

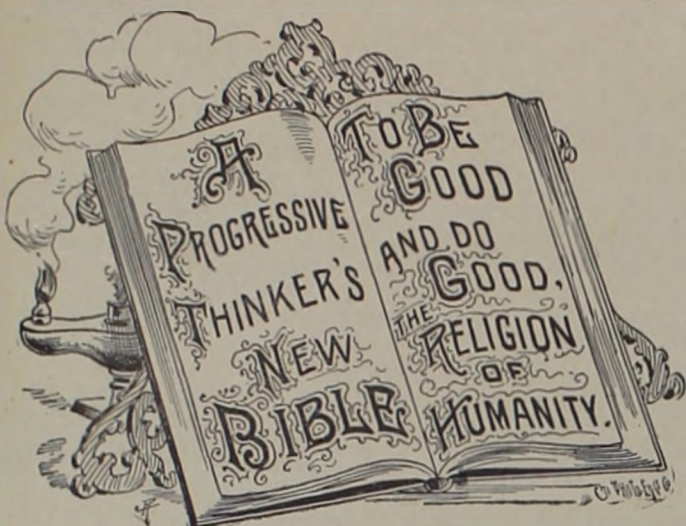
THE PROGRESSIVE THINKER

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

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OUR NEW BIBLE.

It Contains Divine Lessons.

THE HUMANE SOCIETY.

Heaven Drawing Near to Earth.

CHAPTER VII.

TO THE EDITOR:—Heaven draws near to earth, knowing that a new PROGRESSIVE THINKER Bible is being "born," and which will supersede, undoubtedly, all other so-called sacred books now existing. The twenty-third annual report (as set forth in the Chicago Tribune) of that excellent organization, the Illinois Humane Society, has just been published, and makes a gratifying statement of the results accomplished in the prevention of cruelty to man and brute, by additional legislation, by the establishment of branch societies, and by the vigorous prosecution of offenders. The latter process has been applied with good results to the owners of coal teams, carriages, and street cars, who have been the principal offenders, especially the cruel forcing of horses thus overloaded up bridge approaches, viaducts and heavy inclines. A vigorous protest is also made against the use of the "electric stimulator," a cruel device of torture by which an electric shock is conveyed at the pleasure of the driver through the reins, either to a point in the harness, under the saddle, or to the bit in the mouth of the horse, the intention being to give the animal a stylish appearance. The President of the society declares his purpose to prosecute every one detected in its use.

The report dwells with special detail upon the importance of interesting children in the work of the society. Considerable progress has been made in this direction. Bands of mercy have been organized in the public schools, and their number is rapidly increasing. As a further stimulus, a star has been adopted for the members of these bands, and meetings are held to arouse the enthusiasm of these young workers. This is beginning in the right direction. It is of very little use to expect to cure an adult brute. He may be temporarily prevented from torturing women, children or animals when caught in the act, by arrest and punishment, but he will usually take his revenge for it when unseen. Grown-up brutes may be restrained to a certain point, by vigilant scrutiny of them, but any permanent cure of them is hopeless. The silly, fashionable woman who consents to the brutal treatment of her horse for the sake of so-called "style," is a hopeless case. The law may reach her for a given offense, but she never can be cured of the cruel effects of her vanity. Equally the male brute who loses his temper and lashes his horses for faults which usually are due to his own ignorance or carelessness (for horses, as a rule, are more intelligent than their drivers), may be punished for torturing and overloading or underfeeding them when detected, but such a driver is too much of a brute himself to be convinced that kindness pays better than cruelty. The future usefulness of the society's work, therefore, depends upon educating the children to be merciful. Such children will grow up with kindly dispositions. It is comparatively easy to convince them of their duty to be kind to helpless creatures, and growing up with that conviction they will become self-appointed missionaries in this humane work.

Heaven draws near when mortals are engaged in a humanitarian work. But, I ask, how many Spiritualists are engaged in a humanitarian work? How many are there who belong to a humane society, or who try to do at least one good deed each day? Indeed, there are thousands who are Spiritualists who are not in the least spiritual—who will not pay even two cents per week for the regular visit of a Spiritualist paper. Just think what they lose weekly by not taking THE PROGRESSIVE THINKER. No other paper published appeals alike to the understanding and the heart as it does. No one can read it without becoming better, unless his soul is so calloused that he cannot comprehend its lofty teachings.

CHAR. L. T.

CHAPTER VIII.

ONE TOUCH OF NATURE.

There had been a gay party down the river, says the Philadelphia Record. When the train came to a standstill

about 150 young people and the attendant chaperons were waiting in the little station on the club-house grounds and making things lively with their cheers for the Commodore, cheers for the pretty girls, and finally cheers and a tiger for the astonished engineer.

Only one sad face among so many, and that belonged to a woman young in years, but thin and worn by days of unremitting toil, such as the others had never dreamt of. She carried in her arms a bundle done up in newspaper, a loosely tied, slipshod package that she handled with care. When the crowd surged into the car she took her seat at the extreme end, in one of the places that brought her right in the midst of a group of particularly wild and gay young revelers. With anxious care she held the package done up in its greasy paper on her lap, and ever and anon wiped a tear with a corner of the torn wrap trimmed with its tawdry jet passementerie.

A lurch of the train threw one of the young fellows who was sitting on the arm of the seat almost into the precious bundle. With a startled cry and a voice made shrill by fear the woman cried:

"Look out; can't yer see yer crushing me bundle?"

"I beg ten thousand pardons, madam," replied the youth, who had raised a laugh at his expense, owing to his awkward lurch and the sharp exclamation of the woman.

"Won't you allow me to secure you a seat in the baggage-car, where you and your trunk will be in no danger of being harmed by contact with the wide world?" And sotto voce he added to his companion: "It's the place for cattle, anyhow. The English system of first, second and third-class is far superior to our mode of crowding in with all sorts of creatures."

The quick ear of the woman had caught the word "cattle," and she sprang to her feet like a tigress.

"Cattle, is it?" she glared. "I may not be a lady like yer pretty friend, but I'm a woman with a woman's feelin's. That bundle has flowers in it for me dead baby. While yer were dancin' and drinkin' me little bye wuz lyin' cowed and stiff, and these two arms that should have held him had to wash the dishes at the club-house to get money enough to take me back to the day nursery, where I left him this mornin'. I have known me little bye was dead for four hours, and with me heart breakin' I had to go on with me work to get me money. There are only a few buttercups in that bundle, but me little bye loved 'em, and I mane to carry them to where he is and place them in the little dead hands and around the little body. O! me baby, me baby!" and the poor mother, overcome by her feelings, sank into her seat and gave way for the first time to an unrestrained fit of sobbing and crying that shook the poor frame under the pitiful finery and left not a dry eye in the car.

Without a word the young man who had been the cause of the outburst took off his hat, laid a dollar bill within, and started through the car. When the train drew into the Philadelphia depot respectable hands assisted the mother to alight, and there were many other floral offerings on the little basket beside the cherished bunch of buttercups held tight in the baby fingers.

Thus it is that a generous impulse, once started, illuminates the soul. That young man was crude, boisterous, and cruel in his remarks. But even he was susceptible to a generous impulse, and when awakened, see the good he accomplished for this mother, whose feelings were as kind, as tender, as angelic as those given expression to in any gilded palace. Let it be the mission for THE PROGRESSIVE THINKER'S BIBLE to awaken generous, sympathetic impulses in every human soul.

The Russian painter, Verestchagin, has settled himself at Moscow, and will paint a series of pictures illustrative of the French invasion of 1812.

Prince Bismarck's favorite son is said not to be the elder, Count Herbert, but the younger, Count William, who is President of the Council of Hanover.

Every newspaper in Paris is shouting "traitor" at M. Zola, because of his latest book, "The Downfall," and meantime 100,000 copies of the obnoxious volume have been sold within a month.

