to do besides getting drunk, fighting and being dragged to prisons. The Queen herself formally opened the palace in the East End.

"The commission has deferred action on this question until next October. There is no room for doubt what its final decision will be. We open the Art Institute of Chicago Sundays. We open the reading-room of the public library Sundays. We do not condemn the worthy workers of Chicago exclusively to gin-mills Sundays.

"We shall have during the fair a hundred thousand people a day, probably in addition to our own citizens. Is it within reason that they shall be excluded from the art galleries of the fair Sundays and left to the degradation and insult of rum, gambling and other vices?"

In connection with the foregoing sensible remarks, permit me to quote the statement of Col. Davis, the Director-General, in answer to the question, "What do you think about a Sunday fair?" asked by Congressman Dockery. He says: "I do not believe a wide-open fair would be proper. Yet from a moral standpoint people ought to be allowed to visit certain buildings Sunday. I believe a department of public worship should be opened on the grounds and maintained during the fair. The liquor interests of this city would subscribe \$100,000 to have the exposition closed Sunday in order to crowd the visitors into their saloons."

Just think of it!—the religious fanatics of this country, who want God in the Constitution and insist that this is and must be a Christian government, hand and glove with the very element which most tends to the moral degradation of the people. Comment is unnecessary.

Col. Davis further states that if the gates of the fair are to be open Sundays he would add \$3,000,000 to his estimate of the gross receipts to be derived from the exposition.

Ministers, priests and preachers draw annually from the pockets of the people approximately \$80,000,000 for working on Sunday, and yet there are many of these selfsame exponents of speculative opinions and assumptions who affect to believe that it would be sordid and impious to put the argument on the basis of pecuniary profit. How can one have patience with such rank hypocrisy?

A. M. GRIFFIN.

Imposition on Intelligence—Priestly Fraud.

Should a lawyer, in addressing a jury, cite an obsolete or repealed statute, to influence a false verdict, the court would call his attention to the error. If still persistent it would be just cause for his disbarment. It would be a species of fraud which no intelligent judge would tolerate for a moment.

The Jews had a law prohibiting labor on the Sabbath. It was local to Judea, and really had no force outside the Jewish hierarchy. Christians insist Jesus abrogated the old Levitical law and set up new ones; certainly he said nothing requiring an observance of the Sabbath. On the contrary, he and his disciples disregarded it. Some three hundred years after the death of the teacher, Constantine, a pagan king, who at that time had not embraced Christianity, issued an edict requiring the "venerable day of the sun" to be observed as a day of rest. Christians grasped the idea, set up the claim that Jesus rose from the dead on that day, and treated it thereafter as a sacred day. It had no connection with the Jewish Sabbath. It was not substituted in place of it. It was a day sacred only to the sun which gave its light and warmth to the world. To this day, under various names, the sun has been worshiped as a God.

Every law now extant relating to Sunday observance, among all civilized nations, can be traced back to the royal decree of Constantine, where it was connected with sun worship.

The clergy cannot be ignorant of this heathen origin of their sacred Sunday; and yet, so soon as they ascend their pulpits—well designated "coward's castles," because they will not allow any one to call in question the truth of their statements; having statute laws specially enacted for their protection—they begin to quote the alleged command of God in regard to the Jewish Sabbath, and thunder their maledictions on all who fail to "Remember to keep the [Jewish] Sabbath day holy." If that law has any validity it relates to the Hebrew Sabbath, and has no connection with Constantine's pagan Sunday, which the Christians adopted, as they did the heathen festival days and heathen sacraments.

Every time a preacher quotes a "thus saith the Lord," in favor of Sunday observance, he is guilty of a shameful fraud, and merits the displeasure of all who listen to him. An intelligent court, presided over by an honest judge, with jurisdiction in the premises, would quickly "unfrock" the offending clergyman, as courts now disbar lawyers for falsely and persistently citing a repealed law.

The only hope of continuing Sunday as a holy day consists in the false teaching of children at Sunday-schools, and in keeping the masses ignorant of the true history of the origin of the day, a thing it is impossible to do in this age of general intelligence.

We Take Pride in Our Messiahs.

Chicago has the greatest of all things. Its grain elevators are the highest, and its World's Fair buildings the grandest ever built. No finer streets in the world can be found than here, and even the slums of London can't excel in filthiness the Bridgeport section of our city. As to our Messiahs, they, too, are first-class in all respects. One, a colored man, a waiter in a restaurant, is one of the finest specimens of a Messiah we ever saw. His general appearance is impressive, and to ladies whom he wishes to convert to his methods he is very aggressive, so much so that an indiscreet white man lately knocked him down. Did this Messiah resent the affront? No! He knew that hell-fire would finally punish the aggressor; that was sufficient for him. He is not our only Messiah—we have Dr. Teed. A kinder and more loving man—to ladies—never lived. They—those in attendance at his heavenly resort—like him, too; like the angels, very mutual, and very agreeable to those who are interested. The gentlemen whose wives have left them, to be known to them no more forever, like Teed, too; but their affection is of the pickled kind, very wrathful and unreliable, and may take expression sometime in an embrace of Teed that might prove dangerous.

Chicago would not be complete without its Messiahs. The colored Messiah is perfectly harmless. He is a genuine philanthropist—giving to the needy all that he can make and trying to gain heaven by good deeds. He does not endorse the astronomy of his rival Messiah, Dr. Teed. Dr. Teed, too, is very benevolent. He is exceedingly generous with other people's money; in fact, he is a philanthropist in that direction. Yes, as to first-class Messiahs Chicago takes the lead. The Messiahs of Rockford, Detroit, Cincinnati, Philadelphia and St. Paul can not be compared with Chicago's Messiahs. Chicago leads in all things.

Something Mysterious.

That cures are often effected in a mysterious way, is an acknowledged fact. Prayer, faith, bread pills, a little colored water and other simple methods have worked wondrous cures without any apparent cause. The latest remarkable cure comes from Detroit, Mich. A man who had been violently insane for years was given an extraordinary dose of medicine to quiet him. He slept for four days, and when he awoke he was perfectly sane. Indeed, wonders will never cease.

Why Chinese Oppose Missionaries.

Modern Thought, published at Bombay, India, says the trouble between the Chinese and the missionaries grows out of the teaching that to be a true Christian a person must forsake father and mother and cleave only to Christ; that as the Chinese love their parents they cannot obey the requirement, hence their dislike of the Western religion.

Religious Fervor.

There must be something wrong in a system of religion which drives men to all sorts of excesses, only excusable on the hypothesis of insanity. And yet there is so much method in this madness, it is not safe to place and confidence in offering it in explanation. The latest craze was an attempt at self-crucifixion. The miserable wretch had been reading of the reported crucifixion of Jesus. So he wished to imitate the dear Savior in explanation of his own guilt. The victim bears the name of Proschke; he lives at Koenigsberg, Prussia. The press dispatches give the details:

"The victim procured some stout cord and tied his own legs in such a way that it would be very difficult if not impossible to raise himself after he had lain down. What he did afterwards can only be judged from his condition when found, as no one was present at the horrible affair. His feet had been fastened with heavy nails to a board. Then lying on his back he had hammered a nail through his left hand with the right, nailing the left hand firmly. The right hand remained free, and in this the maniac took a knife and repeatedly stabbed himself in the breast. He became unconscious from pain and loss of blood, and was in this condition when his wife returned. She called for help, and it took great exertion to pull out the nails and release the victim. He was bathed in blood, and was at first supposed to be dead, but gradually recovered consciousness. While his wounds are of a most serious character it is believed they are not necessarily fatal."

The Beard.

A rural congregation in Indiana gave its pastor the choice of shaving or resigning, and the pastor left town. Everywhere the whisker is successful.—News.

It was a brave man forty years ago who so far disregarded the custom of the times as to allow his whiskers to grow. In the reign of Queen Elizabeth every beard over two weeks' growth was subject to an annual tax. The long beard characterized the barbarian and the Jew; but Constantine, in his great zeal to advance the "Redeemer's Kingdom," that being his own, the beard was doomed to destruction. The Normans when they conquered England in the 11th century not only shaved but compelled their defeated subjects to copy their example. The restoration of the beard in recent times was violently opposed by the clergy, but there are some who have the courage of their convictions, and now insist on following Nature, for which we commend them.

Before the Commissioners.

The National Commissioners on the World's Fair had the Sunday question before them the other day. Commissioner Lowell presented a bundle of petitions in favor of the closing, and stated that 2,725 of a like character were on file. Says the report, as given in the News:

"A howl of opposition arose. Commissioner Haines got the floor. 'This is a great question,' he cried, 'one which is agitating the commonwealth from center to circumference. I am opposed to the closing of the Fair on Sunday or any other day on account of such fanaticism. People have signed these petitions because they dared not refuse their clergyman, or because some nice young lady brought them around. [Laughter.] There is a little minister in our town who has done a lot of this and I go down into my pocket and help pay his salary. [Laughter.] But I don't believe a word he says. We have set aside a day for the discussion of this question and should not consume the time of the Commissioners further. I move to lay the whole matter on the table.'"

Its Fame Has Reached India.

Modern Thought, a liberal paper published at Bombay, India, in a recent issue gives a lengthy review of "Researches in Oriental History." Among other good things it says:

"The welcome reception accorded to this volume of over 400 pages by the general public speaks loudly as to its real merits.

"We unhesitatingly recommend Dr. Brown's work as a scholarly examination of a subject that is being everywhere discussed. His book displays keen reasoning, is written in a style to suit general readers, and deals a hard blow at orthodox superstitions."

THE PROGRESSIVE THINKER is still able to supply this book, mailed to any address, on receipt of \$1.50.

Silly Questions.

The editor of the Investigator has published an open letter to the clergymen of Boston, in which he propounded the following questions:

1. What do you mean by God?
 2. How do you know there is a God?
 3. Where is heaven?
 4. What is the Bible?
 5. Did God write the Bible?
- Only two clergymen have replied, and they are Unitarians. Is it possible the preachers of cultured Boston are going to ignore these trifling questions?

They could answer each in monosyllables: 1. Why, God. 2. Because the Bible says so. 3. Just above the clouds. 4. A big book. 5. Yes, of course.

The Unseen Universe.

The first number of a magazine bearing the above name, and edited by the peerless Emma Hardinge Britten, has just come to hand. Of course it is overflowing with valuable articles, and we hope she will meet with the greatest success in this venture.

Wealth of Blessings.

The Forum for January, 1892, stated that Pope Leo XIII. has an annual salary of \$156,000, a sum more than three times greater than that paid to the President of the United States. From this it appears that playing an intermediate between man and God is a pecuniary success at least. How is it with the toiler and the servant-girls who contribute this \$156,000? Their wealth consists in blessings from this world and hereafter.

It is stated that Pope Pius IX. was possessed of \$113,000,000, mostly invested in British consols, when he died.

A Plagiarist.

The learned Dr. Talmage is now charged, by a Dakota clergyman, with being a plagiarist. The Detroit Free Press thinks the charge "a little rough on the other fellow."

A Striking Fact.

The Religio-Philosophical Journal did not publish this year a single Anniversary report. It has no interest whatever in these reports; they are entirely foreign to its work. Not a single speaker sends his appointments there to be given to the world; not a single medium advertises in its columns. Comments are unnecessary.

Thanks to the Friends Who Remember the P. T.

We tender the best thanks from the warmest spot in our hearts to Mrs. Ruth A. Eastman, of Mancelona, Mich., for a club of ten; to N. L. Fowler, Vineland, N. J., for a club of twelve; to our friends at Lowell, Mich., for a club of twenty; and to R. F. Baldwin, of Granville, N. Y., for a club of twenty-two. There is nothing that gives the publisher of a radical paper so much backbone as a liberal supply of these clubs. Our friends all over the United States seem to agree with us on that point.

General Survey.

The Spiritualistic Field—Workers, Doings, Etc.

Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted, and we will do our best to get them in. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are going a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of what is going on, are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" only of the glorious work being done.

A friend left here a notice of a new meeting on the South Side. It was mislaid. If he will send another, it will be inserted with pleasure.

Bishop A. Beals has an engagement at Oklahoma City, O. T. He can be addressed there during June.

Mrs. Mott Knight has moved from her former residence in New York City, to 252 West Thirty-sixth street.

Frank T. Ripley will be in Wisconsin during May, and in Michigan during June. He closes his engagement in St. Paul the last of this month.

Mrs. S. M. Allen, Springfield, Mo., writes: "Permit me to announce to the readers of your most valuable paper that I will accept a few engagements as inspirational trance speaker and platform test medium, to come and serve the cause in their respective communities upon the following terms: That the societies or friends of our cause desiring my mediumistic services furnish me a hall or church to speak in, attend to and pay for advertising, give me entertainment, and charge ten cents admission at the door to lectures, and give me the total proceeds, be that much or little, and I will take my chances for remuneration. The above does not apply, however, to such as are financially able to guarantee a regular salary, but to such only as would be glad to have public mediumistic demonstrations, lectures, etc., but have not the ready means to secure mediums of that ability. With many kind wishes for the prosperity of THE PROGRESSIVE THINKER."

Mrs. C. Y. Gunn, writing us from Oakland, Cal., tells of the wedding of Mr. F. Winters and Mrs. K. Williams: "The parties are both mediums and are doing a good work on the Pacific coast. Mr. Ben. M. Barney, lately ordained a minister of the spiritual philosophy, officiated. The ceremonies were full of interest to all, and Mr. Barney's address to the contracting parties was full of instructive wisdom." Our correspondent in conclusion says: "THE PROGRESSIVE THINKER is always for sale at our society, and is highly appreciated; we know by the way it is purchased. Long may it live to accomplish the good work it has to do. It is always a welcome visitor to our home. We could not do without, as indeed we do not intend to."

Dr. J. H. Randall will lecture in Greenbrier, Tenn., April 23, 24 and 25; Springfield, Tenn., April 26; Decatur, Ill., May 1. He will make engagements to serve societies and camp meetings wherever desired. Address 269 California Avenue, Chicago, Ill.

Edward S. Pope, of Indianapolis, Ind., has our thanks for his interest in behalf of THE PROGRESSIVE THINKER. He writes: "Your paper is a thousand times better than the so-called holy Bible. I think the Bible is the worst book against women that was ever printed, condemning the best part of creation—woman. My mother was a woman, and just as good as I am; why shouldn't she have had equal rights with us?"

G. F. Perkins writes as follows from Trenton, N. J.: "We held a very successful meeting here Sunday. We will stop a few weeks with the Trenton Association. This is quite a lively city, very pious on Sunday; but few people are caught laughing on the Sabbath."

The Dubuque Telegraph says: "Mrs. Orvis is a lady of fine stage presence; proficient in Delarte, fluent and choice in language, an excellent elocutionist, and altogether the equal of any lady who has ever appeared upon a Dubuque rostrum."

G. W. Perkins writes as follows from Trenton, N. J.: "We held our second Sunday's meetings under the auspices of the First Association of Spiritualists yesterday, and, being a very large attendance and successful in every particular. The people turn out here to public meetings very well, but not so much to private sittings, as there is a small army of parasites who travel as mediums, which drain the pocketbooks of the credulous, to the expense of upright and honest workers."

Geo. H. Brooks has changed his residence in Elgin, Ill. His address now is 144 N. Liberty St. Mr. Brooks lectured last Richmond, Ill., April 10; Chatsworth the 17th. He will be at Sterling, the 24th.

For some reason the programme of the Indianapolis Association of Spiritualists, celebrating the 44th anniversary, did not reach us until late this week. There were eight numbers all finely executed, and the hall was filled by a kind and appreciative audience.

"Never in the history of our Association was there a more successful entertainment. We now feel that the cause is progressing as never before."

Dr. Dean Clark has finished a five months' service at Napa, Cal. He gave excellent satisfaction there.

G. F. Perkins is now at Trenton, N. J., where he will undoubtedly do some most excellent missionary work.

Nick Becker, 148 New St., Oshkosh, Wis., writes: "A large number of Spiritualists of Oshkosh, Wis., have many times expressed a wish to have a good test medium come here; that they would willingly patronize such a medium. In this city there are 25,000 inhabitants, with no Spiritual Society. We have a great number of Spiritualists, but we lack a leader. If such a medium wants to come here for a while, please write me and I will let the people know."

James Riley, of Marcellus, Mich., writes: "I am kept busy giving seances. People are writing me from all over the United States, and two from Canada, asking me to visit them, or for sittings. Two or three from your city are coming to my home for a sitting to-morrow night."

Willard J. Hull speaks for the Society of Union Spiritualists, Cincinnati, O., during the week ending April 10. He will accept calls for week evening work from points in that vicinity. He is open for engagements the three last Sundays of June, and first part of July. Address during April, 463 Baymiller St., Cincinnati, Ohio.

C. T. S. Cook speaks flatteringly of the Spiritualist Association of Southwestern Mich., at Texas. It was addressed by Hon. L. V. Moulton, of Grand Rapids. Miss Cora Fuller, of Vicksburg, an accomplished elocutionist, gave a recitation before each lecture. Mrs. Worthington furnished some fine vocal and instrumental music.

The First Spiritualist Society of Kansas City, Mo., tender to Capt. W. W. W. a testimonial endorsing him for his efficient services, and expressing its high regard for him as a man.

S. M. Smith, of St. Louis, Mo., relates how a mesmerist cured his wife of sore eyes; her hair, almost white before the treatment, has now turned nearly black. He also hypnotized her son, curing him of the rheumatism.

Mark Dennet writes from Beverly, Mass.: "We had Mr. Joseph D. Stiles, of Weymouth, with us April 10. In the evening the hall was packed to overflowing. The cause of religious truth is evidently progressing."