Captain Watkins, of the steamship City of Paris, is quoted as saying that the City of Rome, of the rival anchor line, is the most beautifully modeled vessel that ever sailed into the port of New York.

EXPLANATORY.

A Comprehensive Exposition

Spiritual Definitions Versus Materialism.

A Lecture Delivered by
MRS. CORA L. V. RICHMOND
at Chicago, Ill.

My theme this evening, friends, may require in itself some explanation: Spiritual Definitions Versus Materialism.

The absolute theologian declares all things possible with God. The absolute materialist declares all things impossible that are not in accordance with natural law. The limit of natural law is not described; therefore it is never known what is impossible. But certain things are known to be possible, in accordance with natural law, and from this premise the materialist presumes that other things are impossible, merely because he does not know the law governing them. If it chance to be in a realm where the positivist has not extended his researches, or where the materialist does not recognize a realm at all, then he denies not only any possibility of occurrence, but any postulate upon which an occurrence can be predicated, and declares all that realm to be null, void, inactive, impossible and incomprehensible that is not within the measured province of what he terms "natural law."

You will readily understand, therefore, that this evening it is not a controversy between theology and materialism, but it is spiritual definitions, and in what manner these affect the two extremes that are in the world of thought to-day.

The theologian is correct in the largest and divinest sense—in a sense that the materialist will be very slow to recognize, but that will be forced upon him, inch by inch, until he will at last exclaim that natural law, as meant by him, included everything, not only supposed possibilities, but supposed impossibilities.

The experiments in Berlin some time ago, under the manipulation of Professor Zollner, prove that things entirely contravening natural law are possible (that is, the supposed realm of natural law); that disintegration of solid substances is possible; that things which appear under the dominion of natural law as realities, disappear and reassume their position again as appearances; and all this takes place without mechanical appliances, without any chemical or other arrangement for consuming the articles, and without any method for their restoration. It is not known in the domain of the materialist how these things can transpire, and therefore the ultramaterialist is satisfied with saying that they do not appear—that simply because he considers it impossible it cannot take place. As Mr. Huxley once remarked, "If some one should tell me that a man arrived in London by telegraph, I would certainly know that they were mistaken, because it is impossible;" but because that absurd proposition is impossible, or seemingly so, he then presumes that other things equally unusual are likewise as absurd and impossible.

This sophistical method of reasoning is presenting a palpable fallacy first, and then comparing other things, that are not fallacies, with this predicate. It is a favorite method of evading the issue and of avoiding that which conflicts directly with established opinions and so-called facts. But as in the logic of the universe nothing is impossible that does occur, and as every step in spiritual manifestations is a fact, and not a theory, and as these facts one by one accumulate, in contravention to the supposed order of natural law, as seen by the materialist, there will come a time when schools of materialistic thinkers will be obliged to revise their decision, even though they adhere to their present position as long as possible, and even though they find themselves at the last in recognizing the facts the very hindmost of human intelligences who do so recognize them.

To-day a certain class of materialistic minds, perhaps not overburdened with the prophetic nature of discovery, and not belonging to the grand school of which Herschel, Kepler and other scientific minds, have been the leaders and prophets, consider it their province to keep science forever in the bondage of the limitations prescribed, and therefore keep watch and ward, each of them, over an individual idea, albeit the idea is one of their own devising; and lest some encroachment shall be made upon their province, each of these ideas is made to include the whole scheme of the universe; so that the Huxleyan, the Spencerian, and the school of philosophy to which Tyndall belongs, constitute the center around which modern philosophy of a certain kind is prone to revolve, calling that the universe. We remember that history recalls that in former times the earth was supposed to be the center of the universe, and that planets (not many of them discovered) were supposed to revolve around the earth in glass tubes or spheres, the sun and moon being among the number thus assigned to be tributary to the earth. When it was discovered that the sun is the center, and that the earth occupies an inferior position, it was certainly a shock to those overzealous and egotistic minds who considered that the earth was the only creation whereon man existed, and that all the planets thus far discovered were tributary to it. In the same way, these schools of scientific and material thought, to-day, consider that

each of their particular theories and schemes, each formula devised, must be the center, as the earth was the center of the solar system; that all other systems are tributary to theirs, and that all these—the central luminary of truth itself—only are satellites to their theory, revolving around and shining upon them by permission of the infinite purpose.

By and by it will transpire that the central point of truth is far other than they imagine, and that theirs, if satellite at all, is but one of the smallest of the orbs revolving around that potential center and sun of truth in the universe. By and by they will find that the whole solar system has left them behind and is marching on—the whole solar system of truth, in constellated orbits of its own, entirely independent of their particular theory or line of demarcation, and without once pausing to question whether such and such is impossible, or whether such and such is in accordance with what is considered the comprehensible or permissible theory of the hour. In this manner, the world of modern thought is marching on to-day.

Spiritual ideas have suffered a reaction into materialism, from the fact that certain theological definitions were too remote for the comprehension of man, and not in keeping with modern thought and established idea. But when it comes to be understood that God means spirit, and that spirit is the supreme power permeating the universe and controlling matter, it will not seem so inexplicable and so absurd to say everything is possible with God. Substituting for the word god the word spirit, everything is possible with spirit, the infinite pervading the universe, and the infinite representing in the aggregate the power of the individual.

As man has proven that intelligence overcomes matter in precise degree as intelligence advances, and as modern manifestations of spiritual power, also corresponding to ancient demonstrations of the same kind, prove that where spirit interpenetrates matter, it entirely overcomes and supersedes the supposed methods of matter, and that all a fortiori knowledge or intelligence upon the subject is merely a fallacy and postulate of the human mind, and cannot be maintained in the presence of the fact that whether or no it is considered impossible, fire does not always burn and water does not always drown; that whether or no it is considered impossible, substance is not always solid, and organized bodies are not always in their places, even though they do not wait for the slow process of decay; that whether it is considered possible or impossible, the various facts supposed to be subversive of natural law do take place and introduce a scheme of other laws, a system of intervention that in itself is but an auxiliary to that which shall follow; and that if it is possible for man with material appliances, governed by intelligence, to erect a structure which under mechanical and mathematical laws shall withstand the pressure of specific gravity toward the earth, and if it is possible for man with gases to render a balloon so light that it will ascend into the air in contravention of the supposed law of gravitation, then there may be other laws intervening that shall make it possible without this mechanical appliance and architecture, to prevent those same occurrences in connection with material bodies; and that this does take place is accredited by the best testimony of the country and the age, and therefore must be considered as a fact, however startling it may be to the ultramaterialism of the age.

In the term materialism, in its abstract and general sense, you will remember that we do not include science, for science herself is neither ultramaterialism nor does she claim to be spiritualistic. She is the medium, the intervening ground between matter and spirit, and ever watchful and vigilant, proclaims what she sees, repeats what she hears, reflects that which is reflected upon her, without offering an opinion. But materialism is a creed of modern thought, and is the lowest creed known to the human mind except fear; belongs to the senses, is born of the lowest portion of man's nature, yields only to that which is most external, and is not even convicted and convinced by intelligence. Materialism is the grossest form of human belief, perverting that which is intelligent into a form of matter, and inspiration, poetry, art, philosophy, religion, into mere transpositions of molecular action through the cells of the brain. Materialism is in itself a dogma, calls to its aid the various fortifications of the senses, imprisons itself within these and refuses to look at the outward sunlight, as the madman immures himself in a vault, and then declares that the sun is blotted out, or as a corpse immured in a grave might declare that there is no light. Even thus materialism entrenches itself behind the outermost sensations of the universe, and that which is most visible and most apparent, declaring all things else to be void.

This kind of materialism makes little headway in the world. It does not appeal to that which is aspiring and hopeful in man, and fortunately there are very few bold enough, daring enough, to proclaim themselves devotees at the shrine of utter and abject annihilation; but these few represent a startling pertinacity and a power of adhesion that in itself presents perhaps a more formidable appearance than underlies the thought really.

In proportion to the materiality of the idea, so is it weak, so is it cowardly, so does it shrink from the absolute, so does it refuse the penetration of the spirit. In proportion as man is materialistic in tendencies, so is his mind entirely an

intrenchment without the permission of the entrance of an idea; it says, "Show me, and I will be convinced; prove to me that there is a God, and I will believe it; make a way for your prayers in me, and I will believe in prayer; work this or that or the other miracle, and I shall then bow down before it;" forgetting all the while that these miracles are being wrought before the very eyes and senses of this same man, who will not see them; but because the sunlight will not shine this way or that way, because instead of falling in crooked lines it must be straight, because the laws governing the spiritual universe are of their own kind and not of his kind, he then declares that they have no existence, refusing to perceive and receive them—yet it may be his blindness instead of the lack of light that causes the lack of penetration and light in his brain.

We leave this condition without application or intended reflection upon any individual. We leave it merely for its own sake in the position of the argument, and refer to it here as one of the postulates for the building up of that foundation and superstructure that finally annihilates space and time and sense in the higher and absolute existence of man.

Virtually, man's spirit seems forever at war with his senses. Virtually, man's mind is forever transposing his spiritual possessions into material substances, interpenetrating the grosser nature with that which is ideal, sublime, exalted.

No man fully living in the senses alone could ever make a picture, a statue, a building. No man living in the senses alone could ever be an astronomer, geologist, chemist, natural philosopher. No man living in the senses alone could ever be politician, philosopher, statesman, orator, or ought else that uplifts and leads the world. He who lives in the senses exclusively measures neither sun, nor moon, nor stars, nor the firmament above, nor the earth beneath, understands nothing of what is going on about him, and abides on some remote island, or on the desert. He who declares himself a materialist, unfortunately falsifies; is untrue to his better nature; but that is better than his statement be true. He is not ultra-materialistic; he persuades himself that he is. He does not believe in the dominion of the senses; he asserts that he does. All aspirations of his life, everything that he does for humanity, whatsoever he seeks in the diffusion of knowledge, whatever he proclaims in the affection of his family and friends, these are protests against the materialism that he alleges. Hope and faith, inspiration and prophecy, confront him; poetry is arrayed before him, art supplants the great depth that is within him, and he is not a living sepulcher, though he would fain have you believe it.

The theologian proclaims, on the other hand, that which is so far beyond the grasp that it seems but a mockery and the semblance of reality. He proclaims the divine absolute, the supernatural, the eternal. Inspiration is not to be questioned; humanity cannot approximate the godhead. All the statements of the theologian are predicated upon the absolute nature of the deity.

In the materialistic mind there is nothing that can comprehend this, and between the two there is no archway reared; there is no bridge between them by which they can harmonize. Out into infinite space the theologian plunges, gathers the evidences of his inspiration upon the plenary pages of the Bible, and declares this to be the only message and testament of God's hand, the only voice, the only ministering power; and yet in the presence of this, he feels, he bends, he kneels, he utters prayer and worship. God through the Holy Spirit, and makes thereby an archway of light that leads humanity to the infinite; albeit it may have been made the archway of darkness; it may have led to torments worse than annihilation, but that again is the materialism of the world and not the spirituality of the inspiration.

The materialism of the utter nihilist and the materialism of the utter theologian which deals simply in the world and not in the spirit of inspiration are upon the same basis and belong to the same catalogue of human thoughts. In other words, annihilation and hades are upon the same plane of human development; both belong to the grade and stage of human thought that in itself but a narrow escape from the materialism, perhaps from the Sandwich Islander and others whom you consider heathen. The materialism of him who bows down before the dust and the visible outward form of nature, and the materialism of him who converts the teaching of principles into material avenues of torment and material rewards, must belong to the same category.

But what is the spiritual definition of mind? What is the spiritual significance of science, of religion? Theology is not religion any more than materialism is science. Theology is the dogma of the church; materialism is the dogma of the scientific age in which we live. Both are condemned of men. The aspirations of humanity revolt against both; both must be consigned to oblivion by the gradual advancement of man toward the real blending of science in the higher attributes of the whole nature.

Spiritual philosophy intervenes, spiritual manifestations occur, and the interblending of the world visible and invisible takes place, not to the end simply that your friend may speak a message or that you may be convinced of an existence hereafter, but that this archway of spiritual life and solvency shall be presented, whereby there

can be an answer to these questions that is neither impossible of comprehension nor impossible of belief, and whereby you can understand by that graduated scale of explanation how it is possible for spirit to work wonders in matter and yet not overthrow the universe in its natural order; just as it is possible for the human mind with electric force and rapidly to overcome almost the potent fear of absolute death while the very life current is ebbing away, rendered perhaps doubly powerful in its action; just as it is possible with augmented power of individuals to sway multitudes that were before unswayed, by the majesty of thought, the supremacy of eloquence, the fervor and power of inspiration, or the matchless harmony of music. Music is but a thought, a breath, an inspiration, yet sways the multitudes as no other expression can. Love is but an attribute, the essence of the soul, one of the qualities of the spirit, and yet it so moves the thought that absence, death, and all things in the visible universe melt before it. The power of truth, of enthusiasm, of liberty, of justice, of hope, each being sentiments merely, as defined by the materialist, are more potent than all the forces of the physical universe. Cold and heat, the snows of the frigid zone and the heat of the tropics, adversities, triumphs, wildernesses and deserts will not banish these supreme elements of the human mind. Born of the spirit, they are utterly spiritual; they move the masses, they sway the multitudes, they govern individuals, they form the basis of society, they work in and through humanity, call you together at this hour, disperse you to your homes; make visible and audible every sign of human existence to serve their purposes, and yet they have no material existence. There is nothing palpable to the external sense of man in these, yet as potential in their agency, as kind in their purpose and purport as the combined forces of the material universe.

Tides and waves of ocean, the everlasting records by nature upon the history of the earth, the great geologic epochs that proclaim what throes and mighty agonies the earth has undergone in ages past; the forest trees, each one a living voice in its power, extending into the ages of the past—all mighty activities of nature are voiceless, powerless, void of history, having no interpretations but for the spirit and mind of man. You might see, but you would not interpret. You might perceive, but you would not question. Strata upon strata might be found and laid bare at your feet, but what save the thinking, invisible crucible within you could associate and combine them into history? What could formulate the theory of geology but the spirit and understanding of man. Rocks there are, trees there are, earthquakes are among the nations that neither see nor know nor dream of the history which is conveyed. Until the quickening power of thought and inspiration flows through the avenues and channels of the brain, nature is voiceless, she conveys no sound. She is deaf and dumb to your feelings, but with the attributes of immaterial intelligence, with the manifestation of spiritual power that can not be measured by the senses, the earth is vocal, the tree is alive with intelligence, every plant and flower has its meaning in the great cycle of existence, and the natural historian stands upon the same of its history the prophet of the ages; if he understands what his position is he is the oracle of nature. As the astronomer, with his telescope pointed heavenward, discerns by the sense that which his mind had premonition of before he worked out the problems, solving the question of the existence of the distant planet, even thus the spiritual thought extends into the wilderness of time, seizes hold of ultimate truths and sublime propositions, which after a time are outwrought in material ways, and man wonders that he has not known them before.