Mrs. M. A. Clayton, of Albany, N. Y., writes: "Our 44th anniversary passed off very satisfactorily here. About 150 sat down to the banquet. The tables were loaded with good things which all enjoyed, and the feast of reason and the flow of soul was something long to be remembered. Mrs. Vickinson, of Boston, is with us this month. She attracts good audiences, and is well liked. Mrs. Marie Irving, who is a great favorite here, will be with us through the month of May, and that closes the season for lectures until the 1st of September."

Brother Stubbs, of Long Lake, Minn., writes: "Moses Hull, of Chicago, lectured to our society at the town hall on the 5th, 6th and 7th of this month. Never before was there such interest manifested here in Spiritualism as at his meetings. We hope to have Mr. Hull with us again in the near future. After reading spiritual papers and magazines for twenty-five years, and with due respect to all other papers, THE PROGRESSIVE THINKER suits me the best of any I have read, and here it seems to fill the wants of the people."

The Dayton (Ohio) Progressive (Spiritualist) Alliance holds regular meetings every Sunday evening, 7:30 P. M., at Knights of Honor Hall, 110 E. 3rd St., Dayton, O. Liberal lectures, selections from progressive writers, recitations, vocal and instrumental music will be provided for the entertainment of friends who attend. Seats free.

Thank you, Bro. Cokayne, for the large number of subscribers you have sent us. Indiana is coming to the front.

C. H. Gates writes: "While we do not deem it wise or necessary as a rule to publicly endorse our mediums, yet, in view of the troubles of Mrs. Maud Lord Drake, we do most heartily give to her our expressions of confidence as a true-hearted woman and an able and trustworthy medium."

Mrs. A. C. Witman, of Manitowoc, Wis., writes: "We have had the great pleasure of having that splendid medium, Lizzie Bangs, in our midst for a short time, and had perfect proof of her true mediumship. She has won the esteem and respect of all that have had the pleasure of her acquaintance. I know I act in accordance with the wishes of those sitters whom she has given such sure proof of a spiritual hereafter, in expressing my warm thanks in this manner."

C. H. Gates, of Kansas City, Mo., writes: "I would be glad to have you publish a list of our newly elected officers. President, Horatio Gates; Vice-President, Mrs. J. C. Smith; Secretary, C. H. Gates; Treasurer, Mr. F. D. Atkins. Our meeting for the purpose of electing officers was a very harmonious one, and we all feel assured that with the help of those on the other side of life our society will continue to grow and spread the truth to all classes in Kansas City."

Mrs. E. Duthier, of Philadelphia, Pa., trance medium and psychometric reader, speaks for the society in Indianapolis, Ind., during the month of April. Societies wishing her for May can make terms to suit their society. Address Mrs. E. Luther, 567 Mississippi St., Indianapolis, Ind.

Harlow Davis writes as follows from Oakland, Cal.: "I intend to make a trip through Southern California after May 1. Any societies wishing my services as a platform test medium can address me at 202 Market St., San Francisco, Cal."

Mrs. Mattie E. Hull is in Cleveland, Ohio. She will answer calls to lecture until further notice in any town within one hundred miles of said city. Address her until May 1, in care of Chas. Leedes, 15 Robinson Ave., Cleveland, Ohio.

Continued on fifth page.

Anniversary Reports.

We devoted the whole of our paper last week to anniversary exercises. Several reports have come in since. We can only give a brief synopsis of them:

THE 44TH ANNIVERSARY AT DENVER, COL.

W. K. Gordon informs us that at Denver, Col., about fifty persons assembled to celebrate the 44th anniversary. The weather was simply horrible. This did not diminish the brightness of the inner. The exercises opened with singing, followed by a lecture of twenty minutes, and an ample lunch and a social hour. The room was handsomely decorated by ladies belonging to the G. A. R.

Mrs. F. Green writes: "In celebrating the 44th anniversary of modern Spiritualism at Denver March 31, Judge Belford delivered a very interesting lecture. Jules Wallace, Mrs. Bartholmes and Prof. Gray gave some very excellent tests, with music, dancing and refreshments. Mr. Wallace was the recipient of a lovely floral ship under full sail; also a floral harp presented by his developing class as a token of their love and esteem."

L. S. Burdick writes from Texas, Mich., that the anniversary was celebrated there with a good attendance from abroad. Among the distinguished speakers from abroad were the Hon. L. V. Moulton, of Grand Rapids, Mich.; Miss Cora Fuller, of Vicksburg, Mrs. Lora Worthington directed the musical part of the feast.

Grace S. Royce, Secretary of the Fraternal Spiritual Society of National City, Cal., reports that the anniversary was celebrated on the 31st of March. The hall was tastefully decorated with evergreens and flowers. The exercises commenced at ten o'clock in the morning, with a social until lunch time. At two o'clock the programme was opened by singing, followed by opening remarks by Pres. P. T. Griffith, then introducing Mrs. Edith E. R. Nickless, who delivered an able address reviewing the progress of modern Spiritualism. Mrs. Norris, an old pioneer Spiritualist, gave her experiences back beyond the Rochester rappings. A welcome from the unseen closed the afternoon exercises. After supper the meeting opened with music, and Mrs. Miller's control, Starr King, gave a stirring welcome; music and talk from Mrs. Morrill, Mrs. Wilder, Ethel Griffith, Beulah Dimrock, Mrs. Schmidt, of San Diego; Beulah Smith, Maud Royce and Rosie Liventon embraced a choice and pleasing variety. The utmost harmony and good feeling prevailed.

The Columbus (Ohio) Church of Spiritualists observed in due form the anniversary of Spiritualism in the United States. Addresses were delivered by Mrs. Elizabeth Coit and C. C. Pomeroy. The church was filled to its utmost capacity. The ecclesiastical bigots' attempt to butcher the Constitution of the United States received special attention, and the blasphemy of priests and Congress in printing the name of Deity on the coin of the Republic, was not overlooked.

From D. B. Herbine, an efficient agent at Indianapolis, we learn that the Indianapolis Association of Spiritualists celebrated the 44th anniversary on Saturday and Sunday, April 2 and 3. The exercises consisted of the usual programme of music, addresses, recitations, and psychometric readings. Mrs. Cutler is at present serving the society as speaker.

The Liberal Spiritual Society, of Oakland, Cal., which has been organized but a month, had an audience of 350 to celebrate the 44th anniversary. The exercises consisted of music, readings and addresses. Among those who assisted the able President, A. Plimley, and the gifted Vice-President, Joseph H. Dorey, in the exercises we notice the names of such eminent Spiritualists as Dr. N. F. Rawlin, Dr. Dean Clarke, Prof. F. C. White and others. We are sorry the report did not reach us in time for the anniversary edition.

Rose L. Bushnell sends us a short account of the anniversary exercises at Summerland, but too late for last week's paper. The programme throughout was very bright and interesting. One of the features was the laying of the cornerstone of Liberty Hall, a building intended for meetings of progressive thinkers, by Prof. Loveland, assisted by prominent Spiritualists of that community. Mrs. Bushnell expresses herself as being more and more charmed with the beauties of the colony on the Western coast, where even sternest nature can be made to respond to the fostering and kindly touch of man.

Speaking of the 44th anniversary at Oakland, Cal., Mrs. Marion K. La Ransieur says: "The principal feature of the morning was an address by Dr. N. F. Rawlin, which surpassed anything of the kind I ever heard. An original poem by Dr. Dean Clarke, read by himself, was very telling. Mrs. R. Cowell made some very good remarks, and followed with a few fine tests. A good poem was read by Mr. Clover, and pungent remarks from other speakers, followed by congregational singing, closed the morning's meeting. In the evening, Prof. F. C. White gave some of the most remarkable tests I ever heard. Truly Spiritualism is golden; its ways are ways of pleasantness, and its paths lead to peace and truth."

Mrs. Sarah Scovell sends us an account of the anniversary exercises at Joplin, Mo., on the 3rd of April, in which the friends from the surrounding towns actively participated. Three sessions were held, morning, afternoon and evening. Mrs. M. T. Allen, of Springfield, Mo., and Mrs. Scovell, were the speakers of the day. J. Madison Allen took Mrs. Allen's place in the morning. Mrs. J. C. Gaston, President of the society, did her utmost to make the occasion a success, and it was so most emphatically. Sample copies of THE PROGRESSIVE THINKER were circulated, and it is hoped that the good it did will be measured by the subscriptions it will receive.

Wilson Duncan, of Des Moines, Iowa, has sent us many subscribers for THE PROGRESSIVE THINKER, and on wants the general agency for the world at large. He shall have it.

He Was Very Much Puzzled.

A VISIT TO PROF. OLNEY H. RICHMOND.

When I have done an injustice even to an enemy, I am always glad to make amends. Four different persons who have called upon Prof. Richmond for astrological readings had stated to me that all the delineation he gave was with a deck of cards. Therefore I monthly relegated him to the domain of all fortune-tellers, and had no desire to see him. To-day an event arose which seemed to make it necessary for us to meet. I shrank from it because the atmosphere of fraud and trickery is distasteful; but Brother Francis, of THE PROGRESSIVE THINKER, assured me that I would meet an honest, upright gentleman, and that a line from him would insure me a courteous welcome. He gave me the line and I was received like an old friend.

Admitted to the temple, I saw much that was new and curious as connected with astronomy, but no signs of the charlatan. The great planetarium was not only instructive, but grand and beautiful. I asked for an explanation of a group of cards which I next saw, and he gave it very candidly, showing their symbolical meaning as understood by the ancient Magi, which I knew to be correct, for the ancient orientals, in developing from the use of hieroglyphics to an alphabet, retained many of their symbols. The heavens were divided and mapped out before there was any alphabet; hence, every constellation had a symbolical meaning—often several meanings. Cards, now used only for playing games, were all astronomical symbols. The stars do not form the beasts, fowls, etc., pictured on a celestial globe, but the animal was pictured there to represent an idea and made to include certain stars so that they might be described in conversation when the stars were not visible.

At my request the Professor gave me several specimens of his methods of employing cards as symbols, which were very interesting as well as astoundingly mysterious. I will not occupy space by giving a detailed report, but merely state a few particulars by way of illustration. Having explained what I was to do, he retired from the hall, leaving me at the altar, and here is what followed:

I shuffled the cards, part of the time in my hands and part of the time on the altar, by snapping them in at the corners, for a minute and a half; then laid them in the center on the symbol of the sun and cut them three times at intervals of twenty seconds. Next I cut them into seven different piles. Then I drew a card from one of the piles; it was the eight of spades. I made an entry of it on an envelope. I then drew from each of the other piles, from the top, middle or bottom as the impulse seized me, and entered each. They were, the seven of spades; queen of clubs; nine of clubs; six of hearts; five of diamonds and jack of diamonds. I put these seven cards on one of the piles, another pile on top of these, all of those on another pile, and so on until the deck was complete, or all the cards together, and I had no idea where the seven were. After that the Professor came in, cut the cards again three times, at regular intervals, then I cut them again and put the cut underneath. Finally he picked up the deck and dealt them in seven rows of seven each, the odd three making an eighth row. Then he consulted a book and turned around the eight of spades, seven of spades and so on with all the others, without the least hesitation or slightest error.

I thought: this cannot be sleight-of-hand, but may be mind-reading. As if in response to my incredulity, he proposed another test of seven cards. To guard against a trick that might be based on a system, I said I would take four, which I put in my pocket, not knowing what they were myself. After consulting his books again and referring to the index he turned to the page indicated and there, at the top, was a group of four cards: five of spades; ten of hearts; nine of clubs and nine of spades. I then drew forth the four cards from my pocket and found them the same, just in the order I have named them.

I now wondered if I was hypnotized or dreaming, and to make sure on that point I put all the records in my pocket, wondering if I would find them white paper after reaching home. But no; there is the list in my own writing and the same list in his writing. What does it mean? The Professor says it is the result of magnetic forces whereby it may be known just what will happen. Thus it was known three thousand years ago that on March 9, 1892, I would come to the temple and draw those four cards; therefore, shuffle and cut them as I might, I could not miss drawing them. A philosophy so strange, presented so suddenly, is more than I can accept without further consideration, but I know the facts as I have stated.

I had been observing Mr. Richmond very carefully and became satisfied that he was born under Jupiter, with Sagittarius rising, and if so, he must be honest and honorable. So I said if he would tell me his birthday I would tell him very near his hour of birth; he said Feb. 22, and I replied that he was born soon after midnight. He then gave his data: 1844, Feb. 22, at 1:45 A. M.

I have just made his horoscope, and found it very remarkable, so much so that I shall add it to my list as an example for teaching my pupils, and if in every way agreeable, shall be pleased to publish it, with a delineation of the nativity, in THE PROGRESSIVE THINKER.

1250 Lexington St. W. H. CHANEY.
P. S.—I omitted to state a curious fact. Mrs. Richmond, who, by the way, is a very pleasant, intelligent lady, informed me that her husband had said to her, shortly before my arrival: "Prof. Chaney will be here to-day." Neither of them had ever seen me, and no one but myself could have known, by the ordinary means of knowledge, the event which caused my sudden and abrupt visit.

A Sad Accident.

Mrs. Laura DeKnevet, an elderly and respected medium, met with a painful accident on Sunday, March 20, at 87 S. Morgan St., this city, at her daughter's residence, Mrs. Sarah Calkins. She fell and fractured her left hip and dislocated the neck of the femur. Physicians set the limb the next day. Since the occurrence of the accident, her life has been despaired of, owing to her feeble health and age, which is 75 years. Up to date, the family are more hopeful of her recovery. Boston and St. Louis papers please copy. G. G. W. VAN HORN.
314 W. Madison St.



SCINTILLATIONS.

Sparks from Col. Ingersoll.

REV. DR. TYLER.

The Rev. Dr. Tyler takes it for granted that all charity and goodness are the children of Christianity. This is a mistake. All the virtues were in the world long before Christ came. Probably Mr. Tyler will be convinced by the words of Christ himself. He will probably remember the story of the Good Samaritan, and if he does he will see that it is exactly in point. The Good Samaritan was not a Hebrew. He was not one of "the chosen people." He was a poor, "miserable heathen," who knew nothing about the Jehovah of the Old Testament and who had never heard of the "scheme of salvation." And yet, according to Christ, he was far more charitable than the Levites—the priests of Jehovah, the highest of the "chosen people." Is it not perfectly plain from this story that charity was in the world before Christianity was established?

A great deal has been said about asylums and hospitals, as though the Christians are entitled to great credit on that score. If Dr. Tyler will read what is said in the British Encyclopedia, under the head of "Mental Diseases," he will find that the Egyptians treated the insane with the utmost kindness, and that they called reason back to its throne by the voice of music; that the temples were resorted to by crowds of the insane, and that "whatever gifts of nature or productions of art were calculated to impress the imagination were there united. Games and recreations were instituted in the temples. Groves and gardens surrounded these holy retreats. Gayly decorated boats sometimes transported patients to breathe the pure breezes of the Nile.

So in ancient Greece it is said that "from the hands of the priest the cure of the disordered mind first passed into the domain of medicine, with the philosophers. Pythagoras is said to have employed music for the cure of mental diseases. The order of the day for his disciples exhibits a profound knowledge of the relations of body and mind. The early morning was divided between gentle exercise, conversation and music. Then came conversation, followed by gymnastic exercise and a temperate diet. Afterward, a bath and supper with a sparing allowance of wine; then reading music and conversation concluded the day."

So "Asclepiades was celebrated for his treatment of mental disorders. He recommended that bodily restraint should be avoided as much as possible." It is also stated that "the philosophy and arts of Greece spread to Rome, and the first special treatise on insanity is that of Celsus, which distinguishes varieties of insanity and their proper treatment."

"Over the arts and sciences of Greece and Rome the errors and ignorance of the Middle Ages gradually crept, until they enveloped them in a cloud worse than Egyptian darkness. The insane were again consigned to the miracle-working ordinances of priests or else totally neglected. Idiots and imbeciles were permitted to go clotheless and homeless. The frantic and furious were chained in loathsome dungeons and exhibited for money like wild beasts. The monomaniacs became, according to circumstance, the objects of superstitious horror or reverence. They were regarded as possessed with demons and subjected either to priestly exorcism, or cruelly destroyed as wizards and witches. This cruel treatment of the insane continued with little or no alleviation down to the end of the last century in all the civilized countries of Europe."

Let me quote a description of these Christian asylums. Public asylums indeed existed in most of the metropolitan cities of Europe, but the insane were more generally, if at all troublesome, confined in jails, where they were chained in the lowest dungeons or made the butts and menials of the most debased criminals. In public asylums the inmates were confined in cellars, isolated in cages, chained to floors or walls. Those poor victims were exhibited to the public like wild beasts. They were often killed by the ignorance and brutality of their keepers.

I call particular attention to the following paragraph: "Such was the state of the insane generally throughout Europe at the commencement of this century. Such it continued to be in England so late as 1815 and in Ireland as 1817, as revealed by the inquiries of Parliamentary Commissions in those years respectively."

Dr. Tyler is entirely welcome to all the comfort these facts can give.

Not only were the Greeks and Romans and Egyptians as far in advance of the Christians in the treatment of the mentally diseased, but even the Mohammedans were in advance of the Christians about 700 years, and in addition to this they treated their lunatics with great kindness.

The temple of Diana of Ephesus was a refuge for insolvent debtors, and the Tussellum was a refuge for slaves.

Again, I say that hundreds of years before the establishment of Christianity there were in India not only hospitals and asylums for people, but even for animals. The great mistake of the Christian clergy is that they attribute all goodness to Christianity. They have always been engaged in maligning human nature—in attacking the human heart—in efforts to destroy all natural passions.

Perfect maxims for the conduct of life were uttered and repeated in India and China hundreds of years before the Christian Era. Every virtue was lauded and every vice denounced. All the good that Christianity has in it came from the human heart. Everything in that sys-

tem of religion came from this world, and in it you will find not only the goodness of man, but the imperfections of man—not only the love of man, but the malice of man.