To-day you are in the midst of the solution of these problems. Spiritual definitions are no longer unreal or incomprehensible. It is no longer the God that is afar off, but the ever-present and ever-abiding spirit. It is no longer the miracle that is wrought in providential ways, but it is an ever-abiding and ever-present Providence, ready to do the same thing in this hour and this day when it shall be required and needed; ready to do it intelligently, understandingly, not with accident, not simply sealing up the books of revelation, but opening them wider to the gaze and interpretation of men. Life is no longer a position between two extremes, threatening the demolition of human hope by the very extremes of interpretation. You are no longer between Gehenna and annihilation. You exist no longer between the two elements of absolute destruction and absolute perfection. The fires and torments of the eternal hades are quenched in the fountain of knowledge that overflow, and annihilation is blotted out by the intelligence that comes to you in the voices of the stars and in the whisperings of angelic visitors. A sound from the invisible world strikes asunder the rock of materialism and the fountain flows in the wilderness. A voice from the realm of spirit is the echo of the death knell of materialism, and whose ever stands by the open gateway connecting the two worlds must see the expiration of materialism on the one hand and theological dogma on the other.

The earth is yearning and growing apace. All those who are in abject fear or abject tyranny of the senses are feeling the quickening breath and majesty of this power that is sweeping over the

(CONTINUED ON FIFTH PAGE.)

SPIRIT LIFE.

A Conference with Spiritual Beings.

Written Through the Hand of an Eminent Ex-Judge.

[The series of papers we are about to publish were communicated from Spirit-life in the precise form in which they were now presented to the public. They have not even been copied, and were all written out by the medium himself at the time of the communication. The dictation was made when the medium was under impression, and perfectly passive to the influence. He was fully conscious at the time, but like a faithful amanuensis recorded the facts, ideas and expressions of the controlling intelligence as if he had been writing under the direction of a mortal, so that he is quite sure the reports are in all respects substantially correct.]

The essays are from different spirits, but no names were given, for the reason that as they relate to morals and conduct of life they should be esteemed for their own merits alone, and not by the eclat of the source from which they emanate. To each essay is subjoined the individual experience of some other spirit since passing away from earth, and these latter are called *Illustrations*, and, except in rare instances, such as James Russell Lowell and Horace Greeley, these names were also withheld.

The picture thus presented of the higher life is of the most impressive character, and the descriptions of the sundry scenes, modes of life and occupation have a realistic air that cannot fail to deeply affect the spirit and add it in its efforts to be worthy of that glorious abode.]

The Source of Human Life and Its Continuance After Death.

When glancing over the various theories of human life, we observed the general idea that pervaded them all. It was the uniformity with which they sought to account for its origin. Some reason or other has always prompted man to be inquisitive about himself, and how he came into being; and all agree that some cause must have existed for this wonderful result. We now come to assign an origin that has always been open and obvious, but overlooked, perhaps, for the very reason that it stared mankind in the face from the beginning; and this is the fact that human life is itself its own expounder. It is full of intelligence respecting its own origin. If you should ask a blind man how he could see, he would inform you that he could not see at all, and that would end your inquiry; but if you asked him how he could feel, taste or smell, he would tell you about these sensations from his own feelings. Now, why could he give you so much more knowledge on these subjects and none on the objects of sight? Simply because he had full possession of all his senses except that of seeing. So if a man asked if you were deaf, you would reply that your hearing was in good order, but you did not care to exercise it on all occasions. There is nothing more ready than our senses when they are in good condition to understand the objects which excite them. The soul is scarcely ever appealed to as a sense, that can take in and understand the objects that excite its attention, giving proof of its own existence as well as of the existence of whatever it perceives and feels, just as the other senses do in regard to external impressions. The eye beholds a tree, a building or a man, and that fact is received into our confidence without doubt or hesitation. It is the same with the sense of taste or the sense of touch. We always know and feel the effect of any relish that affects the former, or of any body that comes in contact with the latter, and we are so constituted that we cannot doubt the testimony of our senses. Indeed, we would not probably be able to exist twenty-four hours if we did not trust them. The monitions of the soul are equally observable. They speak a language of their own, and it is clear and positive, and yet this source of information is seldom referred to in matters upon which it can throw as much light as the senses do upon the external objects that impress them. And especially is this true in regard to all matters of intuition and spiritual significance. The soul was formed for the purpose of guiding man in regard to his spiritual interests, as the senses were constituted to guide him in material concerns, and when we neglect to consult its dictates, or to avail ourselves of its counsels, it becomes dormant, as would any other part of the body for want of exercise. And it has been so little cultivated, that it has lost in a great measure its native power of intuition; and the strength of its impressions have become so weak that they exert but slight influence on the current ways of thinking, or upon the conclusions of scientific men. Hence the general skepticism of science and the unbelief to which it gives rise in large classes of intelligent men.

It is not in the nature of things that a man will answer this question in any other manner than either from his consciousness, or from observation. The consciousness which all men have of their own existence is absolute, and no system of ideal philosophy can ever convince any one that he does not exist, or that he is not himself. The same inward witness testifies that he could only have come into being by the fiat of a great and beneficent design. There is no room to doubt but that the form of life he exhibits is a clear demonstration of its own origin. Suppose you were to see a full-grown man for the first time, if that were possible, would you not stand amazed at his structure, his movements, his speech, his intelligence and his expression? And would you not feel that no ordinary power had formed him and endowed him with so many wonderful parts and qualities? Would it not seem as if he had been made by something more than the mere operations of nature, and that no self-generating principle could ever have combined so many wonderful things to form a harmonious whole. Observe how his eye flashes with intelligence or beams with tenderness; listen to his voice, and can you imagine anything so sweet and melodious. See his head poised upon his body and towering towards the heavens as if it were contemplating its home, and then mark the hand so beautifully formed and what a grasp it has; how it can seize upon any object, and control all other forms of life; how wonderful its concentrations of strength; how dexterous in managing whatever it seizes. There is surely in this being a soul, a genius for great per-

formances. Develop his powers, and put them to work, and you will behold still greater marvels. The works of his hands are excelled by those of his mind. He thinks and reasons; he compares and analyzes. He can speak a language of clear and forcible meaning. He writes it in books and poems. He forms systems of thought; creates philosophy and develops the secrets of nature. There is nothing that the firmament displays, nothing that the earth conceals that his ingenuity does not explain. His imagination extends beyond the farthest star, and when he seeks the mystery of the elements he conjures their invisible forces to do his bidding and carry his messages. The earth is too limited for his study, and the heavens are explored for new worlds to conquer. There are no objects so minute that he cannot magnify into such giant proportions that they seem like mammoths, and the most gigantic forms of animal life yield to his commands and do his service. All that embellish with art, and all that can elevate with thought and sentiment, are treasured up in his intelligence.

Indeed, there is no form of life so open to inspection as that of man, and yet its mystery has perplexed and confused all human philosophy from the beginning. Why is this? Simply because we would not look into the soul and take its suggestions. The inquiry has been left to the intellect alone, which is not capable of estimating the results of spiritual phenomena. Life is a highly refined and spiritual essence. It is descended from a divine power, which, like itself, is appreciable only by the inner sense of the soul. The intellect reasons, draws conclusions and builds up theories upon all subjects, and never feels satisfied with its own conclusions. And it has been thought that the intellect alone could be appealed to on this subject. Hence the uncertainty that has enveloped the origin of human life. Men have tried to trace it from the lower animals, and although it was as distinct from every other form of being as the angel is from the tadpole, they have denied that it was created, but have endeavored to show that it came by descent and transmutation from creatures that crawled upon the earth, or that lived in holes, and climbed the trees for safety from still more ravenous brutes. There was all the while the soul, sitting in the silent chambers of her meditation, neglected, denied, and even scouted by these investigators, till her pleadings were buried amidst the learning of the schools. Meanwhile the bone of an ape, or the gill of a fish was examined with knife and microscope, and all the ingenuity of science and trained methods of research were resorted to, to demonstrate that the breath of life came to us from the most abject of animals. The creative power of the Almighty was denied, and the goddesses of evolution and natural selection were installed in his place. We are not blind to the facts of science, nor are we disposed to claim that they are not of value in their proper place, but it is unfortunate that it should not be reserved for the examination of natural laws, where it has earned the gratitude of mankind. The psychological nature of the spirit is beyond its methods, and cannot be weighed and measured by its instruments. If we would hear the still small voice within speaking of its creator, and claiming its origin in the hand that plants the stars, and in the will that rules and reigns over all things living or dead, we would learn a lesson that would be of far more value than all the speculations of the most learned men who have ever undertaken to reason upon the subject of human life.