Let me tell you why the Christians for so many centuries neglected or abused the insane. They believed the New Testament, and honestly supposed that the insane were filled with devils.

DR. BUCKLEY.

In regard to the contest between Dr. Buckley, who, as I understand it, is a doctor of theology—and I should think such theology stood in need of a doctor—and the Editor of THE PROGRESSIVE THINKER, when Prof. Sixtus gave such striking demonstrations of his hypnotic powers, and, after going all over the possibilities that may reasonably be expected from its general use in the science of healing, he said:

"We have at every hour to clutch ourselves by the throat and cry, 'Stay! Who art thou? And lo! while we ask our protean self the question, we have become another. We seek perpetuity of existence for something ever becoming other. We seek personal identity after death, but we have no personal identity before death: how then can we have it afterward?"

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"Matter without free life is inert; moved only from without. The dead body is simply matter without life. It is not the blacksmith's arm that is strong; without nerve-force it cannot raise an ounce—cannot raise itself. Whence the nerve force? From the ganglionic gray cells of the spinal cord and brain. And whence these little gray cells? The dear, stupid physiologist has now reached his limit, and you can confidently answer for him that it was life created these things—life that existed before muscles, nerves and cells, and that slowly fashioned them; life, an order of existence in no imaginable way analogous to, or to be confounded with, matter or mechanics."

When a man who has done so much valuable work for the progress of science in mental healing, gives expression to such convictions as these, there can be no doubt of the potency of his powers as a healer of the sick and a leader in his chosen (I should say called) avocation.

That the mentality wields a mighty power over the physical no one will gainsay, and yet we think there is some ground, not all occupied on which an honest doubter may stand, for without the brain there would be no mind, and all life is not circumscribed by a mind that even the good Doctor can conceive of, much less expatiate and bring within the comprehension of an awaiting public.

So profound a physicist as Prof. Mach has accustomed us to regard the motions of atoms as more real than the green of the trees. In the latter I see a (sensory) fact; in the former a thing of thought. The billions of ether-vibrations which the true physicist for his special purposes mentally annexes to the green, are not to be co-ordinated with the green, which is given immediately.

All thought involves a relation between subject and object. Every relation presupposes a comparison of its terms, and this comparison is not established if the subject and object belong to different worlds. The subject is undoubtedly found in consciousness; the object must be there also. All the ingenious arguments to escape this conclusion are vain.

When Hegel calls thought objective, he means just what he says: "That there is no special, apart faculty of thought belonging to and operated by a mind existing separately from the outer world." What he means by objective thought is the meaning; the significance of the fact itself. By methods of thought we wish to convey simply the processes in which this meaning of fact is evolved. There is no such thing as transcendental thought, or pure thought—thought by itself, and there is no such a thing either as fact—crude, irrational, disassociated, chaotic fact. The world of fact, indeed, is a cosmos and no chaos, for the laws of form are an essential and the most characteristic feature of the world. Our pure, i. e., merely formal thought, is an abstraction which serves the purpose of comprehension.

Prof. O. H. Richmond in a recent conversation said that language was not necessary to thought; in other words, that one could think without forming words in the mind. Granting that this is so, yet one cannot think without forming mental pictures, however kaleidoscopic they may appear in the panorama of the brain, and language is certainly necessary to memory in transmitting these mental photographs to others. One may not always be capable of clothing these pictures with words suitable to convey their beauty and grandeur to others, yet in the sensory fact the words went with the pictures and were to the camera, so to speak, what the sensitized plate is to the picture, and so is the concept matter, being that which produces sense impressions; and there are no such ghosts as pure matter or pure thoughts in reality.

Modern logic, as far as we conceive it to be right, is by no means an overthrow of the old formal logic, generally called Aristotelian. It is simply an amendment made in order to exclude an erroneous interpretation. And so is modern mathematics not so much an evolution as an extension of the old Euclidean system. It is a revolution only against a certain unclear conception of mathematics, and demonstrated almost daily at the Temple of the Magi by Prof. Richmond.

The relativity of knowledge, whether we conceive of it as the relativity of the object to the subject in general or as an appreciation of the fact that all knowledge gives and can give information of relations only, does not lead to the conclusion that knowledge is impossible. The relativity of subject and object, therefore, is a fundamental feature of knowledge, and we shall understand that it must be so if we consider that reality itself is a great system of relations; the interconnection of all things appears to be so complete that if we intend to explain or understand one single fact fully and exhaustively in all its relations, past, present and future, we should be obliged to give a complete description of the universe. We might address the same way anything else—an atom of hydrogen, a grain of sand as well as the sun, the action of a tiny speck of irritable protoplasm as well as the soul of man. Says Prof. Richmond:

"Every particle of matter in the universe acts upon every other particle with a magnetic force directly propor-

tionate to its mass, and inversely to the square of its distance."

There we have it mathematically deduced; the infinite mind acts on mind; mind over matter—the longer one denies the mastery of universal will over the elemental forces of nature? The science of man, therefore, proposes a new method for studying these questions, and this direct method will be richly rewarded by the discovery of a complete system of laws in the nature of man little dreamed of by modern physicists. It will reveal in detail the means by which man shall quickly attain a destiny as full and magnificent as the visions of ancient seers.

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The atoms of matter differ from those of spirit in three particulars—in their forms, in their size, and in their polarity. Every atom has incessant vibrations, and these are a part of its inherent nature. Each kind of atom is distinguished by its own peculiar kind of vibrations; says Prof. Richmond: "The atoms are not passive, but spontaneously self-active. All the great movements of the universe are produced by combining these atomic vibrations. The distinction between any portion of matter and its motions, is just as well defined in the ultimate atoms as in the largest known bodies."

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OCCULT MATTER.

Mesmerism, Hypnotism, Telepathy or Thought Transference.

And Their Relation to the Science of Mental Healing.

In a conversation with that eminent physicist, Dr. Robert Groer, on the exhibition witnessed at the beautiful home of the Editor of THE PROGRESSIVE THINKER, when Prof. Sixtus gave such striking demonstrations of his hypnotic powers, and, after going all over the possibilities that may reasonably be expected from its general use in the science of healing, he said:

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it is easy to understand how they may be converted into each other, and how closely they are related. The nerve-force obeys the general laws of radiant force, the same as those radiating light, heat or sound. The nerve-force constantly radiates from each organ of the brain, and vibrates "with a magnetic force directly proportionate to its mass and inversely to the square of its distance," and thus passes from each person in all directions through space—wasted in anger or excitement—the substance that was given for the "healing of the nations." Every person is constantly surrounded by this nerve-sphere, and it corresponds exactly to his or her own character.

Through these spheres we either attract or repel those around us. We mentally impress others and are impressed by them.

Says Merton: "These pulsating brain-waves, these swift lines of thought and feeling, sometimes reach a few feet, and sometimes miles. But whether extending a great or less distance, then, around every person, is this vital sphere of silent power, reflecting and transmitting every mood and impulse that sweeps through the soul." Prof. Charles Dawbarn says: "We photograph our thoughts and persons upon everything we come in contact with." Again says Merton: "When two friends approach each other, there is a beautiful play of colors as the nerve currents from them meet and blend, one after another, and when the two friends become fixed in position, the waves returning to each mentally impress of luminous harmonies. Sometimes the currents from some organs of the brain will blend, and that from others will not. In that case, the two friends can only partly sympathize in feeling or thought. When the blending is complete, we may read the very thoughts of our associates."

These exchanges are constantly taking place and all persons feel their influence, whether such persons are called sensitive or not. The highest effort of clairvoyance is but the exaltation of this nerve-sense, which all persons exercise in a greater or less degree.

Now in the science of healing perfectly natural means are made use of. "Are we not all ministering spirits?" Says Dr. Greer: "Mesmer and his followers have shown that the voluntary exertion of nerve-force in one person has enabled him for a time to control the muscular movements and apparently the whole thoughts of another. The operator makes passes over his subject, who must remain in a receptive condition until his nerve-force has sufficiently penetrated the latter. Then, whatever the operator may think or wish, the same thing is thought and wished by the subject. These experiments are abnormal uses of the nerve-force, but they serve to vividly illustrate its transfer between persons. In cases of disease, as well as health, the vital force may be rapidly communicated from one person to another, either with or without direct contact. The strong and vigorous person may exert a most beneficial power in this way; it is then right for the sick or weak person to make himself as passive as possible. A million plated batteries, in the form of tactile capsules, stand waiting at their fixed stations in the skin, ready to vibrate in swift response to magnetic impressions, and to carry the vital waves of life power far inward to each drooping and exhausted organ of the system."

"Hypnotism?" Bosh! A name trumped up by the "Profession," who never originated a single technical term that was not intended to mystify, in their ceaseless hedging for dollars. "Telepathy, or Mental Telephone," the name adopted by the English Society of Psychical Research for a kind of thought transference or feeling transference, discovered that "the nerve force may extend its influence between those who are great distances apart, and convey expressions of thought and emotion more exact than by words. In these cases of mental telephoning, the messages are transmitted by means of currents or strata of spiritual substance, the spiritual atmosphere. These currents are more easily established along roads where the two persons concerned have traveled, as in disease, or a familiarity of its every phase as evinced by the skillful physician and healer. Again, says Merton, "we speak of the nerve force as itself traveling, but it is more exact to say that the nerve-force imparts its vibrations to a spiritual atmosphere, and that they are sent through this by continued waves or pulsations. In a physical telephone, a person speaks in one end, and the current of magnetism passes along the wire and reproduces a similar set of sound-waves at the other end, when the person is listening; and so in mental telephoning, the spiritual current reproduces the mental vibrations at the other end of the line."

The will of the operator in mental healing must have perfect control over these out-going currents, and must be able to direct them in mastery and tender sympathy with the exact condition of the patient. To do this an exact knowledge of medical therapeutics as well as those of healing, and above all an exact knowledge of the nervous system and human anatomy. Of such an one I know of none more skilled than the good doctor above first quoted.

Geo. P. MCINTYRE, Secretary.
The First Society of Spiritualists.

COLLEGE OF THERAPEUTICS.

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As there are thousands who will at first venture only twenty-five cents for THE PROGRESSIVE THINKER, 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 life 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.

Take Notice.

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

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

3. 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 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!

SATURDAY, APRIL 23, 1892.



A SPIRITUALIST?

ONE OF THE MOST REMARKABLE BOOKS OF MODERN TIMES. BY MRS. N. C. MAYNARD. EVERY SPIRITUALIST IN AMERICA SHOULD READ IT.

THE WORLD'S FAIR.

Shall the Gates be Opened on Sunday.

TO THE EDITOR:—The following is an editorial from the columns of the Chicago Herald, which seems to pitifully express the reasons why the World's Fair should be open upon the "Lord's Day":

"Persistent misrepresentation of the probable course of those in authority over the World's Fair has been characteristic of the fanatics who keep up a theatrical clamor about Sunday within its gates.

"It has never been proposed by any friend of a rational Sunday that any one connected with the fair shall work more than six days in the week.

"It has never been contemplated that any productive or industrial work of any kind whatever shall be done Sundays at the fair.

"Art galleries all over the civilized world are open Sundays. Even London, dull, exclusive, intolerant of the poor whom it provided until recent years with only rum-holes and worse dens for church Sundays—even London, with its aristocratic government, now opens the People's Palace Sundays and lets the poor have something to see besides shame and filth, something to hear besides curses and obscenity; something to do besides getting drunk, fighting and being dragged to prisons. The Queen herself formally opened the palace in the East End.

"The commission has deferred action on this question until next October. There is no room for doubt what its final decision will be. We open the Art Institute of Chicago Sundays. We open the reading-room of the public library Sundays. We do not condemn the worthy workers of Chicago exclusively to gin-mills Sundays.

"We shall have during the fair a hundred thousand people a day, probably in addition to our own citizens. Is it within reason that they shall be excluded from the art galleries of the fair Sundays and left to the degradation and insult of rum, gambling and other vices?"

In connection with the foregoing sensible remarks, permit me to quote the statement of Col. Davis, the Director-General, in answer to the question, "What do you think about a Sunday fair?" asked by Congressman Dockery. He says: "I do not believe a wide-open fair would be proper. Yet from a moral standpoint people ought to be allowed to visit certain buildings Sunday. I believe a department of public worship should be opened on the grounds and maintained during the fair. The liquor interests of this city would subscribe \$100,000 to have the exposition closed Sunday in order to crowd the visitors into their saloons."

Just think of it!—the religious fanatics of this country, who want God in the Constitution and insist that this is and must be a Christian government, find and glove with the very element which most tends to the moral degradation of the people. Comment is unnecessary.

Col. Davis further states that if the gates of the fair are to be open Sundays he would add \$3,000,000 to his estimate of the gross receipts to be derived from the exposition.

Ministers, priests and preachers draw annually from the pockets of the people approximately \$80,000,000 for working on Sunday, and yet there are many of these selfsame exponents of speculative opinions and assumptions who affect to believe that it would be sordid and impious to put the argument on the basis of pecuniary profit. How can one have patience with such rank hypocrisy?

A. M. GRIFFEN.

Imposition on Intelligence—Priestly Fraud.

Should a lawyer, in addressing a jury, cite an obsolete or repealed statute, to influence a false verdict, the court would call his attention to the error. If still persistent it would be just cause for his disbarment. It would be a species of fraud which no intelligent judge would tolerate for a moment.

The Jews had a law prohibiting labor on the Sabbath. It was local to Judea, and really had no force outside the Jewish hierarchy. Christians insist Jesus abrogated the old Levitical law and set up new ones; certainly he said nothing requiring an observance of the Sabbath. On the contrary, he and his disciples disregarded it. Some three hundred years after the death of the teacher, Constantine, a pagan king, who at that time had not embraced Christianity, issued an edict requiring the "venerable day of the sun" to be observed as a day of rest. Christians grasped the idea, set up the claim that Jesus rose from the dead on that day, and treated it thereafter as a sacred day. It had no connection with the Jewish Sabbath. It was a day sacred only to the sun which gave its light and warmth to the world. To this day, under various names, the sun has been worshiped as a God.

Every law now extant relating to Sunday observance, among all civilized nations, can be traced back to the royal decree of Constantine, where it was connected with sun worship.

The clergy cannot be ignorant of this heathen origin of their sacred Sunday; and yet, so soon as they ascend their pulpits—well designated "coward's castles," because they will not allow any one to call in question the truth of their statements; having statute laws specially enacted for their protection—they begin to quote the alleged command of God in regard to the Jewish Sabbath, and thunder their maledictions on all who fail to "Remember to keep the [Jewish] Sabbath day holy." If that law has any validity it relates to the Hebrew Sabbath, and has no connection with Constantine's pagan Sunday, which the Christians adopted, as they did the heathen festival days and heathen sacraments.

Every time a preacher quotes a "thus saith the Lord," in favor of Sunday observance, he is guilty of a shameful fraud, and merits the displeasure of all who listen to him. An intelligent court, presided over by an honest judge, with jurisdiction in the premises, would quickly "unfrock" the offending clergyman, as courts now disbar lawyers for falsely and persistently citing a repealed law.

The only hope of continuing Sunday as a holy day consists in the false teaching of children at Sunday-schools, and in keeping the masses ignorant of the true history of the origin of the day, a thing it is impossible to do in this age of general intelligence.

We Take Pride in Our Messiahs.

Chicago has the greatest of all things. Its grain elevators are the highest, and its World's Fair buildings the grandest ever built. No finer streets in the world can be found than here, and even the slums of London can't excel in filthiness the Bridgeport section of our city. As to our Messiahs, they, too, are first-class in all respects. One, a colored man, a waiter in a restaurant, is one of the finest specimens of a Messiah we ever saw. His general appearance is impressive, and to ladies whom he wishes to convert to his methods he is very aggressive, so much so that an indiscreet white man lately knocked him down. Did this Messiah resent the affront? No! He knew that hell-fire would finally punish the aggressor; that was sufficient for him. He is not our only Messiah—we have Dr. Teed. A kinder and more loving man—to ladies—never lived. They—those in attendance at his heavenly resort—like him, too; the likes are very mutual, and very agreeable to those who are interested. The gentlemen whose wives have left them, to be known to them no more forever, like Teed, too; but their affection is of the picky kind, very wrathful and unreliable, and may take expression sometime in an embrace of Teed that might prove dangerous.

Chicago would not be complete without its Messiahs. The colored Messiah is perfectly harmless. He is a genuine philanthropist—giving to the needy all that he can make and trying to gain heaven by good deeds. He does not endorse the astronomy of his rival Messiah, Dr. Teed. Dr. Teed, too, is very benevolent. He is exceedingly generous with other people's money; in fact, he is a philanthropist in that direction. Yes, as to first-class Messiahs Chicago takes the lead. The Messiahs of Rockford, Detroit, Cincinnati, Philadelphia and St. Paul can not be compared with Chicago's Messiahs. Chicago leads in all things.

Something Mysterious.

That cures are often effected in a mysterious way, is an acknowledged fact. Prayer, faith, bread pills, a little colored water and other simple methods have worked wondrous cures without any apparent cause. The latest remarkable cure comes from Detroit, Mich. A man who had been violently insane for years was given an extraordinary dose of medicine to quiet him. He slept for four days, and when he awoke he was perfectly sane. Indeed, wonders will never cease.

Why Chinese Oppose Missionaries.

Modern Thought, published at Bombay, India, says the trouble between the Chinese and the missionaries grows out of the teaching that to be a true Christian a person must forsake father and mother and cleave only to Christ; that as the Chinese love their parents they cannot obey the requirement, hence their dislike of the Western religion.

Religious Fervor.

There must be something wrong in a system of religion which drives men to all sorts of excesses, only excusable on the hypothesis of insanity. And yet there is so much method in this madness, it is not safe to place and confidence in offering it in explanation. The latest craze was an attempt at self-crucifixion. The miserable wretch had been reading of the reported crucifixion of Jesus. So he wished to imitate the dear Savior in explanation of his own guilt. The victim bears the name of Prochke; he lives at Koenigsberg, Prussia. The press dispatches give the details:

"The victim procured some stout cord and tied his own legs in such a way that it would be very difficult if not impossible to raise himself after he had lain down. What he did afterwards can only be judged from his condition when found, as no one was present at the horrible affair. His feet had been fastened with heavy nails to a board. Then lying on his back he had hammered a nail through his left hand with the right, nailing the left hand firmly. The right hand remained free, and in this the maniac took a knife and repeatedly stabbed himself in the breast. He became unconscious from pain and loss of blood, and was in this condition when his wife returned. She called for help, and it took great exertion to pull out the nails and release the victim. He was bathed in blood, and was at first supposed to be dead, but gradually recovered consciousness. While his wounds are of a most serious character it is believed they are not necessarily fatal."

The Beard.

A rural congregation in Indiana gave its pastor the choice of shaving or resigning, and the pastor left town. Everywhere the whisker is successful.—News.

It was a brave man forty years ago who so far disregarded the custom of the times as to allow his whiskers to grow. In the reign of Queen Elizabeth every beard over two weeks' growth was subject to an annual tax. The long beard characterized the barbarian and the Jew; but Constantine, in his great zeal to advance the "Redeemer's Kingdom," that being his own, the beard was doomed to destruction. The Normans when they conquered England in the 11th century not only shaved but compelled their defeated subjects to copy their example. The restoration of the beard in recent times was violently opposed by the clergy, but there are some who have the courage of their convictions, and now insist on following Nature, for which we commend them.

Before the Commissioners.

The National Commissioners on the World's Fair had the Sunday question before them the other day. Commissioner Lowell presented a bundle of petitions in favor of the closing, and stated that 2,725 of a like character were on file. Says the report, as given in the News:

"A howl of opposition arose. Commissioner Haines got the floor. 'This is a great question,' he cried, 'one which is agitating the commonwealth from center to circumference. I am opposed to the closing of the Fair on Sunday or any other day on account of such fanaticism. People have signed these petitions because they dared not refuse their clergyman, or because some nice young lady brought them around. [Laughter.] There is a little minister in our town who has done a lot of this and I go down into my pocket and help pay his salary. [Laughter.] But I don't believe a word he says. We have set aside a day for the discussion of this question and should not consume the time of the Commissioners further. I move to lay the whole matter on the table.'

Its Fame Has Reached India.

Modern Thought, a liberal paper published at Bombay, India, in a recent issue gives a lengthy review of "Researches in Oriental History." Among other good things it says:

"The welcome reception accorded to this volume of over 400 pages by the general public speaks loudly as to its real merits.

"We unhesitatingly recommend Dr. Brown's work as a scholarly examination of a subject that is being everywhere discussed. His book displays keen reasoning, is written in a style to suit general readers, and deals a hard blow at orthodox superstitions."

THE PROGRESSIVE THINKER is still able to supply this book, mailed to any address, on receipt of \$1.50.

Silly Questions.

The editor of the Investigator has published an open letter to the clergymen of Boston, in which he propounded the following questions:

1. What do you mean by God?
 2. How do you know there is a God?
 3. Where is heaven?
 4. What is the Bible?
 5. Did God write the Bible?
- Only two clergymen have replied, and they are Unitarians. Is it possible the preachers of cultured Boston are going to ignore these trifling questions?

They could answer each in monosyllables: 1. Why, God. 2. Because the Bible says so. 3. Just above the clouds. 4. A big book. 5. Yes, of course.

The Unseen Universe.

The first number of a magazine bearing the above name, and edited by the peerless Emma Hardinge Britten, has just come to hand. Of course it is overflowing with valuable articles, and we hope she will meet with the greatest success in this venture.

Wealth of Blessings.

The Forum for January, 1892, stated that Pope Leo XIII. has an annual salary of \$156,000, a sum more than three times greater than that paid to the President of the United States. From this it appears that playing an intermediate between man and God is a pecuniary success at least. How is it with the toiler and the servant-girls who contribute this \$156,000? Their wealth consists in blessings from this well-paid pope.

It is stated that Pope Pius IX. was possessed of \$113,000,000, mostly invested in British consols, when he died.

A Plagiarist.

The learned Dr. Talmage is now charged, by a Dakota clergyman, with being a plagiarist. The Detroit Free Press thinks the charge "a little rough on the other fellow."

A Striking Fact.

The Religio-Philosophical Journal did not publish this year a single Anniversary report. It has no interest whatever in these reports; they are entirely foreign to its work. Not a single speaker sends his appointments there to be given to the world; not a single medium advertises in its columns. Comments are unnecessary.

Thanks to the Friends Who Remember the P. T.

We tender the best thanks from the warmest spot in our hearts to Mrs. Ruth A. Eastman, of Mancelona, Mich., for a club of ten; to N. L. Fowler, Vineland, N. J., for a club of twelve; to our friends at Lowell, Mich., for a club of twenty; and to R. F. Baldwin, of Granville, N. Y., for a club of twenty-two. There is nothing that gives the publisher of a radical paper so much backbone as a liberal supply of these clubs. Our friends all over the United States seem to agree with us on that point.

General Survey.

The Spiritualistic Field—Workers, Doings, Etc.

Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, and we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done, are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" only of the glorious work being done.

A friend left here a notice of a new meeting on the South Side. It was mislaid. If he will send another, it will be inserted with pleasure.

Bishop A. Beals has an engagement at Oklahoma City, O. T. He can be addressed there during June.

Mrs. Mott Knight has moved from her former residence in New York City, to 252 West Thirty-sixth street.

Frank T. Ripley will be in Wisconsin during May, and in Michigan during June. He closes his engagement in St. Paul the last of this month.

Mrs. S. M. Allen, Springfield, Mo., writes: "Permit me to announce to the readers of your most valuable paper that I will accept a few engagements as inspirational trance speaker and platform test medium, to come and serve the cause in their respective communities upon the following terms: That the societies or friends of our cause desiring my mediumistic services furnish me a hall or church to speak in, attend to and pay for advertising, give me entertainment, and charge ten cents admission at the door to lectures, and give me the total proceeds, be that much or little, and I will take my chances for remuneration. The above does not apply, however, to such as are financially able to guarantee a regular salary, but to such only as would be glad to have public mediumistic demonstrations, lectures, etc., but have not the ready means to secure mediums of that ability. With many kind wishes for the prosperity of THE PROGRESSIVE THINKER."

Mrs. C. Y. Gunn, writing us from Oakland, Cal., tells of the wedding of Mr. F. Winters and Mrs. K. Williams: "The parties are both mediums and are doing a good work on the Pacific coast. Mr. Ben. M. Barney, lately ordained a minister of the spiritual philosophy, officiated. The ceremonies were full of interest to all, and Mr. Barney's address to the contracting parties was full of instructive wisdom." Our correspondent in conclusion says: "THE PROGRESSIVE THINKER is always for sale at our society, and is highly appreciated; we know by the way it is purchased. Long may it live to accomplish the good work it has to do. It is always a welcome visitor to our home. We could not do without, as indeed we do not intend to."

Dr. J. H. Randall will lecture in Greenbrier, Tenn., April 23, 24 and 25; Springfield, Tenn., April 26; Decatur, Ill., May 1. He will make engagements to serve societies and camp meetings wherever desired. Address 269 California Avenue, Chicago, Ill.

Edward S. Pope, of Indianapolis, Ind., has our thanks for his interest in behalf of THE PROGRESSIVE THINKER. He writes: "Your paper is a thousand times better than the so-called holy Bible. I think the Bible is the worst book against women that was ever printed, condemning the best part of creation—woman. My mother was a woman, and just as good as I am; why shouldn't she have had equal rights with us?"

G. F. Perkins writes as follows from Trenton, N. J.: "We held a very successful meeting here Sunday. We will stop a few weeks with the Trenton Association. This is quite a lively city, very pious on Sunday; but few people are caught laughing on the Sabbath."

The Dubuque Telegraph says: "Mrs. Orvis is a lady of fine stage presence; proficient in Delsarte, fluent and choice in language, an excellent elocutionist, and altogether the equal of any lady who has ever appeared upon a Dubuque rostrum."

G. W. Perkins writes as follows from Trenton, N. J.: "We held our second Sunday's meetings under the auspices of the First Association of Spiritualists yesterday, and, being a very large attendance and successful in every particular. The people turn out here to public meetings very well, but not so much to private sittings, as there is a small army of parasites who travel as mediums, which drain the pocketbooks of the credulous, to the expense of upright and honest workers."

Geo. H. Brooks has changed his residence in Elgin, Ill. His address now is 144 N. Liberty St. Mr. Brooks lectured at Richmond, Ill., April 10; Chatsworth the 17th. He will be at Sterling, the 24th.

For some reason the programme of the Indianapolis Association of Spiritualists, celebrating the 44th anniversary, did not reach us until late this week. There were eight numbers all finely executed, and the hall was filled by a kind and appreciative audience. B. F. Schmidt, our informant, closes by saying: "Never in the history of our Association was there a more successful entertainment. We now feel that the cause is progressing as never before."

Dr. Dean Clark has finished a five months' service at Napa, Cal. He gave excellent satisfaction there.

G. F. Perkins is now at Trenton, N. J., where he will undoubtedly do some most excellent missionary work.

Nick Becker, 148 New St., Oshkosh, Wis., writes: "A large number of Spiritualists of Oshkosh, Wis., have many times expressed a wish to have a good test medium come here; that they would willingly patronize such a medium. In this city there are 25,000 inhabitants, with no Spiritual Society. We have a great number of Spiritualists, but we lack a leader. If such a medium wants to come here for a while, please write me and I will let the people know."

James Riley, of Marcellus, Mich., writes: "I am kept busy giving seances. People are writing me from all over the United States, and two from Canada, asking me to visit them, or for sittings. Two or three from your city are coming to my home for a sitting to-morrow night."

Willard J. Hull speaks for the Society of Union Spiritualists, Cincinnati, O., during the Sundays of April. He will accept calls for week evening work from points in that vicinity. He is open for engagements the three last Sundays of June, and first part of July. Address during April, 408 Baymill St., Cincinnati, Ohio.

C. T. S. Cook speaks flatteringly of the Spiritualist Association of Southwestern Mich., at Texas. It was addressed by Hon. L. V. Moulton, of Grand Rapids. Miss Cora Fuller, of Vicksburg, an accomplished elocutionist, gave a recitation before each lecture. Mrs. Worthington furnished some fine vocal and instrumental music.

The First Spiritualist Society of Kansas City, Mo., tender to Capt. W. Winget a testimonial endorsing him for his efficient services, and expressing its high regard for him as a man.

S. M. Smith, of St. Louis, Mo., relates how a mesmerist cured his wife of sore eyes; her hair, almost white before the treatment, has now turned nearly black. He also hypnotized her son, curing him of the rheumatism.

Mark Dennet writes from Beverly, Mass.: "We had Mr. Joseph D. Stiles, of Weymouth, with us April 10. In the evening the hall was packed to overflowing. The cause of religious truth is evidently progressing."

Mrs. M. A. Clayton, of Albany, N. Y., writes: "Our 44th anniversary passed off very satisfactorily here. About 150 sat down to the banquet. The tables were loaded with good things which all enjoyed, and the feast of reason and the flow of soul was something long to be remembered. Mrs. Vickinson, of Boston, is with us this month. She attracts good audiences, and is well liked. Mrs. Marie Irving, who is a great favorite here, will be with us through the month of May, and that closes the season for lectures until the 1st of September."

Brother Stubbs, of Long Lake, Minn., writes: "Moses Hull, of Chicago, lectured to our society at the town hall on the 5th, 6th and 7th of this month. Never before was there such interest manifested here in Spiritualism as at his meetings. We hope to have Mr. Hull with us again in the near future. After reading spiritual papers and magazines for twenty-five years, and with due respect to all other papers, THE PROGRESSIVE THINKER suits me the best of any I have read, and here it seems to fill the wants of the people."

The Dayton (Ohio) Progressive (Spiritualist) Alliance holds regular meetings every Sunday evening, 7:30 P. M., at Knights of Honor Hall, 110 E. 3rd St., Dayton, O. Liberal lectures, selections from progressive writers, recitations, vocal and instrumental music will be provided for the entertainment of friends who attend. Seats free.

Thank you, Bro. Cokayne, for the large number of subscribers you have sent us. Indiana is coming to the front.

C. H. Gates writes: "While we do not deem it wise or necessary as a rule to publicly endorse our mediums, yet, in view of the troubles of Mrs. Maud Lord Drake, we do most heartily give to her our expressions of confidence as a true-hearted woman and an able and trustworthy medium."

Mrs. A. C. Witman, of Manitowoc, Wis., writes: "We have had the great pleasure of having that splendid medium, Lizzie Bangs, in our midst for a short time, and had perfect proof of her true mediumship. She has won the esteem and respect of all that have had the pleasure of her acquaintance. I know I act in accordance with the wishes of those sitters whom she has given such sure proof of a spiritual hereafter, in expressing my warm thanks in their name."

C. H. Gates, of Kansas City, Mo., writes: "I would be glad to have you publish a list of our newly elected officers. President, Horatio Gates; Vice-President, Mrs. J. C. Smith; Secretary, C. H. Gates; Treasurer, Mr. F. D. Atkins. Our meeting for the purpose of electing officers was a very harmonious one, and we all feel assured that with the help of those on the other side of life our society will continue to grow and spread the truth to all classes in Kansas City."

Mrs. E. Duthier, of Philadelphia, Pa., trance medium and psychometric reader, speaks for the society in Indianapolis, Ind., during the month of April. Societies wishing her for May can make terms to suit their wishes. Address Mrs. E. Luther, 507 Mississippi St., Indianapolis, Ind.

Harlow Davis writes as follows from Oakland, Cal.: "I intend to make a trip through Southern California after May 1. Any societies wishing my services as a platform test medium can address me at 202 Market St., San Francisco, Cal."

Mrs. Mattie E. Hull is in Cleveland, Ohio. She will answer calls to lecture until further notice in any town within one hundred miles of said city. Address her until May 1, in care of Chas. Leeds, 15 Robinson Ave., Cleveland, Ohio.

Continued on fifth page.

Anniversary Reports.

We devoted the whole of our paper last week to anniversary exercises. Several reports have come in since. We can only give a brief synopsis of them:

THE 44TH ANNIVERSARY AT DENVER, COLO.

W. K. Gordon informs us that at Denver, Col., about fifty persons assembled to celebrate the 44th anniversary. The weather was simply horrible. This did not diminish the brightness of the inner. The exercises opened with singing, followed by a lecture of twenty minutes, and an ample lunch and a social hour. The room was handsomely decorated by ladies belonging to the G. A. R.

Mrs. F. Green writes: "In celebrating the 44th anniversary of modern Spiritualism at Denver March 31, Judge Belford delivered a very interesting lecture. Jules Wallace, Mrs. Bartholmes and Prof. Gray gave some very excellent tests, with music, dancing and refreshments. Mr. Wallace was the recipient of a lovely floral ship under full sail; also a floral harp presented by his developing class as a token of their love and esteem."

L. S. Burdick writes from Texas, Mich., that the anniversary was celebrated there with a good attendance from abroad. Among the distinguished speakers from abroad were the Hon. L. V. Moulton, of Grand Rapids, Mich.; Miss Cora Fuller, of Vicksburg, Miss. Mrs. Lora Worthington directed the musical part of the feast.

Grace S. Royce, Secretary of the Fraternal Spiritual Society of National City, Cal., reports that the anniversary was celebrated on the 31st of March. The hall was tastefully decorated with evergreens and flowers. The exercises commenced at ten o'clock in the morning, with a social until lunch time. At two o'clock the programme was opened by singing, followed by opening remarks by Pres. P. T. Griffith, then introducing Mrs. Edith E. R. Nickless, who delivered an able address reviewing the progress of modern Spiritualism. Mrs. Norris, an old pioneer Spiritualist, gave her experiences back beyond the Rochester rappings. A welcome from the unseen closed the afternoon exercises. After supper the meeting opened with music, and Mrs. Miller's control, Starr King, gave a stirring welcome; music and talk from Mrs. Morrill, Mrs. Wilder, Ethel Griffith, Beulah Dimrock, Mrs. Schmidt, of San Diego; Beulah Smith, Maud Royce and Rosie Liventon embraced a choice and pleasing variety. The utmost harmony and good feeling prevailed.

The Columbus (Ohio) Church of Spiritualists observed in due form the anniversary of Spiritualism in the United States. Addresses were delivered by Mrs. Elizabeth Coit and C. C. Pomeroy. The church was filled to its utmost capacity. The ecclesiastical bigots' attempt to butcher the Constitution of the United States received special attention, and the blasphemy of priests and Congress in printing the name of Deity on the coin of the Republic, was not overlooked.

From D. B. Herbine, an efficient agent at Indianapolis, we learn that the Indianapolis Association of Spiritualists celebrated the 44th anniversary on Saturday and Sunday, April 2 and 3. The exercises consisted of the usual programme of music, addresses, recitations, and psychometric readings. Mrs. Cutler is at present serving the society as speaker.

The Liberal Spiritual Society, of Oakland, Cal., which has been organized but a month, had an audience of 350 to celebrate the 44th anniversary. The exercises consisted of music, readings and addresses. Among those who assisted the able President, A. Plimley, and the gifted Vice-President, Joseph H. Dorey, in the exercises we notice the names of such eminent Spiritualists as Dr. N. F. Rawlin, Dr. Dean Clarke, Prof. F. C. White and others. We are sorry the report did not reach us in time for the anniversary edition.