(To be continued.)

Delphos (Kan.) Camp-Meeting.

TO THE EDITOR:—Our camp closed August 22d, after seventeen days of successful meetings. It seemed as if nature had united her most pleasant efforts to unite in unison of spirit with the occasion. The weather was fine, superb. The meeting was very ably conducted at the beginning by such talent as Mrs. Lillian T. Wood and Prof. J. R. Buchanan. Mrs. Wood is a host within herself; her amiable spirit cemented a friendship which left a void when she took her departure. As a psychometrist she excels.

Prof. J. R. Buchanan has a magnificent mind. His flow of thought imbues one with an Emersonian spirit that ascends to the higher realms of knowledge. As a scientist, his researches into the depths of life are grand and sublime, and touch a note in the great octave of nature hitherto unheard by mortal ear, and unknown to but few minds.

The last ten days of the meetings were occupied by Bishop A. Beals. Brother Beals is a Spiritualist in every sense of the word. He is a kindly, congenial and warm-hearted friend, whose mission is to do good to humanity.

Among the mediums who gave private readings, Mrs. Emma E. Hamon, of Topeka, Kan., won esteem and favor. Mrs. Hamon ranks first-class as a psychometric reader. She received ample patronage from visitors.

Mrs. Hattie S. Crone gave excellent satisfaction as a test medium.

Financially our camp met with eminent success. The attendance was large and well-received. Our disappointment in not having Dr. Schlessinger with us was somewhat ameliorated by those gifted in a similar degree. The management feel encouraged by the kindly support extended by those from abroad. The additional membership and sale of stock will enhance and stimulate greater efforts in forthcoming camps.

I. N. RICHARDS.

PHYSICAL PROOFS OF ANOTHER LIFE. Lectures to the Seerth Commission. By Francis J. Lippitt. An illustrated pamphlet. Worth its weight in gold. Price 25 cents.

PSYCHOPATHY, OR SPIRIT HEALING. A series of lectures on the relations of the spirit to its own organism, and the interrelation of human beings with reference to health, disease and healing. By the spirit of Dr. Benjamin Rush, through the mediumship of Mrs. L. T. Richmond. A book that every healer, physician and Spiritualist should read. Price 15c.

PHILOSOPHY OF SPIRITUAL INTER course. By Andrew Jackson Davis. A rare work. It pos- sesses great merit. Price 25c.

OUTSIDE THE GATES; AND OTHER tales and sketches. By a band of spirit intelligences, through the mediumship of Mary Thomas Buchanan. An excellent work. Price 15c.

Woman's Day.

READ AT THE LIBERAL CAMP-MEETING.

A bright star shining in the East
Gives promise of the dawn;
A tinge of gray, a gleam of light,
Proclaims the coming morning;
So to the world a dawn has come,
A flutter of awakening;
A tinge of gray, a gleam of light,
And woman's day is breaking.

For ages past the gloom of night
Has covered all that's human;
But darkest clouds have hovered o'er
The destiny of woman.
False creeds have hedged in all about
And chains of custom bound her,
And prisoned her within the walls
Priestcraft has built around her.

Man, in his pride, has sat in state,
And courted adulation;
With woman sad and desolate,
In lowliest of station.
Man's soul has soared afar and wide,
Unhampered by tradition;
While woman vainly yearned for light
And happier condition.

From fields of science, art and love
Have women been excluded,
When in the darkened days of yore
By priestly power deluded;
But in the light of later years,
The light of dawn gleaming
That cast its radiance bright on man,
On woman, too, is beaming.

And in the light of proud man's day
He sees with vision clearer,
That woman is his aid and peer,
A helpmate, true and nearer.
So, though the night be dark and long,
The bondage sore and dreary,
The glorious light of woman's day
Breaks on our vision weary.

And in the light of coming years,
With footsteps freer, lighter,
Will tread the walk of life with man,
And make his pathway brighter.

—Mrs. Frances F. Allen.

Scientific Spiritism.

If the pious, spiritually-minded Spiritualists would regard our philosophy as a science, just as we have come to regard astronomy, geology, and chemistry, irrespective of whether or not it conduces to more or less spirituality, we then might hope for greater success in its promulgation among thoughtful people.

We must divorce all idea of religion, spirituality and morality from our philosophy in the same sense as we have done profitably with all other sciences.

The term Spiritualism, or ism of being spiritual, we have stolen from theology, where it rightfully belongs. Why, then, should we come into constant conflict with theologians and ourselves regarding its meaning, when we are clearly in the wrong in forcing an additional definition to the hundreds of already existing definitions and interpretations as to what spirituality really consists in. Spiritism, the ism about spirits, has reference to what we can discover about them, and the utilization of such knowledge; just as astronomy has reference to what we can learn about the stars, and how to use such knowledge.

Theologians consistently claim Spiritualism as the ism or doctrine of theological spirituality, while we but display our ignorance and unfairness in disputing that point. They rightfully claim to be the true Spiritualists and we the sham. Unfortunately many of us are but too consistent under that term. Instead of building up our noble cause we spend our time, our money and our influence in the support of religion. When the clergy urge upon our attention the "sermon on the mount," or extracts from Paul's epistles, we fly into ecstasy over their spirituality, and truly declare that they are Spiritualists because they teach as good Spiritualism as we may wish to hear.

Hence, by means of a vague and inappropriate term we have misled ourselves and our ignorant adherents concerning the real meaning of our philosophy. Our public speakers have declared that Spiritualism is a religion, and that science cannot prove it true—a statement literally correct! Therefore it were well to abandon that term in favor of the scientific term Spiritism. Our philosophy is a science, if it is anything; therefore its proof is scientific, while outside of science there is no proof whatever of a future life.

If we are anxious about our moral nature we can be guided by the science of ethics, upon which Spiritism throws a flood of light, as it also does upon medicine and other arts and sciences.

The term Ethical Spiritism is ridiculously incongruous. Ethics depends for its authority upon investigation, experiment and reason, while spirituality depends upon the ipse dixit of "thus saith the Lord." Even if the doctrine of spirituality or Spiritualism were essential in our philosophy, it would at best be only a part, but not the whole of it.

The term Ethical Spiritism, although consistent, would be objectionable because it limits Spiritism to the one department of ethics, whereas its true field of usefulness extends to every department of life. Hereafter let us say SPIRITISM.

J. F. HARTMANN.

The Vicksburg Association.

At the annual meeting for the election of officers of the Vicksburg (Mich.) Spiritualist and Religious Association, the following named officers were elected:

C. E. Dent, President; Mrs. R. Baker, Vice-President; Mrs. N. M. Roe, Secretary; C. Butcher, Treasurer; C. E. Robinson, Trustee. We have one hundred and thirteen honorary members, and invite others to join us and place their names on our books.

Mrs. NELLIE M. ROE, Secretary.

IMMORTALITY, OR FUTURE HOMES AND dwelling places. By J. M. Prebble, M. D. A book of rare merit, interesting to every body. Price \$1.50.

LIBERAL LECTURES. BY A. B. FRENCH. They are worth their weight in gold. Price, paper, 50 cents.

LIFE IN THE STONE AGE; THE HISTORY of Adamard, eldest priest of a band of Al Aryans. An exciting history of man. Written through the mediumship of U. G. Fry. You should read this work. Price 30 cents.

LIFE AND LABOR IN THE SPIRIT-WORLD. By Mrs. Mary T. Sheppard. It sounds in facts to refer once to the Summer Land. Price 15c.