Rose L. Bushnell sends us a short account of the anniversary exercises at Sumnerland, but too late for last week's paper. The programme throughout was very bright and interesting. One of the features was the laying of the cornerstone of Liberty Hall, a building intended for meetings of progressive thinkers, by Prof. Loveland, assisted by prominent Spiritualists of that community. Mrs. Bushnell expresses herself as being more and more charmed with the beauties of the colony on the Western coast, where even sternest nature can be made to respond to the fostering and kindly touch of man.

Speaking of the 44th anniversary at Oakland, Cal., Mrs. Marion K. La Ransier says: "The principal feature of the morning was an address by Dr. N. F. Rawlin, which surpassed anything of the kind I ever heard. An original poem by Dr. Dean Clarke, read by himself, was very telling. Mrs. R. Cowell made some very good remarks, and followed with a few fine tests. A good poem was read by Mr. Clover, and pungent remarks from other speakers, followed by congregational singing, closed the morning's meeting. In the evening, Prof. F. C. White gave some of the most remarkable tests I ever heard. Truly Spiritualism is golden; its ways are ways of pleasantness, and its paths lead to peace and truth."

Mrs. Sarah Scovell sends us an account of the anniversary exercises at Joplin, Mo., on the 3rd of April, in which the friends from the surrounding towns actively participated. Three sessions were held, morning, afternoon and evening. Mrs. M. T. Allen, of Springfield, Mo., and Mrs. Scovell, were the speakers of the day. J. Madison Allen took Mrs. Allen's place in the morning. Mrs. J. C. Gaston, President of the society, did her utmost to make the occasion a success, and it was so most emphatically. Sample copies of THE PROGRESSIVE THINKER were circulated, and it is hoped that the good it did will be measured by the subscriptions it will receive.

Wilson Duncan, of Des Moines, Iowa, has sent us many subscribers for THE PROGRESSIVE THINKER, and on wants the general agency for the world at large. He shall have it.

He Was Very Much Puzzled.

A VISIT TO PROF. OLNEY H. RICHMOND.

When I have done an injustice even to an enemy, I am always glad to make amends. Four different persons who have called upon Prof. Richmond for astrological readings had stated to me that all the delineation he gave was with a deck of cards. Therefore I mentally relegated him to the domain of all fortune-tellers, and had no desire to see him. To-day an event arose which seemed to make it necessary for us to meet. I shrank from it because the atmosphere of fraud and trickery is distasteful; but Brother Francis, of THE PROGRESSIVE THINKER, assured me that I would meet an honest, upright gentleman, and that a line from him would insure me a courteous welcome. He gave me the line and I was received like an old friend.

Admitted to the temple, I saw much that was new and curious as connected with astrology, but no signs of the charlatan. The great planetarium was not only instructive, but grand and beautiful. I asked for an explanation of a group of cards which I next saw, and he gave it very candidly, showing their symbolic meaning as understood by the ancient Magi, which I knew to be correct, for the ancient orientals, in developing from the use of hieroglyphics to an alphabet, retained many of their symbols. The heavens were divided and mapped out before there was any alphabet; hence, every constellation had a symbolic meaning—often several meanings. Cards, now used only for playing games, were used for astrological symbols. The stars do not form the beasts, fowls, etc., pictured on a celestial globe, but the animal was pictured there to represent an idea and made to include certain stars so that they might be described in conversation when the stars were not visible.

At my request the Professor gave me several specimens of his methods of employing cards as symbols, which were very interesting as well as astoundingly mysterious. I will not occupy space by giving a detailed report, but merely state a few particulars by way of illustration. Having explained what I was to do, he retired from the hall, leaving me at the altar, and here is what followed:

I shuffled the cards, part of the time in my hands and part of the time on the altar, by snapping them in at the corners, for a minute and a half; then laid them in the center on the symbol of the sun and cut them three times at intervals of twenty seconds. Next I cut them into seven different piles. Then I drew a card from one of the piles; it was the eight of spades. I made an entry of it on an envelope. I then drew from each of the other piles, from the top, middle or bottom as the impulse seized me, and entered each. They were, the seven of spades; queen of clubs; nine of clubs; six of hearts; five of diamonds and jack of diamonds. I put these seven cards on one of the piles, another pile on top of these, all of those on another pile, and so on until the deck was complete, or all the cards together, and I had no idea where the seven were. After that the Professor came in, cut the cards again three times, at regular intervals, then I cut them again and put the cut underneath. Finally he picked up the deck and dealt them in seven rows of seven each, the odd three making an eighth row. Then he consulted a book and turned around the eight of spades, seven of spades and so on with all the others, without the least hesitation or slightest error.

I thought: this cannot be sleight-of-hand, but may be mind-reading. As if in response to my incredulity, he proposed another test of seven cards. To guard against a trick that might be based on a system, I said I would take four, which I put in my pocket, not knowing what they were myself. After consulting his books again and referring to the index he turned to the page indicated and there, at the top, was a group of four cards: five of spades; ten of hearts; nine of clubs and nine of spades. I then drew forth the four cards from my pocket and found them the same, just in the order I have named them.

I now wondered if I was hypnotized or dreaming, and to make sure on that point I put all the records in my pocket, wondering if I would find them white paper after reaching home. But no: there is the list in my own writing and the same in his writing. What does it mean? The Professor says it is the result of magnetic forces whereby it may be known just what will happen. Thus it was known three thousand years ago that on March 9, 1892, I would come to the temple and draw those four cards; therefore, shuffle and cut them as I might, I could not miss drawing them. A philosophy so strange, presented so suddenly, is more than I can accept without further consideration, but I know the facts as I have stated.

I had been observing Mr. Richmond very carefully and became satisfied that he was born under Jupiter, with Sagittarius rising, and if so, he must be honest and honorable. So I said if he would tell me his birthday I would tell him very near his hour of birth; he said Feb. 22, and I replied that he was born soon after midnight. He then gave his date: 1844, Feb. 22, at 1:45 A. M.

I have just made his horoscope, and found it very remarkable, so much so that I shall add it to my list as an example for teaching my pupils, and if in every way agreeable, shall be pleased to publish it, with a delineation of the nativity, in THE PROGRESSIVE THINKER.

1230 Lexington St. W. H. CHANEY.
P. S.—I omitted to state a curious fact. Mrs. Richmond, who, by the way, is a very pleasant, intelligent lady, informed me that her husband had said to her, shortly before my arrival: "Prof. Chanev will be here to-day." Neither of them had ever seen me, and no one but myself could have known, by the ordinary means of knowledge, the event which caused my sudden and abrupt visit.



SCINTILLATIONS.

Sparks from Col. Ingersoll.

REV. DR. TYLER.

The Rev. Dr. Tyler takes it for granted that all charity and goodness are the children of Christianity. This is a mistake. All the virtues were in the world long before Christ came. Probably Mr. Tyler will be convinced by the words of Christ himself. He will probably remember the story of the Good Samaritan, and if he does he will see that it is exactly in point. The Good Samaritan was not a Hebrew. He was not one of "the chosen people." He was a poor, "miserable heathen," who knew nothing about the Jehovah of the Old Testament and who had never heard of the "scheme of salvation." And yet, according to Christ, he was far more charitable than the Levites—the priests of Jehovah, the highest of the "chosen people." Is it not perfectly plain from this story that charity was in the world before Christianity was established?

A great deal has been said about asylums and hospitals, as though the Christians are entitled to great credit on that score. If Dr. Tyler will read what is said in the British Encyclopedia, under the head of "Mental Diseases," he will find that the Egyptians treated the insane with the utmost kindness, and that they called reason back to its throne by the voice of music; that the temples were resorted to by crowds of the insane; and that "whatever gifts of nature or productions of art were calculated to impress the imagination were there united. Games and recreations were instituted in the temples. Groves and gardens surrounded these holy retreats. Gayly decorated boats sometimes transported patients to breathe the pure breezes of the Nile.

So in ancient Greece it is said that "from the hands of the priest the cure of the disordered mind first passed into the domain of medicine, with the philosophers. Pythagoras is said to have employed music for the cure of mental diseases. The order of the day for his disciples exhibits a profound knowledge of the relations of body and mind. The early morning was divided between gentle exercise, conversation and music. Then came conversation, followed by gymnastic exercise and a temperate diet. Afterward, a bath and supper with a sparing allowance of wine; then reading music and conversation concluded the day."

So "Asclepiades was celebrated for his treatment of mental disorders. He recommended that bodily restraint should be avoided as much as possible." It is also stated that "the philosophy and arts of Greece spread to Rome, and the first special treatise on insanity is that of Celsus, which distinguishes varieties of insanity and their proper treatment."

"Over the arts and sciences of Greece and Rome the errors and ignorance of the Middle Ages gradually crept, until they enveloped them in a cloud worse than Egyptian darkness. The insane were again consigned to the miracle-working ordinances of priests or else totally neglected. Idiots and imbeciles were permitted to go clotheless and homeless. The frantic and furious were chained in loathsome dungeons and exhibited for money like wild beasts. The monomaniacs became, according to circumstance, the objects of superstitious horror or reverence. They were regarded as possessed with demons and subjected either to priestly exorcism, or cruelly destroyed as wizards and witches. This cruel treatment of the insane continued with little or no alleviation down to the end of the last century in all the civilized countries of Europe."

Let me quote a description of these Christian asylums. Public asylums indeed existed in most of the metropolitan cities of Europe, but the insane were more generally, if at all troublesome, confined in jails, where they were chained in the lowest dungeons or made the butts and menials of the most debased criminals. In public asylums the inmates were confined in cells, isolated in cages, chained to floors or walls. Those poor victims were exhibited to the public like wild beasts. They were often killed by the ignorance and brutality of their keepers.

I call particular attention to the following paragraph: "Such was the state of the insane generally throughout Europe at the commencement of this century. Such it continued to be in England so late as 1815 and in Ireland as 1817, as revealed by the inquiries of Parliamentary Commissions in those years respectively."

Dr. Tyler is entirely welcome to all the comfort these facts can give.

Not only were the Greeks and Romans and Egyptians as far in advance of the Christians in the treatment of the mentally diseased, but even the Mohammedans were in advance of the Christians about 700 years, and in addition to this they treated their lunatics with great kindness.

The temple of Diana of Ephesus was a refuge for insolvent debtors, and the Tussellum was a refuge for slaves.

Again, I say that hundreds of years before the establishment of Christianity there were in India not only hospitals and asylums for people, but even for animals. The great mistake of the Christian clergy is that they attribute all goodness to Christianity. They have always been engaged in maligning human nature—in attacking the human heart—in efforts to destroy all natural passions.

Perfect maxims for the conduct of life were uttered and repeated in India and China hundreds of years before the Christian Era. Every virtue was lauded and every vice denounced. All the good that Christianity has in it came from the human heart. Everything in that sys-

tem of religion came from this world, and in it you will find not only the goodness of man, but the imperfections of man—not only the love of man, but the malice of man.

Let me tell you why the Christians for so many centuries neglected or abused the insane. They believed the New Testament, and honestly supposed that the insane were filled with devils.

DR. BUCKLEY.

In regard to the contest between Dr. Buckley, who, as I understand it, is a doctor of theology—and I should think such theology stood in need of a doctor—and the *Telegram*, I have nothing to say. There is only one side to that contest; and so far as the Doctor heretofore criticised what is known as the "Christmas Sermon," I have answered him, leaving but very little to which I care to reply in his last article. Dr. Buckley, like many others, brings forward names instead of reasons—instead of arguments. Milton, Pascal, Elizabeth Fry, John Howard and Michael Faraday are not arguments. They are only names; and instead of giving the names, Dr. Buckley should give the reasons advanced by those whose names he pronounces. Jonathan Edwards may have been a good man, but certainly his theology was infamous. So Father Matthew was a good man, but it was impossible for him to be good enough to convince Dr. Buckley of the doctrine of the "Real Presence."

Milton was a very good man, and he described God as a kind of Brigadier General, put the angels in uniform and had regular battles but Milton's goodness can by no possibility establish the truth of his poetical and absurd vagaries. All the self-denial and goodness in the world do not even tend to prove the existence of the supernatural or the miraculous. Millions and millions of the most devoted men could not, by their devotion, substantiate the inspiration of the Scriptures.

There are, however, some misstatements in Dr. Buckley's article that ought not to be passed over in silence. The first is to the effect that I was invited to write an article for the *North American Review*, Judge Jeremiah Black to reply, and that Judge Black was improperly treated. Now, it is true that I was invited to write an article, and did write one; but I did not know at the time who was to reply. It is also true that Judge Black did reply, and that my article and his reply appeared in the same number of the *Review*. Dr. Buckley alleges that the *North American Review* gave me an opportunity to review the Judge, but denied to Judge Black an opportunity to respond. This is without the slightest foundation in fact. Mr. Metcalf, who at that time was manager of the *Review*, is still living and will tell the facts. Personally I had nothing to do with it, one way or the other. I did not regard Judge Black's reply as formidable, and was not only willing that he should be heard again, but anxious that he should. So much for that.

GENERAL SURVEY.

Continued from 4th page.

J. H. Stubbs, of Long Lake, Minn., writes: "We had your Moses out here among the Presbyterians, and the way he hulled them out was a sight to see. Some said he set Spiritualism on the highest plane they ever saw it. I suppose they meant on the Bible, for he quoted it liberally in behalf of Spiritualism, and now the good folks are astounded, and the Spiritualists are ready to swear by Moses. A relative of ours who says he always saw things quite plainly with his eyes closed, but thought it simply imagination, may become a good psychometric reader. He seems an adept already."

Charles Carter, of Lancaster, Ohio, writes: "Please say in your paper that there never was such an occurrence as an exposure of Spiritualism. It is absurd to talk of it. It is an assumption without ground. Spiritualism never was and never will be exposed. Frauds may be exposed; truth never!"

Thomas Lees, of Cleveland, Ohio, writes: "The Cleveland Progressive Lyceum gave a Ladies' Dress and Neck-Tie Social, Friday evening, April 15, in Royal League Hall, Case building. Last Sunday, the 17th, Mattie E. Hull lectured in the same hall."

Edmund Pickup, of Cowell, Mass., writes: "Mr. Oscar Edgerly, of Newburyport, Mass., after several months' successful work in the West, has returned, and to-day has occupied our platform, giving lectures and tests, his Irish control (John McCarthy) being enthusiastically received. We understand that Mr. Edgerly returns West in the fall."

The Southwest Spiritual Society holds services at Tasking's hall, 3012 Archer avenue, at 7:45 Sunday evenings. Mrs. Emma Nickerson Warner speaker.

Reporter writes as follows from St. Paul, Minn.: "Frank T. Ripley lectured and gave tests to a large audience for the St. Paul, Minn., Alliance, last evening, April 10. These are the closing Sundays. Mr. Ripley and his guides are doing a good work here."

E. G. Archbold, Toledo, Ohio, writes: "Mrs. Carrie Flirth lectures and gives tests and a more earnest worker would be hard to find. She is a true torch-bearer, leading them that will listen to light, truth and liberty."

Mrs. W. H. Floyd, of Colorado Springs, Col., writes: "Mr. Lockwood and wife have spent a week at our home. They are very much liked, both in our homes and in the lecture room. Mrs. Lockwood gives readings, and gives good satisfaction. The Professor's lectures are very scholarly and scientific. He presents the spiritual philosophy in a new light to his hearers."

G. W. Kates and wife will accept calls for April, May and June. Have some open dates for Western camps in August. Would like to hear from societies in the West, to serve them next fall and winter. Address them, 2234 Frankford Ave., Philadelphia, Pa.

It's mighty hard to know sometimes what to do in this world. A pretty girl is praised, but a young man is blamed for being fresh.

Every age and generation must be as free to act for itself in all cases as the ages and generations that preceded it. The vanity and presumption of governing beyond the grave is the most ridiculous and insolent of all tyrannies. Man has no property in man, neither has a generation a property in the generations that are to follow.

OCCULT MATTER.

Mesmerism, Hypnotism, Telepathy or Thought Transference.

And Their Relation to the Science of Mental Healing.

In a conversation with that eminent physicist, Dr. Robert Greer, on the exhibition witnessed at the beautiful home of the Editor of THE PROGRESSIVE THINKER, when Prof. Sixtus gave such striking demonstrations of his hypnotic powers, and, after going all over the possibilities that may reasonably be expected from its general use in the science of healing, he said:

"We have at every hour to clutch ourselves by the throat and cry, 'Stay! Who art thou? And lo! while we ask our protean self the question, we have become another. We seek perpetually of existence for something ever becoming other. We seek personal identity after death, but we have no personal identity before death: how then can we have it afterward?"

This conception of ourselves is not intended as a denial of immortality; on the contrary, we believe that life is immortal. He says:

"Matter without free life is inert; moved only from without. The dead body is simply matter without life. It is not the blacksmith's arm that is strong; without nerve-force it cannot raise an ounce—cannot raise itself. Whence the nerve force? From the ganglionic gray cells of the spinal cord and brain. And whence these little gray cells? The dear, stupid physiologist has now reached his limit, and you can confidently answer for him that it was life created these things—life that existed before muscles, nerves and cells, and that slowly fashioned them; life, an order of existence in no imaginable way analogous to, or to be confounded with, matter or mechanics."

When a man who has done so much valuable work for the progress of science in mental healing, gives expression to such convictions as these, there can be no doubt of the potency of his powers as a healer of the sick and a leader in his chosen (I should say called) avocation.

That the mentality wields a mighty power over the physical no one will gainsay, and yet we think there is some ground not all occupied on which an honest doubter may stand, for without the brain there would be no mind, and all life is not circumscribed by a mind that even the good Doctor can conceive of, much less expatiate and bring within the comprehension of an awaiting public.

So profound a physicist as Prof. Mach has accustomed us to regard the motions of atoms as more real than the green of the trees. In the latter I see a (sensory) fact; in the former a thing of thought. The billions of ether-vibrations which the true physicist for his special purposes mentally annexes to the green, are not to be co-ordinated with the green, which is given immediately.

All thought involves a relation between subject and object. Every relation presupposes a comparison of its terms, and this comparison is not established if the subject and object belong to different worlds. The subject is undoubtedly found in consciousness; the object must be there also. All the ingenious arguments to escape this conclusion are vain.

When Hegel calls thought objective, he means just what he says: "That there is no special, apart faculty of thought belonging to and operated by a mind existing separately from the outer world." What he means by objective thought is the meaning; the significance of the fact itself. By methods of thought we wish to convey simply the processes in which this meaning of fact is evolved. There is no such thing as transcendental thought, or pure thought—thought by itself, and there is no such thing either as fact—crude, irrational, disassociated, chaotic fact. The world of fact, indeed, is a cosmos and no chaos, for the laws of form are an essential and the most characteristic feature of the world. Our pure, i. e., merely formal thought, is an abstraction which serves the purpose of comprehension.

Prof. O. H. Richmond in a recent conversation said that language was not necessary to thought; in other words, that one could think without forming words in the mind. Granting that this is so, yet one cannot think without forming mental pictures, however kaleidoscopic they may appear in the panorama of the brain, and language is certainly necessary to memory in transmitting these mental photographs to others. One may not always be capable of clothing these pictures with words suitable to convey their beauty and grandeur to others, yet in the sensory fact the words went with the pictures and were to the camera, so to speak, what the sensitized plate is to the picture, and so is the concept matter, being that which produces sense impressions; and there are no such ghosts as pure matter or pure thoughts in reality.

Modern logic, as far as we conceive it to be right, is by no means an overthrow of the old formal logic, generally called Aristotelian. It is simply an amendment made in order to exclude an erroneous interpretation. And so is modern mathematics not so much an evolution as an extension of the old Euclidean system. It is a revolution only against a certain unclear conception of mathematics, and demonstrated almost daily at the Temple of the Magi by Prof. Richmond.

Telepathy of knowledge, whether we conceive of it as the relativity of the object to the subject in general or as an appreciation of the fact that all knowledge gives and can give information of relations only, does not lead to the conclusion that knowledge is impossible. The relativity of subject and object, therefore, is a fundamental feature of knowledge, and we shall understand that it must be so if we consider that reality itself is a great system of relations? The interconnection of all things appears to be so complete that if we intend to explain or understand one single fact fully and exhaustively in all its relations, past, present and future, we should be obliged to give a complete description of the universe. We might address in the same way anything else—an atom of hydrogen, a grain of sand as well as the sun, the action of a tiny speck of irritable protoplasm as well as the soul of man. Says Prof. Richmond:

"Every particle of matter in the universe acts upon every other particle with a magnetic force directly propor-

tionate to its mass, and inversely to the square of its distance."

There we have it mathematically deduced; the infinite mind acts on mind; mind over matter—who longer can deny the mastery of universal will over the elemental forces of nature? The science of man, therefore, proposes a new method for studying these questions, and this direct method will be richly rewarded by the discovery of a complete system of laws in the nature of man little dreamed of by modern physicists. It will reveal in detail the means by which man shall quickly attain a destiny as full and magnificent as the visions of ancient seers.

The advancement of the human race in past ages has not been guided solely by the caprices of statesmen and kings, nor by fluctuating impulses of men. The mighty drama of human history has been an impressive and majestic procession, moving forward under the dominion of eternal laws. These laws of growth and advancement are not only an inherent part of the nature of man; but they also control the physical world, and their center, as Dr. Greer puts it, is in the life of the universe. Says Dr. Merton:

"Seven great forces carry on the universal operations of nature. These are gravity, heat, chemic force, magnetism, electricity, light and vital or spiritual force." All these were known in some of their manifestations to the old Egyptians. But it was not until modern times, when the genius of Gilbert, of Franklin, Dalton, Galvani, Young, Faraday, Mayer and others had investigated these agents, that we came to understand how the forces were mutually related and their intimate nature. They are now regarded as different modes of motion, and all these motions have their ultimate centers in the atoms of spirit and matter. The forces do not exist independently, by themselves; they are attributes, or, rather, movements of substance; that is, of matter, ether or spirit. Says Prof. Richmond: "The movements of all these forces consist of waves, or a series of vibrations. And certain forms, sizes, and rates of rapidity belong to each kind of force." Now all forces are convertible, transferable or counteractive, in measured proportions. A definite quantity of one always produces, or else counteracts, a definite quantity of another. In the steam engine heat is converted into mechanical motion. When a body falls to the earth, heat is developed—gravity has been converted into heat. In no part of nature is there any such thing as absolute rest. Matter, spirit and force are eternal.

Either may assume a thousand complex forms in succession, but neither can ever be destroyed. To-day we may behold the stately tree of the forest; a few centuries hence it will have fallen to decay, and its tissues be converted into gases, or into the soil. Nay, before our very eyes the wonderful transformation is constantly taking place, but not an atom has been destroyed, not any force has been wasted. They have disappeared in one, to reappear in another form. The entire quantity of matter and of motion remains always the same in the universe. We cannot take any atom of matter and by any possibility divest it of motion. For example, no atom of matter was ever found that did not possess gravity, or the power of movement towards other atoms.

The atoms of matter differ from those of spirit in three particulars—in their forms, in their size, and in their polarity. Every atom has incessant vibrations, and these are a part of its inherent nature. Each kind of atom is distinguished by its own peculiar kind of vibrations; says Prof. Richmond: "The atoms are not passive, but spontaneously self-active. All the great movements of the universe are produced by combining these atomic vibrations. The distinction between any portion of matter and its motions, is just as well defined in the ultimate atoms as in the largest known bodies."

We do not propose to treat with all these vibrations, only so far as to show their relative bearing on the case in point. A group of atoms might have a collective polarity which would be different from that of any one of its atoms. It would be produced by modifications of the dominant atom of the others. The vibrations of sound, of light and heat, come to us in radiant waves; so is this true of spirit. The waves which proceed from atoms of matter are different from those of spirit; the one is subject to the law of gravity, the other is not. The waves of spirit-atoms may unite with each other, and according to the law of intensity, they may produce waves large enough to balance those of gravity and to produce the same effect upon matter. This law of intensity is a general one for all the forces of nature. The atoms of spirit possess forms quite as distinct and persistent as those of matter. This, says Prof. Mapes, "has nothing to do with the question of their possessing weight." If spirit atoms have FORM, they must of necessity have SPACE. For we cannot conceive a form, a circle or triangle for instance, without there being space between its two sides. It does not follow that the ultimate atoms can be divided because they have parts, my friend Ab Hoffman to the contrary notwithstanding.

Divisibility has nothing to do with the size of a thing. If it had, then a cubic foot of steel would be more easily divided than a mellow apple. Now Hoffman will come back at me with that old "cheesnut," and say, "we can imagine the ultimate atom to be divisible because it has two sides," is to put together words without meaning. An iron ball has two sides as much as a melon has, but you cannot cut open the ball with the melon. Spirit atoms may be just as hard and firm as those of matter. Again says Prof. Merton: "If we pile up a mass of atoms to any height whatever, it is evident that they will not be in contact throughout all their surfaces. They will only touch at certain points." What fills up the intermediate spaces? Science is obliged to conclude that in all interspaces, far through the universe, there is a substance which is the most highly elastic of all elements; it transmits the waves of force in all directions, but is not itself composed of separable atoms. This is the Ether, and thus the universe is composed of the three great classes of substances named Matter, Ether and Spirit. Each of these has some distinctive characteristics, and also others which are common to all three. Again he says: "The old sage imagined the spirit had no properties which also exist in matter." But in forming this notion they had to ignore the validity of all the facts in the case, and they constructed an hypothesis with nothing for a base. When we consider that the forces all consist of waves,

it is easy to understand how they may be converted into each other, and how closely they are related. The nerve-force obeys the general laws of radiant force the same as those radiating light, heat or sound. The nerve-force constantly radiates from each organ of the body, and vibrates "with a magnetic force directly proportionate to its mass and inversely to the square of its distance," and thus passes from each person in all directions through space—wasted in anger or excitement—the substance that was given for the "healing of the nations." Every person is constantly surrounded by this nerve-sphere, and it corresponds exactly to his or her own character.

Through these spheres we either attract or repel those around us. We mentally impress others and are impressed by them.

Says Merton: "These pulsating brain-waves, these swift lines of thought and feeling, sometimes reach a few feet, and sometimes many miles. But whether extending a great or less distance, then, around every person, is this vital sphere of silent power, reflecting and transmitting every mood and impulse that sweeps through the soul." Prof. Charles Dawbarn says: "We photograph our thoughts and persons upon everything we come in contact with." Again says Merton: "When two friends approach each other, there is a beautiful play of colors as the nerve currents from them meet and blend, one after another, and when the two friends become fixed in position, the waves returning to each give a new series of luminous harmonies. Sometimes the currents from some organs of the brain will blend, and that from others will not. In that case, the two friends can only partly sympathize in feeling or thought. When the blending is complete, we may read the very thoughts of our associates."

These exchanges are constantly taking place and all persons feel their influence, whether such persons are called sensitives or not. The highest effort of clairvoyance is but the exaltation of this nerve-sense, which all persons exercise in a greater or less degree.

Now in the science of healing perfectly natural means are made use of: "Are we not all ministering spirits?"

Says Dr. Greer: "Mesmer and his followers have shown that the voluntary exertion of nerve-force in one person has enabled him for a time to control the muscular movements and apparently the whole thoughts of another. The operator makes passes over his subject, who must remain in a receptive condition until his nerve-force has sufficiently penetrated the latter. Then, whatever the operator may think or wish, the same thing is thought and wished by the subject. These experiments are abnormal uses of the nerve-force, but they serve to vividly illustrate its transfer between persons. In cases of disease, as well as health, the vital force may be rapidly communicated from one person to another, either with or without direct contact. The strong and vigorous person may exert a most beneficial power in this way; it is then right for the sick or weak person to make himself as passive as possible. A million plated batteries, in the form of tactile corpuscles, stand waiting at their fixed stations in the skin, ready to vibrate in swift response to mesmeric impressions, and to carry the vital waves of life power far inwards to each drooping and exhausted organ of the system."

"Hypnotism?" Bosh! A name trumped up by the "Profession," who never originated a single technical term that was not intended to mystify, in their ceaseless hedging for dollars.

"Telepathy, or Mental Telephone." The name adopted by the English Society of Psychical Research for a kind of thought transference or feeling transference, discovered that "the nerve force may extend its influence between those who are great distances apart, and convey expressions of thought and emotion more exact than by words. In these cases of mental telephoning, the messages are transmitted by means of currents or strata of spiritual substance, the spiritual atmosphere. These currents are more easily established along roads where the two persons concerned have traveled, as in disease, or a familiarity of its every phase as evinced by the skillful physician and healer. Again, says Merton, "we speak of the nerve force as itself traveling, but it is more exact to say that the nerve-force imparts its vibrations to a spiritual atmosphere, and that they are sent through this by continued waves or pulsations. In a physical telephone, a person speaks in one end, and the current of magnetism passes along the wire and reproduces a similar set of sound-waves at the other end, when the person is listening; and so in mental telephoning, the spiritual current reproduces the mental vibrations at the other end of the line."

The will of the operator in mental healing must have perfect control over these out-going currents, and must be able to direct them in mastery and tender sympathy with the exact condition of the patient. To do this an exact knowledge of medical therapeutics as well as those of healing, and above all an exact knowledge of the nervous system and human anatomy. Of such an one I know of none more skilled than the good doctor above first quoted.

GEO. P. MCINTYRE, Secretary.
The First Society of Spiritualists.

COLLEGE OF THERAPEUTICS.

The 14th session begins at Kansas City, Mo., on the 1st of May, 1892, and continues six weeks. The course of instruction as heretofore qualifies for practice of the healing art, including Psychometric diagnosis, Magnetic and Psychic Healing, and Electro-Therapeutics, all guided by Therapeutic Sarcognomy and the anatomy of the brain. Fee for the course, \$25; diploma \$5. Address Dr. J. R. Buchanan, 1402 Broadway, Kansas City, Mo.

Senator Hoar was recently confined in a dark room for six weeks, with bandages over the eyes, because of a severe attack of acute iritis. This was caused by an overstrain of the eye when engaged in his duties as Senator.

The only man who makes much capital out of what he doesn't know is the expert witness.

Having fun is like buying catfish: after you have cut the head off there is not much left.

None but the brave deserve the fair, and none but the brave can live with some of them.

SHALL THE GATES OPEN?

The Ladies of Clyde, Ohio, Want It Kept Hermetically Sealed on the Sabbath.

They Are in Harmony with Saloon-Keepers and Brothels.

EVERY LOW GROGGERY IS IN FAVOR OF CLOSING THE FAIR, SO THAT MORE POISON CAN BE SOLD—PARTICULARLY ARE DENS OF PROSTITUTION IN FAVOR OF CLOSING THE FAIR ON SUNDAY.

To the W. C. T. U., CLYDE, O.—In the Reporter, of March 10, '92, you have publicly addressed to me twenty-six reasons why the World's Fair should not be open on Sunday. They were no doubt called forth by an article written by me on the subject for a Chicago paper. My article was not sent with any expectation it would be republished in this village. During thirty years' residence here I have tried to avoid religious controversy, newspaper notoriety, or imposing myself before the public in any manner not especially called forth by my fellow citizens. To be thus honored by you is a compliment I did not anticipate. The ladies of Clyde are far above the average in refinement and intellectual culture. My regret is that you had not presented me with reasons of your own rather than those taken from an orthodox tract of general circulation, as I am confident you could have greatly improved them, and offered something less objectionable. However, I will notice the reasons offered in this tract, as you have seen fit to adopt them as a society and present them to me. Your first reason is as follows:

"It would be flagrant national violation of God's law, and expose us to his righteous wrath!"

Are you quite certain you know just what "God's law" is? Has it been clearly revealed to you just when and how his "righteous wrath" will be made manifest? When, where and how did God tell you he would be angry if the gates were open on Sunday? Has he committed the secret of his infinite mind and heart to the W. C. T. U. of this village? How came you to be his wise interpreters and special confidants? If your society is a divine oracle, you do the world a great injustice that you do not proclaim it at once, that the heathen of all lands may come and consult you as the Greeks did their Pythoness. If you are so familiar with the will of God, perhaps you can explain why he has not revealed to all his desires regarding the Sabbath. Why did he not call the natural world to "halt" on this so-called sacred day? The birds sing, flowers bloom, storms gather, and streams course on, wholly regardless of sacred days. Moreover, when it is your sacred Sabbath here, in some parts of the world it is Saturday and in others Monday. Even in our nation the man in San Francisco has two long hours of business and pleasure after the good deacon in Boston is called to rest.

"The Sabbath is the sacred day of America, and should be protected from desecration."

The first day of the week is not the sacred day of all America. It is not so recognized by many, whose religious zeal is no less fervent than yours. It is estimated that in New York city alone there are 250,000 Jews, who own real estate to the value of \$209,000,000, and have invested in trade \$27,388,000, yet it is not their sacred day. Nor is it the sacred day of the Seventh Day Adventists and many others. Moreover, we may safely say that in defiance of all statutes three-fourths of the citizens of the republic do not regard the day with any particular religious sanctity. To abstain from trade and labor in compliance with a statute is no evidence they regard the day as sacred. Nor can it be proven that the opening of the gates on Sunday would desecrate the day.

"We are a Christian nation, and wish to honor our Lord and the Lord's Day, and the consciences and sentiments of the people would be outraged."

We deny that the "consciencs" of the majority would be outraged, and call for the vote. Catholics, Jews, Seventh Day Adventists, Unitarians, Universalists, and all so-called liberal Christians, are not demanding it. The majority of those outside of any sect want them open. Do you propose to gauge the conscience of the whole nation by your personal and private convictions?

"It would be an act not neutral but hostile to religion, and a national attack on the rights of conscience and the law of God."

We deny that it would be an act hostile to religion. It is simply contrary to your views of it, and nothing more. It would not be an attack on the rights of conscience, but a concession on your part to the will of the majority, if opened by your consent.

"Believing that religion and the Sabbath are the foundation of our national prosperity, we do not wish to discard them."

We are not obliged to attend on Sunday if the gates are open. You can worship just the same and no one will molest you.

"The perpetuity of our government depends upon the morality of the people. To secure this, a quiet Sabbath and church-going should be fostered. This opening would be one of the heaviest blows ever struck at public and private morals."

You cannot secure a quiet Sabbath by closing the gates of the fair on Sunday, but the reverse would be the result. They should be opened in the interest of quiet and morality. You cannot force people to church by closing the gates. To turn them loose in the city with all the saloons and theatres open, would be the heaviest blow at morality that could possibly be given. There are only two classes who want them closed, viz., the saloon-keepers of Chicago and the Evangelical Christians,

whose zeal to force the whole world to recognize their sacred day overrides all the exigencies of the occasion. Numbers 7, 8 and 9 are not worthy of notice.

"Visitors to the fair greatly need a weekly day for absolute rest, and the Chicago people need it."

No doubt they do, and also all the toilers in whatever field of labor, but they probably know enough to take a day which will best suit their convenience. They are not obliged to visit the exposition on Sunday or any other day, unless they so desire.

Your eleventh reason is ambiguous, and I refer it back for restatement.

"If closed, Sunday excursions will not be fostered; if open, every railroad will bring them, train hands will be compelled to labor, and probably millions of young people enticed into Sabbath-breaking and immorality."