LEAFLETS OF THOUGHT GATHERED from the Tree of Life. Presented to humanity through the mediumship of E. K. Lippitt. Bound in cloth, 50c.

CASTING OUT A DEVIL.

Strange Ceremony of Early Ages Revived in Germany of To-Day.

Men still profess to cast out devils. One really has to stop and inquire whether he is living at the close of the nineteenth century when one reads the official report drawn up by a priest of Wemding, in Bavaria, of the driving out of a devil from a boy. The poor boy would not pray nor go to church, had fits of temper, paid no respect to sacred things, and, among other misdeeds, ill-treated his parents. The latter sought the advice of doctors, and, when they could do nothing, Father Aurelian, the priest of the village, pronounced the benediction over the boy; but without any good effect. Then the boy was sent to a convent, but no reformation followed.

When the bishop of Augsburg a year ago visited the place the father, as a last resource, brought the boy to him, hoping he might cure him. The bishop approached the boy with great dignity and consciousness of power, and exclaimed: "Thou canst not deceive me, unclean spirit!" But the boy remained as obstinate as ever, and now the conclusion was come to that he was possessed of a devil, and the operation of driving it out was determined upon. It lasted two days, and was, of course, not without great pain to the boy. The official report says about the result of the operation:

"After applying the same means as in the morning, I exhorted the devil to confess the whole truth, whether he would leave the boy. After long exorcism he at last, with groans and sighs, said in a humble tone, 'Yes.' On receiving this answer I became more emboldened, and adjured him by God, by the holy virgin, and the holy archangel Michael, to declare whether he would go at once. 'Yes,' was the answer. I adjured him a third time to tell the whole truth, whether he would really go. He again answered with a decisive 'Yes.' When the devil the first time consented to leave the boy I exhorted him not to enter into any of the persons present, nor in any other being who might wish to have him, but to go to that spot which God had appointed.

"After a pause, I asked, 'Hast thou left the boy?' 'Yes,' was the reply. 'Thy companions also?' 'Yes.' 'The third time I conjure thee to declare the whole truth. Hast thou and thy companions left the boy?' 'Yes.' 'Where art thou now?' 'In hell.' 'Thy companions also?' 'Yes.' 'In the name of the most holy trinity I adjure thee for the third time to give some sign thereof.' 'Yes, we are in hell,' came back the answer in fearful tones.

"At first the devil had answered in an impudent and spiteful tone, but the last answer was quite melancholy. Now the boy began to weep. It was a sign that the evil spirit had really left him, for only at the moment when he declared for the third time that he was in hell did the spirit go. Until then he had lied unto me, for he is the father of lies. I now made the boy make the sign of the cross, contemplate the crucifix, repeat the holy names of Jesus and Mary, as well as that of the archangel Michael. He did so, weeping bitterly. I handed him the pieces of the cross and sacred relics to kiss. He kissed them with many tears.

"He then said the Lord's Prayer and the Ave Marie, sighing loudly. This ended the exorcism, and a thanksgiving mass was then held." Father Aurelian also explained why the devil took possession of the boy. The father, a Catholic, had married a Protestant, and was married in a Protestant church, and the children had been brought up in the Protestant faith. The father has now, says the report, made good his fault, the marriage ceremony has been celebrated again according to the Roman Catholic rite, the children have been rebaptized, and it is thought that the mother will go over to the Catholic church.

The above is taken from a daily newspaper, and if it can be relied upon as true, a reasonable explanation would seem to be that the boy was obsessed by ignorant Catholic spirits who recognized the authority of the church in the person of one of its priests.

The Freethought Federation of America.

TO THE EDITOR:—The first meeting was held at Madison Hall, 146 West Madison St., Sunday afternoon and evening. About 100 delegates were present from five states. John R. Charlesworth was made temporary chairman. Samuel P. Putnam delivered an address on "Liberal Political Organization." After a lengthy debate the Articles of the Constitution were unanimously adopted. The object of the Federation is the total separation of Church and State. Its immediate work is the opening of the World's Fair on Sunday. Over 1,000 names, representing every state in the Union, have been enrolled for membership. The officers were elected Sunday evening: Samuel P. Putnam, President; Mr. Coombs, of Ill.; Mr. N. F. Griswold, of Conn., and Mr. Silverman, of Ohio, were elected Vice-Presidents. John R. Charlesworth, of New York, was elected Secretary, and Geo. L. Robertson, of Chicago, Treasurer.

John R. Charlesworth delivered a lecture on "The Philosophy of Secularism." Resolutions were passed demanding the opening of the World's Fair on Sunday, the secularization of the public schools, etc. The Federation will hold a grand mass meeting in Chicago the first Sunday after the opening of the World's Fair in May. Headquarters will be open at Chicago during the fair for the welcome of Freethinkers from all parts of the world. The International Congress of Freethought Federations will be held at Chicago during the Fair. Samuel P. Putnam, President, will make his headquarters at Washington during the next session of Congress, and will take charge of the work there of repealing the act to close the Fair on Sunday. It is expected to enroll 100,000 Liberal voters to carry the demands of Liberalism into American politics, and

destroy the authority of the Church in the State. The dangerous and startling action of Congress in favor of ecclesiastical political power has aroused Liberals of all phases of belief to action. It is not a question of creed but of universal human rights.

A FREETHINKER.

A Most Excellent Work.

"The Origin, Development and Destiny of Man," by Thos. P. Fletcher, Elk Falls, Kan., is a most excellent work. Reading this book makes me think of a Dutchman who was elected justice of the peace in a country district. The first case that came before him was a dispute between two farmers. The complaining witness stated his side of the case so well that the justice, without waiting to hear the other side, said: "Dot man ish right;" but when the defense stated his side, the justice exclaimed in surprise: "Mein Gott! dot man ish right, too."

There are so many books coming to your office, and all so good, that we are apt to think every one better than the other, but seriously, we cannot find words to express our admiration of this volume.

The first chapters are devoted to fundamental principles and the formation of suns, planets and constellations; then follows the origin of man, his attributes, their development and his destiny.

Mr. Fletcher has the advantage of the material scientist in being a Spiritualist and giving to spirit its place, and that is the highest amongst the elements of the universe. This may be said to be the distinguishing feature of this book, and raises it far above all other scientific treatises. He devotes a chapter to the sixth sense, a thing that the writer of this never could call by that name. But when he comes to proving Spiritualism from the Bible, he leaves its Christian enemies without a peg to hang an objection on; and the man on the opposite side who does not like the Bible, but loves Spiritualism, will be sorry that there is so much of it in the old book. Indeed, a Christian, such as we have nowadays, might read it a lifetime and never suspect that there was anything of the kind there. But one cannot help wishing that every preacher could lay aside his prejudice and read this book. It does really seem impossible to read such convincing arguments and continue in unbelief, for they are calculated to make even a Felix tremble.

The book is one of the very best we have ever seen to put into the hands of one who is seeking for the whole truth. It seems as if Mr. Fletcher can reach out in all directions and grasp truth and put it in the power of every reader to embrace it. He makes you think more of the Bible than you ever did, while he is proving to you that it is neither perfect nor infallible; and he makes you think more of Jesus the Christ by proving that he was a man born as other men, and a medium like those of to-day. If you were not a Spiritualist before you read this book you will surely be one now; and if you were one before you will be still stronger; and the pioneer will see in it the axe and sledge-hammer with which he cleared his own way when it took nerve to do it.