Nearly every railroad centering into Chicago has for years been running through trains and local excursion trains on Sundays. If this is such an offence against God and morality, why has not the W. C. T. U. insisted that it should be abated long ago, instead of making it a reason for closing the Columbian Exposition? Many of these trains are now run for the benefit of church-goers who live in the suburbs. Why do you not insist that church-goers shall go into the city on Saturday night and remain until Monday morning, and thus save the poor "train hands" from desecrating your sacred day?

Your thirteenth reason offers nothing new, and is sufficiently answered in the foregoing.

"The mass of working people do not desire its opening, preferring a day of rest."

Herein you are greatly mistaken. Many of the largest labor organizations in the United States have already passed resolutions demanding it, and others will do the same.

"If they did desire it, this is a World's Fair, not one for Illinois, and the interest of the world should decide the question."

This is an important reason against your position. Shall 400,000,000 dictate to 800,000,000, or one-third of so-called Christian people dictate to two-thirds, who accept other religions, just how this exposition shall be conducted? The majority of our own people want them opened. Are you not a little arbitrary in insisting your views shall govern the whole world?

"Ample provision will be made, and holidays secured for laboring people at other times."

How do you know that holidays will be secured for laborers? It is estimated there are ten to twenty thousand children in the city tramping ten to twelve hours per day, doing errands and all kinds of menial service, whose wretched lives see no holidays. They are deprived of opportunity to read, and their weary feet rarely cross the threshold of the great churches. The exposition should be open for them every Sunday, and tickets of admission provided.

Your seventeenth reason is indefinite, and at most a poor apology for demanding the gates closed.

"We want to give the world an object lesson of the best of our American institutions—the Sabbath—and invite them to follow our example."

Herein you reveal precisely what you want, and the spirit which has begotten all this zeal to close the exposition on Sundays. You want to give the world an exhibition of your sacred day. I cannot doubt it. There is no zeal like religious zeal. But there are other people in this world who feel precisely as you do. The fair Jewess, who dishevels her hair and weeps over the fate of Jerusalem, would like to exhibit her sacred day. The veiled devotees of the prophet of the desert would be glad to emphasize their day. The half-clad monks, hiding in the solitude of the Asiatic mountains, would smile with delight could they put on exhibition their day. But I beg to inform my fair inquisitors the World's Fair is not to be in any sense a religious exhibit. No provision has been made for a religious department, and no grounds assigned. It is to be conceded a religious department could be made very interesting for those who do not read history. To make it complete, all the world's religions should be represented. Place there side by side the Vedas, Shastras, Koran, Book of Mormon and our Bible; also paintings of Pagodas, Mosques, Cathedrals, Churches, and Salt Lake Temple. Bring bronze idols from Japan, the Tooth of the Sacred Buddha from Ceylon, resting on a gold lotus leaf, with the daily offering of flowers; also the sacred stone from Mecca, and the black veil from the Caaba. Then display there all the holy wars of history. Let a bust of Peter, the hermit, be put there, and by his side another of the invincible Omar, and Hamza, the lion of God. John Calvin should also be represented, in marble or bronze, and by him Servetus, in the agonies of death. Nor should Cotton Mather be forgotten. Also place on exhibition a representation of whipping at the cart's tail and hanging witches. The religious opposition to the progress of science could also be made effective, with Galileo in prison, and a bust of Bruno. Then to make our own exhibition more interesting to our heathen neighbors, let the W. C. T. U. repeat one of our church fairs with a public lottery, wherein cakes, rings, quilts, etc., are dealt out for the glory of God. And to still more beautifully exhibit our love for the Sabbath day, give the world an exhibition of the public auctioneering on this "blessed day" by the pastor in the pulpit, calling for bids to pay off a church debt, not forgetting the ever-present and always hungry contribution box.

Numbers 19, 20, 21 and 22, offer no reason worthy of notice.

In reply to your 23d reason, I will answer that Judge Wait informs us that only the English and a few American exhibits were closed on Sundays at the Paris exhibition. The 24th is not in any sense a question of money, but one of public morals and conscience. "If open, some exhibitors and multitudes

"of people will stay away for conscience sake, and will thus be deprived of all its benefits."

Those who desire to stay away for conscience sake are at perfect liberty to do so. If they refuse to go in on week-days, because others have gone in on Sunday, let them stay away altogether, and give the world an exhibition of their intolerance and bigotry.

"We believe from the above reasons if the exhibition is open on the Sabbath it will be a financial failure, and a curse to the country."

The assertion that the fair will be a failure and a curse, if not conducted as you demand, is a statement I think upon more reflection you would not thus publicly make. But inasmuch as you have played the role of a prophet, I too will assume the prophetic gift. I believe whether the gates are open or closed on Sunday it will be the grandest success the world has ever known. It will augment the fraternity of nations. It will help to break down and destroy the narrow and moss-grown walls of caste, party and creed. It will help to bury in oblivion the remembrance of holy wars and the blood of nameless martyrs, and it will reveal to the world, in a light never seen before, the manifest progress and destiny of the American Republic.

With assurance of high personal regard, I am Most respectfully yours,

A. B. FRENCH.

Reasons That Were Given.

One night, after tea, Master Johnnie and Sue sat down at the table their problems to do. Their task was in Euclid, and just about where The circle they wished to inscribe in a square. Both eager began the two lines to draw; And when the whole thing little Sue thought she saw,

"My string's in a knot!" baby cries with a shout, "Quick, Susie, my darling, help clear his snarl cut."

Said the mother's kind voice: so what could she do, But leave mathematics and cope with the shoe. One moment, no more! Then back to her book, O'er the points once gained, again she must look. Meantime, unmolested, her dear brother John, The first problem finished, to the next plodded on. Quick as flash Susie worked; the circle inscribed; And scarcely the new proposition had tried, When again spoke the mother: "It comes to my mind

That Johnnie's blue coat wants a button behind. "He can't go to school without it, you know: Come, Susie, my dear, please let the books go! "I'll take but a second, with fingers so nimble; Then, jump up, my child, get your scissors and thimble.

"There, that's a bright girl! and now run along! But first, be quite sure you fasten it strong." This one she made fast; but, alas! for the thread Just lost in her book, it had slipped from her head.

Again she reviewed: worked rapid and well, Though how oft called away: indeed, I can't tell The number of times that this sister Sue Was summoned by all, "little nothings" to do. While, interrupted, Johnnie sat, feeling sad That a sister so careless of study he had.

Till, his lessons all learned, he sprang from the table, With an air that savored of—"We boys are able." Now, the house being still, and the hour being late,

Susie studied, contented that such is her fate. When the door opens quick, her father steps in, "How could I let Susie these branches begin!

"John's work is accomplished, and he goes to bed; But you can't give a girl a boy's clearer head!" Sue heard the remark, and she thought a reply, But couldn't quite make it, and good reason why.

She thought if she queried why John didn't stay, And sew on the buttons burst off in his play, Or why baby's tangles he couldn't clear out, Or help now and then in the running about—

In short, if she said all the things she could say, Woman's rights there would be, if no other, to pay.

But, next day at school, at the head of her class— Ahead of each boy and ahead of each lass— Up stood little Sue, and her points proved as clear

As though she had studied for many a year. Both shoulders Johnnie shrugged, and said with a grin:

"Yet girls are no students; they glance and take in The whole of a theme, ere the 'great minds' begin."

—Mrs. Alfred May.

The Last Scenes at the Death of Her Father.

To the Editor:—A letter from a friend in Massachusetts describes some of the last scenes at the death of her father, from which I quote:

"He talked, sang, laughed, and called to remembrance things that had been forgotten by every one in the room, and always of the dead and gone. Tell your father he sang with Eli Wheelock (who has been dead for more than forty years). At times he rose up in bed, or chair, and shook hands with old friends and neighbors, dead for years, calling them by name and answering questions, when not a word had been spoken by any one in the room.

"Uncle Mark, he said, staid with him, and when my brother endeavored to dissuade him from the notion, he said: 'Don't you think I know my own brother?'"

When the holy angels meet us, As we go to join the band, Shall we know the friends that greet us In the glorious Spirit-land? Shall we see the same eyes shining On us as in days of yore, Shall we feel the dear arms twining Fondly round us as before?

In the land of ancient story, Where the spirit knows no care, In the land of life and glory, Shall we know each other there? Harpstrings, touched by angel fingers, Murmur in my raptured ear, Evermore their sweet voice lingers, We shall know each other there.

IRA GALE THOMPSON.

The 44th Anniversary at Deerfield, Mich.

Mrs. L. Palmer gave us a grand discourse on the beauties of this glorious philosophy at our anniversary exercises.

The speaker entreated the Spiritualists to come nearer together, with a feeling of love for each other, and thereby draw a higher class of spirits to earth, that all can gain more light.

A. H. GIBSON.



THEY ARE IMMORAL.

And Unjust Also.

SUCH IS THE VERDICT OF A CATHOLIC PRIEST.

To the Editor:—I enclose you a clipping I cut from the Crawfordsville (Ind.) Review, as follows:

"The Catholic priests of this country are waging a bitter war on our public schools. Occasionally one of these clergymen, more zealous than the others, gives vent to his malignity. Rev. Father McCanna, of Joliet, Ill., preached a sermon not long ago, in which he declared that if parents sent their children to the free schools they would be 'eternally damned.' Said he:

"The American public school system is immoral, unjust, and unconstitutional, and the result of education in those schools is paupers, lunatics and criminals. You might as well send your children to the jails and penitentiaries at once, as education in the public school ends there."

"Great God! what twaddle! Impudence unlimited—satan rebuking sin. Statistics show that the greater number of our criminals had their early training in Catholic schools. A greater number of the inmates of prisons, poor houses and asylums have been turned out of parochial schools. How many temperance Catholics are there in this city? Where did that young hoodlum, who spends a good portion of his time behind the bars, and who recently robbed a man in 'growler' alley, get his education? Of course I do not claim that the majority of Catholics are criminals, but a great many of the criminals are invariably Catholics. The members of the Cianna Gael, the Mafia, the Mollie McGuire, and other cutthroat societies, received instruction in Catholicism; it is deeply rooted in them. The midnight assassin of Sicily, clutching his victim by the throat, knows he will be forgiven. The good priest will pardon him, while the application of a little holy water will purify him. This is the way he can be taught. The Catholic church is working to regain her lost power. She does not want her children to attend our schools for fear they would get in the habit of thinking for themselves and become free. Catholicism hopes to be strong enough some day to rule the United States. Protestants should awaken to a sense of the danger that threatens our free land. 'Eternal vigilance is the price of liberty!'"

The Review is a political paper (Democratic). I am afraid we will be overpowered by the Catholics some day. It seems as if the American people cannot get their eyes opened as to the priests' wickedness. I look forward each week with great anxiety for your good paper.

BELLE R. SHANNON.

A Vision.

I stood close by the Wonderful Land, And looked far over the tide, And I saw the bright and beautiful band Who stood on the other side.

But the arms of my darling held me fast, And his lips to mine were pressed, And I turned from the angels and closed my eyes, And nestled close to his breast.

The gleam of their pure and shining robes Was beautiful to see, But the soft love-light in my darling's eyes Was dearer far to me.

I heard the sound of their voices sweet Just over the rolling tide, But I listened with joy to the sweetest tones Of the dear one by my side.

Their loving arms were outstretched to me, As they beckoned me away From the darkness and sorrow and cares of earth, To the joys of the endless day. But, clasped in my darling's tender arms, Close folded to his breast, My soul grew full of a holy calm, And joy and peace and rest.

I laid my hand on his shining hair, And kissed him o'er and o'er, And I turned away from the angel band Who stood on the shining shore. Be the joys of heaven e'er so bright, And the earth-life e'er so drear, God grant that this world my home shall be While my darling lingers here.

Vicksburg, Michigan Camp.

Vicksburg camp meeting will be held at Fraser's Grove from Aug. 12th to Aug. 29. Good speakers and mediums will be present. The speakers already engaged are Mrs. Helen Stuart Richings, of Boston, Mass., and Hon. L. V. Moulton, of Grand Rapids, Mich. James Riley, the materializing medium, intends visiting the camp as usual.

JEANNETTE FRASER, Manager.

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A Singular Dream—What is its Significance?

I knew a man of good learning and judgment, with whom I became intimately acquainted. We used to discuss religious, ethical and metaphysical subjects, agreeing together in the main, but frequently uttering our contempt for much of the religious philosophy extant. He was my senior by some eighteen years, and expected dissolution sooner than myself, so he made me the promise that "when he died, should he 'live again' (which was always a matter of great doubt to us both), and it were possible to ever meet me here on earth so as to make his identity positive, he would certainly do so." Nearly two years ago he died, at the age of seventy-seven years. Just a few hours previous to his demise he reassured me in the promise of a visit, "could he do so intelligently." Since then I have been eagerly hoping, yet positively disbelieving that it was possible. Yesterday I so expressed myself to an acquaintance of his—one who regarded him highly, as a true man and steadfast friend, and that they "had never met another like him."

Last evening a neighbor called in, and we spent an hour or two in discussing on the different theories of spirit life. This may have been the cause of this remarkable dream. I was sitting at the table after my friend left, reading and writing, as is my usual custom evenings, when to all appearance at the opposite side of the table sat my venerable friend, Mr. Kinney. Being much surprised, I pronounced it a dream, and tried, by great mental effort, to awaken myself. He spoke gently, saying: "Don't put yourself to any trouble by imagining that you are asleep. This is not a vision, but a real visit. If I am not Julius Kinney, I want to assure you that I represent all the reality that ever existed of that body. Don't you remember we used to read that the corporeal body contained about eighty per cent. of water? Well, at the disintegration of this body, how easy for the water to pass into space by evaporation, and through condensation and other changes, resume its liquid form and return again to a larger body of water. And it is just as easy to comprehend how that by some similar process, or different evolution, the twenty per cent. of carbon, or solids, could be converted into some other visible form. Matter cannot be destroyed. Nothing is lost. Destruction, so-called, is only the friction of change from one form or condition to another. Force holds a reciprocity with other forces, maintaining a balance or equilibrium. Earth's wonderful laboratory is constantly making changes through its secret chemistry that no intelligence of man can comprehend, much more explain. Each atom that composes mother earth has some specific desire, with the power, to execute, however small it may seem, the purpose of producing a variety of life. When we understand this, how beautiful and appropriate is the term 'mother earth.' When my soul, or spirit, left my body, of which I was fully conscious, and freely consented, even observing all the details of burial, I seemed not in the least to part with my identity. I do not know through what phenomena I assumed my new relations. I only know that I have a new existence; that I retain a memory of earth scenes; that I can go from point to point as on earth. I used to send my thoughts from one place to another in such rapid succession that often thought seemed to be in various places simultaneously. What was then imaginary journey of the mind now appears to be a reality. The thought in earth life was like the reflection in a mirror. I saw myself and others as I see an object in the glass, forgetting in a moment how myself or the object looked. Now all is reality; not a being perishable, but a living, eternal entity. Superior intelligence pervades all, so that the remembrances of earth's scenes are held with a better judgment. I cannot describe clearly to you many of the facts or truths discovered here. We do not require sustenance, rest or sleep, but live in a state of perfect and constant happiness. Our reflections are attended with no regrets. All the ills of life, and all the mistakes made while in the mundane sphere, appear as nothing; memory brings with it a veil that covers them all, so that recollection brings no sting. This new body, a transition or evolution from the earth body, seems imperishable, a something that will endure forever. It appears tangible, and yet no object, however opaque, resists it. It is more like a principle, a truth or an emotion. I can no more describe it than I can tell you by what law or impulse I am permitted thus to commune with you, or why all of those who are in the same state of existence cannot or do not put themselves in communication with the friends they left on earth. Judging from experience and what I can see, the interests of earth life are not brought here at all. Whenever I look back in recollection to the years spent there, they seem as among the past, and of little account. They are as babyhood to childhood, or as childhood seemed to me after I had reached manhood. All acts, good or bad, were the result of surroundings, and mattered little to the then period of manhood. So all the acts of accountability in mature life were the results of conditions, the outgrowth or expressions of that ever existing desire to live (which begins manifestations at birth), and to exist with as little effort or expenditure of force or energy as possible, and are now regarded in the light of my higher intelligence as the best that I could then do; and I cannot from present understanding observe that it has any further effect upon my present life except, perhaps, the growth of intelligence through experience. I am not yet prepared to tell you whether those who progressed most in intellectual or moral achievements on earth are any brighter or better here or not. It appears that such a compensation would be something like a reward given to a youth for some good behaviors in his childhood. I haven't discovered any apparent lack of wisdom, or very much difference in the intellectual appearance of any."

Here I attempted to ask him another ques-

tion, "What is the first cause?" but he interrupted me before I could frame the words, and replied:

"I see that you are anxious about that old question, and seek to learn of me that which I do not myself know. All knowledge is not our prerogative. The first cause is the only 'all knowledge' that there can be, and if all knowledge were given us, we would be equal with the first cause. It seems this first cause must ever remain superior to whatever it causes, hence, it is unknowable or even unthinkable. Why, I do not know, unless this be the reason; but there is a bar set to our knowledge. Out of this probably originated the ideas in the allegory of creation."