But it is in the last chapter in answer to the question, "What must I do to be saved?" that Mr. Fletcher reaches the very core of the heart, and one lays down the book with the determination to travel the only true path of eternal progress. Just listen to his closing peroration:

"Seek out diligently all the laws which govern your physical, intellectual and spiritual natures, and make your life come into harmony with these laws. Do all you can to add to the happiness of every creature, whether man or animal, that has an existence. Do all you can to elevate all the things which God has made. Cultivate all the powers and faculties which God has given you. Be active in some noble work; be cheerful; be kind; be merciful; be truthful; be honest; be noble; be man-loving and God-loving; do right because it is right, and be good because you love the good. Do these things as best you can; follow the highest light you have, ever seeking more light and greater truth, and you will be saved. You will climb the golden stair into the brightest realms of immortality, where your companions will be the best, highest and purest of those who have traveled life's journey and won the crown of glory. Your home will be in the city of God, where the tree of life sparkles with dewdrops of heavenly joy, and the soul rests in peace forever more."

This excellent book is for sale at the office of THE PROGRESSIVE THINKER. Price, cloth, \$1.25; paper cover, 50 cents.

R. NEELY.

A most important article will appear in the Popular Science Monthly for October on the disadvantages which the conditions of modern city life throw in the way of the best physiological development of children, by Dr. Henry Ling Taylor. The subject is fully reviewed in a philosophical manner, and the attempt is made to measure the influence for good or ill which each of the factors in which city conditions differ from those of the country exerts upon the child's bodily and mental faculties.

A Pittsburg justice decides that it is legal for any householder, from his own premises, to throw water upon an organ grinder who refuses to move on.

Rhode Island, the smallest state in the union, has two capitals, which no other state has, and confers upon her governor the official title of "Captain General of Rhode Island and Providence Plantations."

The launch of the new Ammen ram at Bath, Me., next month, will be made as imposing as possible, nearly all the United States ships on the Atlantic coast having been directed to participate in the ceremonies.

SEERS OF THE AGES, OR SPIRITUALISM Past and Present. By J. M. Prebble, M. D. A book of 278 pages. It is an encyclopaedia of facts, a mine of rare knowledge; a work that should be in the hands of every Spiritualist. Price \$1.50.

TWILIGHT MUSINGS.

Well, dear friends, here I am again at the solemn twilight hour, and I feel the golden presence encircle me with a fountain of thought and ideas, which I am impelled to put on paper for the many readers of this dear PROGRESSIVE THINKER to gaze upon. As I do this I ask the good angels to bless my work, and aid me in raising up poor, weak, degraded humanity onto the plane of purity, cleanliness, sobriety, and thus work themselves into a glorious manhood.

Many years ago, when I was much younger than now, I was standing in a street on the outskirts of a little town in the Buckeye State. I was gazing about me at the sea of humanity as it moved on unceasingly, as do waves move on the surface of a great ocean. While I was thus gazing a circumstance took place that called for my attention and close inspection. I saw a man in a state of intoxication who had worked with me by my side in another village some months before. I saw a crowd gather around him, and heard their heartless laughs and gibes; I heard their shouts and yells as the poor, miserable wreck of humanity would fall down into the mud and slush of the street. I saw the dirt on his person as it attached to his hands, his face and his clothing as he floundered about trying to obtain an erect position. I heard the oaths and obscenity that came from his lips at every failure to stand erect. These oaths and the drunken, filthy jargon he uttered were the cause of the shouts and mirth of the crowd around him.

Not one single person present seemed to realize that before them, covered with mud and filth, stood, or tried to stand, a human soul, a mind of no ordinary capacity. Every one present seemed to enjoy the sport of listening to his drunken, sottish sentences as they came from the lips of the poor, miserable drunken man. This man had been kind to me when we worked together; he had taught me many little things in my trade or occupation that were of great value to me, and for this kindness I felt extremely grateful to him.

A few months before he had moved away, and I wondered where he had gone. I did not know that he was a drunkard, but then I realized the sad fact as I saw him on the street before me. Under this state of affairs I did not know what to do; I was a stranger in the place, and felt delicate in making myself known to the poor wretch before a crowd of unsympathetic strangers; but I felt that I ought to do something, and not stand idly by and see one who had been kind to me so derided and abused.

I thought of the time back in the past when the poor wreck of humanity before me was a fair, bright, manly and noble boy, with great expectations for the future, with hopes as pure and affections as holy as are those of many that will read these lines.

But look! Now he is in the gutter again, and again the yells and shouts of the lookers-on break out anew. But hark! All is silent as death! An angel appears on the scene—a sweet little girl of ten years of age bends over the poor fallen man, and with tears running down her beautiful cheeks, regardless of the brutal mob, she reaches her little childish hand, and takes that of the drunkard in its clasp and kisses it, all besmeared with dirt as it is; then, with a sobbing voice, sweet as the Aeolian harp, she says: "Please, papa, go home with me!"

He raised his eyes towards his angel child, and drunkard that he was, I saw them fill with tears; then sobs followed in quick succession, and after repeated efforts, by the aid of the child he stood erect, and looked around him like one bewildered. As he did so he seemed to arouse from his drunken stupor. Then he turned to the sweet and loving child that stood grasping his dirty hand, saying nothing. After thus standing a few moments and collecting his thoughts, he clasped her in his great brawny arms.

"God bless you, my child, my darling! I am saved! My child here is my saviour! Mary, my darling, papa will go home with you, a redeemed, a reformed man! Drunken as I was, I felt the laughs and shouts of this crowd pierce my sensitive heart, and I almost lost the last vestige of my manhood, but you came with your sweet, loving, innocent, childish voice, and fanned the little spark of my manhood remaining, and now it is a flame that will consume the desire for drink, for the poison that ruins body and soul."

"While this crowd stood by and derided me you came to me with your kind and loving magnetism, and now I can stand alone. I see with shame the dirt and filth on my person. Come, Mary dear, we will go to the pump, and I will there wash my face and hands, then we will go home and tell mamma that papa is saved from drunkenness and its degradation, redeemed from filth and obscenity by an angel named Mary!"

Then turning to the crowd that stood by looking on silent as death: "Gentlemen, I do not blame you, for you are human! You are not angels as is that dear, loving child! I am the weak one; I am the one that has sinned, the one that has fallen way down, even into the filth of the gutter. When you taunted me with your laughs and shouts you did not realize that they pierced into my sensitive soul like darts; that, drunkard as I was, I realized my lost and fallen condition; and now, from my very soul, I forgive you; and as Christ prayed for his tormentors, so do I pray for you—that you may never stumble and fall as I have done; that you will always shun the poison that degrades humanity, and makes human beings soulless brutes."

Thus spake the man that was drunken, but who then was sober to a great extent. The liquor that he had drunk acted as a stimulant, and thus removed his fear to avow his honest convictions.

Casting his eyes on me, he said: "Boy, are you here to witness my shame and degradation? Come with me to my home, which is a poor one, but one to which you are welcome

indeed. When I am cleaner and my brain less clouded, I want to talk to you. I want to restore your confidence in one that wishes you well, and was once your companion at your daily labor."

I went with him to his home, after he had washed his face and hands at the town pump. Mary, the modest, loving little girl walked by his side, holding his great hand in hers, so soft and warm, while her sweet blue eyes looked full of hope and future happiness.

After introducing me to his wife, a noble-looking woman of middle-age, he changed his dirty raiment for a suit clean and tasty, and came in the room and took the hand of the noble woman's in his own, and held it for some moments, looking her straight in the eyes, while I could see the tears roll down both their cheeks. When he had thus gazed at her in silence for a few moments, he said:

"Wife, but a short time ago your husband was drunk—was an object for gibes and sneers from the rabble on the street! You ask how it came about, how I lost my manhood and yielded to temptation! I met an old friend near the saloon, who invited me in to take one drink for old acquaintance sake. Then one drink followed another, until I found myself on the street, the object of mockery and derision from the crowd of passers-by. Then came to me our little angel Mary, and took me by the hand, and in a voice so sweet that it aroused my drunken senses, said: 'Oh, please, papa, go home with me!' That dear, loving voice awoke the sleeping elements of manhood in my soul, and the drunken stupor seemed to pass away from me like a horrid dream, and I then realized how low I had fallen, and how degraded I had become, as well as my responsibility as the father of that dear, loving, angel child, and now, my dear, loving wife, while the good angels listen and have joy in heaven over this sinner that repenteth, I solemnly swear that from this hour I will be a man and not a crazy brute. That no more shall you sit in your sad and lonely home and weep, while your husband, the father of this angel daughter, is the companion of the low and vile inebriate in the saloon and the whisky shop, where men pour down liquid poison, and thus debase and ruin themselves, their wives and children. Cheer up, my dear one, for a better day is dawning, and the sun of our domestic happiness is rising."