"As soon as man began to grow out of ignorance, and rise above the instinct of the animal, which he was, until a ray of intelligence showed him his superiority, and, recognizing this truth, began to thirst for more knowledge with a desire to probe his origin and destiny, evidently it occurred to him that as he was above the beast, and also that as some men were superior to others, there must be some one above these. Still unable to form a correct idea of the superior person, and the mystery so great, he was led to realize that all knowledge was not given to men. The writer of Genesis or Creation, although crude in his conceptions, incorporated this opinion into his story. He infers that there was peril attending too much knowledge. I might interline here and say that had we known in earth life what we now know, perhaps nothing would have prevented our self destruction, hoping thereby the sooner to have obtained this present bliss. This story that after creating man from a few atoms from mother earth (the fundamental basis of all beings and things), he 'breathed into it—this dust—the breath of life, and it became a living soul,' or life, and was placed in a beautiful garden, with every conceivable loveliness of tree, fruit and flower; also an especial Tree of Life, and one of Knowledge. This Tree of Life is still a mystery. By the Tree of Knowledge is expressed the idea that we must not know all, and hence the command to let the fruit of this tree alone, with a threatened danger if it was disobeyed. However logical or illogical the writer may be, he attempts to symbol the idea that too much knowledge would not render the imaginary first pair, or any of their progeny, happy. After man had tasted this forbidden fruit, the story goes, his maker turned him out of his delightful place, and told him to go and earn every comfort or luxury he had, or do without them, and to bring others into the same life of drudgery and toil. And lest he fail to obey this latter injunction, he was given a certain attribute which should forever impel him to do so. Everything in vegetable and physical world possesses a like, or similar prompting power, known under various names as applied to different natures: germ force, instinct, love, lust, or passion. So the increase goes on, never stopping at reason or judgment, nor showing the least regard for others' feelings or rights. It is remarkable that woman's very chastity renders her more an object of man's brutality. Strange that indirectly her virtue is the incentive that attracts and often brings her to ruin. Yet it must be conceded that she yields her virtue from choice, if only the choosing be to please the so-called lords and masters. Few there be that follow a life of shame from choice; hence, their motherhood is impaired by such a life. So it becomes a matter of fact that propagation is due to virtue, not vice. You look with shame or frown upon many things that you call crimes or unmitigated evils, but if you knew the plan of all you would call them blessings. Under the higher development of intelligence we can see in all the hand of beneficence. Like a child that rebels at his parents' commands, wanting this or that, as the whim is on, and sees no cause why he should be denied; but later on, when learning the whys and wherefores, he is content with their ruling, fully realizing that they were correct."

"So we, after seeing the results of our life acts, can understand why so many seeming evils were permitted. The ultimate of them all was for the best."

"Whichever way you look upon what transpires, turn and shift the responsibility as often as some new thought may suggest, you are still in the dark, and as far from correct reasoning as at the beginning of your philosophy. The lowest wretch may arise to the highest honor. Mr. Whittall, the man who said that, 'whatever is, is right,' came as near solving the problem of evil, crime and error as will ever be reached. They are only questions proposed, and may be answered direct: 'There is no such thing as evil! They are all unfinished good! Evil, crime and error, or even right, so regarded to-day, change to-morrow.' When viewed at a different angle they lose their identity; seen by different eyes they bear a different aspect; felt by other hearts they produce different sensations, and all vanish in the sunlight of truth as softly as the dew leaves the flower."

"Revenge is regarded as something terrible! Yet, it 'tastes sweet' to the avenger! Common law is founded on revenge! 'Eye for eye, tooth for tooth, life for life,' are justice's demands. Nothing less than this satisfies it. Justice knows no forgiveness, and says clearly it will not answer. Forgiveness is known only in the 'higher law' of love! Realities never change. They are the same from whatever standpoint you look at them. You people of earth are beginning to see this principle. Your country is ringing to-day with these notes: 'Love, thought and the good only are real.' And when these melodious sounds are divested of all discord, a music will be heard that will charm the world! The hour is marching on; the plans are well laid! Sometime the necessity of strife and inharmony will cease, and with one accord Imperial Goodness will reign as queen, and all humanity will become her loyal subjects!"

"I have fulfilled my promise to visit you; now I must return to my own sphere. Good bye."

Here this ethereal body dissolved as abruptly as it materialized. Some would call this extraordinary dream a spiritual vision or manifestation. Whatever it may be, I am so well pleased that I shall be glad to bid another similar visit a most hearty welcome.

W. F. WHITTALL.

Lakewood, Ohio.

Of Life and Death.

We talked of life and death. She said: "Whichever of us two first dies Shall come back from among the dead And teach his friend these mysteries."

She died last night, and all this day I swear that things of every kind Are trying, trying to convey Some message to my troubled mind.

I looked up from my tears erewhile; That white rose dying in the cup Was gazing at me with her smile— It blushed her blush as I looked up.

And when the wind rose at my door It clamored with a plaintive din Like some poor creature begging sore To be let in. I let it in.

It blew my light out; round my head It whirled, and swiftly in my ear Had whispered something ere it fled; It had her voice, so low, so dear.

The looking-glass this livelong day Has worn that curious, meaning air; I feel it, when I look away, Reflecting things that are not there.

For hours no breath of wind has stirred, Yet bends the lamp's flame as if fanned; The clock says o'er and o'er a word, But I—O God!—can't understand.

—Gertrude Hall.

The Insane in a Hypnotic State.

TO THE EDITOR:—Grand Army Hall was filled last evening with an audience that had assembled to witness the exhibition of second sight given by Harlow Davis. A few minutes after 8 o'clock Mr. Davis mounted the platform and preluded his exhibition by some strange statements with regard to lunatics. In the course of his remarks he said: "A large percentage of persons supposed to be insane and who are placed in asylums are in reality not mentally wrong, but in a hypnotic condition. I visited one of the asylums recently at the request of several persons in this city, with a view to ascertaining whether two young men from Oakland were insane or whether they were under hypnotic influence. The authorities refused to allow me to operate on them, but they showed me through the wards. Then I came in contact with one of the men, and although I was not allowed to speak to him, still I saw that he was not insane, but merely in a hypnotic condition. There are from forty to fifty persons whom I saw in the same condition. Surely something ought to be done in the matter."

After giving several striking and accurate tests, Mr. Davis asked a colored woman if she did not remember a John Carter, who died some five years ago. The woman was greatly surprised, and she said she did. He informed her that on Friday, at a quarter to 12 o'clock, she was talking to a lady friend about a lottery ticket. The subject said the assertion was correct. Many tests were given, but the most interesting of all took place shortly before the meeting closed. The picture of a gray-bearded old man, who had shot himself through the back of the head, came to Mr. Davis, and he asked a man in the rear of the house whether he recollected him from the description he gave. The man could not recall such a person, so Mr. Davis went further. "Don't you remember a miner by the name of John Fitzpatrick?" he said. "He shot himself in the back of the head about seven years ago, but before he died he buried a box of money two feet under ground. Some time ago you hunted for this treasure, but couldn't find it." Like a flash the man remembered the circumstances.

Oakland, Cal.

10,000 FIRST EDITION.

The Convent of the Sacred Heart.

I have the pleasure to announce to the friends who have so generously and zealously seconded the undertaking, that the "Convent of the Sacred Heart" will be ready for delivery by the 25th of April. It will make 192 pages, and the printing, paper, and general make-up, I hope, will meet the expectations of the subscribers.

The risk in sending silver coin or currency by letter is so slight, that I suggest sending in that way rather than taking the extra expense for post-office orders or postal notes.

Those who wish to distribute the book as a missionary work, or to act as agents, may address as below. Subscribers will please accept this as the notice I promised, and the grateful thanks which I would, were it possible, individually express to them. Address

HUDSON TUTTLE,
Berlin Heights, Ohio.

Michigan Items.

The Chicago and West Michigan Spiritualist and Religious Association held a special meeting at Ingraham's Hall, Coloma, on the 10th instant. Sullivan Cook, of Hartford, was the speaker of the day. In the forenoon the audience was small, and the speaker's thoughts somewhat scattered, as no subject was chosen. At noon a picnic dinner was served in the hall. Mr. Suits, with his violin, and Mr. Ellis, with his dulcimer, made good, jolly music, and the time went merrily until the afternoon meeting was called at half-past 1 o'clock. Mr. Cook took the rostrum. The subject was "Thought." The speaker handled it nicely, and without gloves. He illustrated its various phases by indulging at times in the humor of Josh Billings, the sarcasm of Paine, and the logic of Horace Greeley. The audience were interested and attentive.

D. BOYNTON, President.
C. H. LEWIS, Secretary.

Mediums and Co-workers in the East.

Mr. and Mrs. G. H. Perkins have been doing a good work, lecturing and giving sittings in Brooklyn, N. Y., this winter. One of our oldest pioneer mediums, of San Francisco, who has done a pioneer work in the fields of Christian Spiritualism, Mr. N. J. Ravelin, is on his way East. He will be a welcome addition to our ranks.

Prof. J. A. Mead, the California astrologer, has kindly come to our assistance by giving a course of six lectures. He has done a grand work, and we appreciate his services. He starts on his return West April 15. Parties wishing to make engagements for lectures, address him at Batavia, Kane County, Illinois. THE PROGRESSIVE THINKER is a welcome visitor to our society. We hold our meetings every Sunday evening, at 7:45, in Lincoln Hall, 139 Moody street. HARVEY SWAN.

Watertown, Mass.

An Old Methodist a Medium.

TO THE EDITOR:—Mr. King, a gentleman and a strict, honest Methodist all his life, and a great fighter of the Spiritualists of this vicinity, was persuaded this last winter by some of his neighbors to sit with them, as Spiritualists have been known to do, merely to pass away the long, dull winter evenings. The first night he went into a trance, and his control led him into a small room, when almost immediately out came spirits of all sizes and ages. The medium was completely unconscious, and on being told what was seen, he could not believe the statements. While he has made lots of converts, and is still making them, he hardly knows what to believe, as he knows nothing of it. He feels, however, like taking back some of his terrible thrusts at Spiritualists when he hears not only strangers but his wife, a woman beloved by all, tell of the return of friends long gone to the spirit-world. A SPECTATOR.

Sodus, Mich.

A Notable Society and Its Work.

EDITOR PROGRESSIVE THINKER:—A suggestion has been made to me that I write up for publication in your paper some account of the doings of the Society of Progressive Spiritualists, the only incorporated society in San Francisco. This society was incorporated on March 27, 1884, and has held continuous Sunday meetings ever since that time, excepting one month in each year, when we take a vacation. For four years we held conferences and mediums' meetings, which were always well attended and most interesting. Our president, Mr. H. C. Wilson, who filled that office for four years, being especially gifted as a presiding officer. There was never a lack of speakers, and the best mediums of the city gave tests at these meetings—notably, Mrs. Breed, the wonderful rapping medium, whose tests were marvelous; Mrs. Seales, Mrs. Aitker, Mrs. Melissa Miller, and our old pioneer medium, Mrs. M. J. Hendee, who is still in the field as an active worker after a service of twenty-five years. Among some of the speakers were Judge John A. Collins, afterwards our president, a grand, Progressive man; Rev. J. Parker, Ed. Fair, Dean Clark, Eliza Fuller McKinley, and many others, who from week to week fed the hungry ones who were earnestly seeking food for the soul. In the early years of our society's existence a free spiritual library was established, beginning with donations of books to the number of sixty-five, and now it has grown to number nearly two thousand, and is free to all; it is a great boon to investigators, as well as Spiritualists, and very many avail themselves of the privilege. Our present board of directors, of whom M. B. Dodge, Esq., is the president, thinking a season of lectures on the philosophy and scientific side of Spiritualism would be acceptable to the people, engaged Prof. Charles Dawbarn to deliver a course. He occupied the platform for one year, giving many valuable and interesting lectures. Our next speaker was Moses Hull, a very acceptable speaker. He drew good audiences, so that we were obliged to take a larger hall. He lectured for six months, and then was obliged to leave for the East to fill engagements.

For two years past we have been favored by having Dr. N. F. Ravelin as our speaker, who was for thirty-five years a Baptist minister, but was always (as he now realizes) an inspirational speaker, and when the truth of Spiritualism was presented to him through the grand mediumship of Dr. Louis Schlesinger, his orthodoxy fell off like a cloak that had enveloped him, and he stood forth a free man. Then it was he stepped out of the ministry, threw aside position, and was anxious to promulgate the truth as he knew it, and for two years he has been giving some of the grandest and most original lectures that have ever been given to mortals upon such a variety of topics, all tending to enlighten and advance humanity. Dr. Ravelin is a pleasing speaker, at times rising to heights of sublimity, when he sees with clairvoyant vision the scenes which he depicts so forcibly, and is oblivious to his surroundings. As the doctor is engaged at the Clinton, Iowa, camp-meeting, he leaves the society in July, and expects to be absent two years. We hope that as many of the Eastern societies as can will make arrangements to hear this gifted speaker. We are sorry to part with him, but feel pleased to have him go where his work will be more extended. We hope to welcome him to our platform again on his return. Spiritualism has a good hold on the people here. There are several meetings held by different individuals on Sundays and through the week, so that all can find some place that is congenial. Our Pacific Coast Spiritual paper, *The Carrier Dove*, the only one published in the city, finds many readers among the thoughtful, scientific and philosophic minds, while the Eastern Spiritual papers are well patronized.

Mrs. L. B. WHITEHEAD.
San Francisco, Cal.

THE OUTCOME WAS HAPPY.

Continued from 3d page.

administered a hypodermic injection of morphine, but it had not much apparent effect. Pretty soon another doctor appeared and he advised another injection. This was given and quieted her somewhat.

Mrs. H. and George talked the situation over. George told Mr. Cornwell that he was satisfied that Lena had had some communication with Mary in some way, for Lena spoke of things that he absolutely knew were known only to Mary and himself, and he furthermore said he would marry Lena; as he was satisfied that that was the only thing that would save her life. Lena after a while went to sleep, another doctor in the meantime having visited the house and administered medicine. She awoke at 3 o'clock Monday afternoon, and at once began again to talk about what Mary said; that Mary still had hold of her, and said she would not let her go till they were married. She insisted on George going to get a license. He promised her he would and pretended to start for it. But intuitively she seemed to know that he was not in earnest and was violent again. But finally he did start in earnest for the license and she became quiet at once. He procured the license of Judge Roberts Monday between 3 and 6 o'clock. Mr. C. was asked to secure the services of one of the pastors of Fargo, the request being made by Lena herself. Mr. C. went to a clergyman's house, told him the story, and at 7:30 o'clock Monday evening he pronounced the marriage ceremony. Lena was perfectly calm and rational, and since the event has been contented and says that Mary has let go of her. George, who seems a manly fellow, seems well satisfied over the outcome of the affair.

"Christianity a Fiction," by Dr. J. H. Mendenhall.

A POEM SHOWING THE TRUE ORIGIN AND MYTHICAL CHARACTER OF THE CHRISTIAN SAVIOR, AND THE FICTITIOUS NATURE OF MANY OF THE MOST EMINENT HEROES AND HEROINES OF BIBLICAL FAME.

This poem gives an account of the various gods worshipped in different parts of the world, from the earliest date of human history, among whom are: the Lord of all as given in the Veda, Vishnu, Krishna, Buddha, Mithra, Adonis, Bacchus, Cadmus, Osiris, Ammon, Bel, Odin, Manco, Tohi, Barcale, Samoncadum and Quetzalcoatl. The origin and history of all these gods are almost identical with that of the so-called savior Jesus Christ, who is shown to be the sun. It explains the story of Adam and his little family; Cain and Abel; Noah and his family; the ark and the flood; Abraham's offering of Isaac; Jacob and his family; Elijah going to heaven in a chariot of fire; Elisha, etc.; Samson, his encounter with the lions and his defeat by Delilah; David, his exploits, his troubles with Saul, and his dalliance with Bathsheba; Solomon, the wise man, his wives and concubines; Daniel, the prophet, in the lion's den, his vision of the four beasts, etc.; Jonah swallowed by the whale; Ezekiel's vision of the four living creatures, a wheel within a wheel, afterward dreamed by John the revelator; Dives and Lazarus; the lake of fire and brimstone; the kingdom of heaven, or home of the saints; the god of Israel; the twelve tribes and the twelve apostles, etc. These subjects are treated in a manner which shows their intimate relation to starry lore. The heroes and heroines of biblical fame are clearly traced to the stars.

This comprehensive poem not only vividly portrays the mythical character of Christianity, but shows conclusively the astrological nature of all religions, ancient and modern. In its descriptive lines we read how the ancient people of the earth gathered their religious symbols and the names of their gods from the sun and stars. For the benefit of those who are not familiar with the subject of astronomy and heathen mythology as treated by the ancients, there are explanatory notes given in connection with the poem, which are of great value in defining many things in heathen mythology, bearing upon the religions of mankind, that have heretofore been shrouded in mystery. The late J. M. Roberts, editor of *Mind and Matter*, wrote the following estimate of the value of this poem:

"The remarkable metrical analysis of the astrological and astronomical origin and nature of all religions versed in this poem, we regard as a most important contribution to the already large accumulations of facts which prove that Christianity is a fiction of the most stupendous proportions; we also regard it as displaying a conversancy with the so-called sacred mysteries of old that invest it with the highest value."

"Christianity a Fiction," is printed on fine heavy paper and neatly bound; price 50 cents; postage 4 cents. Oriental Publishing Co. Philadelphia, Pa., P. O. box 446.

Hindoo Hymn.

The snowflake that glistens at morn on Kailasa,
Dissolved by the sunbeams, descends to the plain;
Then mingling with Ganga it flows to the ocean,
And, lost in its waters, returns not again.

On the rose-leaf at sunrise bright glistens the dewdrop
That in vapor exhaled falls in nourishing rain;
Then in rills back to Ganga, through green fields meanders,
Till onward it flows to the ocean again.

A snowflake still whitens the peak of Kailasa,
But the snowflake of yesterday flows to the main;
At dawning a dewdrop still hangs on the rose-leaf,
But the dewdrop of yesterday comes not again.

The soul that is freed from the bondage of nature,
Escapes from illusions of joy and of pain,
And pure as the flame that is lost in the sunbeam,
It comes not, it goes not—it comes not again.