Turning to me he said: "Boy, I invited you to my humble home that you might learn a grand lesson, a grander lesson than the ones I gave you instruction in when we labored on the same work together. You are now young, of a generous nature and temperament. You will, on your journey through life, meet many friends that are addicted to strong drink; they will invite you into saloons for what they will call 'a good time.' Shun them as you would so many vipers in your path. Do not let them lead you into temptation—into vice and its degradation, but, if possible, do you, at all times and places, rather lead them away from the snares of sin, up into the state of true happiness, because it is real. I am glad to see you again, although under rather embarrassing circumstances. May this good woman I call my wife, this loving daughter that was not ashamed of me when the mob hooted me, but came to me to save me, never have cause in the future to regret their relation to me as a wife and daughter, for with the aid of the blessed angels of purity and love, I will lead a sober, a manly, and an honest life. My boy, let this day's lesson sink deep into your mind, and never allow yourself to be tempted as I have been tempted!"

"Note my subsequent life, and see how strong I will become! I am not an old man. I believe I have many opportunities yet before me; but never will I sneer at or deride the poor victim of intemperance; but instead, I will try to lift the poor, weak creatures out of their habits, out of the slums that ruin men's souls into the loving, peaceful home where man on earth may, if he will, have a foretaste of the joys of heaven. I will send after the poor lost ones groping in darkness the little Marys to take them by the hand kindly, and say: 'Please go home with me!'"

Our friend kept his pledge honestly and sacredly, and his home, to my knowledge, was a happy one. Mary, the angel on earth, a few years later became an angel in heaven, where I have no doubt the happy family on earth are united as a happy family in the beautiful Gleam-land. M. P. ROSECRANS.

A Most Excellent Seance.

It was the pleasure of your correspondent to be present at a seance held by F. Corden White, the California medium, at the commodious parlors, 524 West Madison St., on Tuesday evening last. This gentleman comes to the city highly recommended by the officers of the Clinton camp-meeting, where he did splendid work, and won a host of friends. About a dozen persons were in attendance, and the seance was a highly satisfactory one in all respects. Every one present received undisputed evidence of the presence of their spirit friends. Names were freely given, as well as messages of cheer and admonition, and it was the unanimous opinion of all present that it was good to be there. He is ably assisted in the management by his wife, and all will find them very pleasant people to become acquainted with. They will remain in the city and hold seances at the above number every Tuesday and Friday evening, and an evening spent in their parlors can but prove both interesting and profitable.

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"Antiquity Unveiled," communications from ancient spirits. Apollonius of Tyana, the Jesus of Nazareth, St. Paul and John, the revelators of the Christian Scriptures, return to earth as a spirit, and explain the mysteries that have concealed the theological deception of the Christian hierarchy. 608 pages. A very valuable book. Price, \$1.50; postage, 12 cents.



Brother Jonathan's Suggestive Talk to Our Readers.

BROTHER JONATHAN:—In the language of *The Citizen*, Boston, those who prate of the beauties of Romanism are either ignorant, wilfully blind, or mentally unbalanced. We have met men in former years who defended the Roman Catholic religion and talked of the good there is in it, but when they have had an opportunity afterwards of visiting Mexico, South America, or even the near-by Province of Quebec, and have seen Rome in her own haunts—where she is unrestricted by Protestant civilization—they have concluded that "the half was never told." Look at Mexico! While society in Mexico is not so corrupt as in other Roman Catholic countries, her sixty-five percentage of illegitimacy suggests her condition. And this among the members of a church which some would have us consider a "branch of Christianity." The Aztec love of truthfulness and honesty has been lost. The doctrine of "probability," as taught by the moral theologians of Rome, and as practiced by their disciples, has well-nigh destroyed the distinction between mine and thine. This distressing state of morality, or rather immorality, is largely due to the influence of the priesthood. Crimes which would shame a beast are common among these wretched profligates, who to every Romanist are "Christians on earth." They have trained the people of Mexico, as those of Europe, to believe that a different code of morality governs priests and people. The life of the average priest may not be even hinted at here; it is too dirty. Mexican patriots have, by bitter experience, discovered the true inwardness of Rome. They now distinguish between Christianity and Roman Catholicism. President Diaz warns the nation to beware of the priesthood. Senor Mateos, in a speech recently delivered in the Senate, after sketching the growth of the nation during the last twenty years, said: "In the midst of this universal gladness there is one black spot—the Catholic priest." He spoke of "their iniquitous farming of tithes, alms, baptisms and burials, the orgies of priests in their houses," and of "other still more abominable vices," and declared that history shows that "all Catholic priests are enemies of our free institutions." These words were applauded, more or less enthusiastically, all over the Republic. Convents and monasteries are forbidden by law. Mexico will not license these pest-houses, these ecclesiastical penitentiaries. The Society of Jesus is as unpopular in Mexico as it is less dangerous and immoral blood relation, the Mafia, in New Orleans. There is no gag in the mouth of the party press in Mexico. It will expose and denounce a rascally priest as quick as the dailies of the United States would a preacher. Preachers here are not afraid to expose the spirit, aims and doctrines of Romanism. As a result, Romanists are converted from their idolatry to God. The multiplication of common schools, and the introduction of modern pedagogics suggests freer circulation of the truth in the future. "Among each people," said Victor Hugo, "there is a candle, the school, and behind it a mouth which would blow it out—the priest!" The great Frenchman's words are true of Mexico. The naked truth is the naked sword at the neck of Romanism, and priests here, as in the United States, gnash their teeth in blasphemous fury at the public school.

But while this paper devotes a very little space to exposing the corruption and liberty-destroying influence of the Catholic Church, it devotes more space than any other paper to promulgation of the grand truths of Spiritualism, and you are thereby brought in close contact with two important classes of thought that all should be familiar with. But I desire to say more particularly that there is "something in the air" which I think THE PROGRESSIVE THINKER man will catch onto for his winter campaign. If you see any strange atmospheric phenomena, it may be that "something in the air" is crystallizing. Watch carefully!

There Are Spirit Animals.

TO THE EDITOR:—This question has been referred to in the columns of THE PROGRESSIVE THINKER several times, and different views appear to be entertained upon the subject. The writer of this, though by no means absorbing some of the sailor sort of monkey yarns recently published, still takes the affirmative that animals have spirits, or that the spirits of some, at least, pass after earthly death to the next sphere, for these reasons:

1. Direct information from spirit friends.
2. Because such a belief is natural and logical from a Spiritualistic standpoint.

Now, with regard to spirit information: My wife is mediumistic in the phases of automatic pencil writing, and in receiving communications freely through a modified ouija or planchette table that we use. We have many spirit visitors, her principal spirit-guide being our son, Alfred, who passed away about seventeen years ago when a child. Her mother also visits us, and a very frequent visitor is a neighbor who died recently. The following are extracts from the subject of spirit animals from a careful record I have kept of the communications we have received during the last few months on a variety of subjects, though mostly on matters of family interest, but wonderful, strange and often deeply affectionate and instructive.

On the 12th of January, during a seance with her mother, the question was asked: "Are there animals in the Spirit-world?"

"Yes."

Next came, "My arm aches."

Question: "Do they have aches and pains in the other world, then?"

"No, but perhaps you don't know that I cannot write long."

From this it appears that spirits, when communicating take on so much of the earthly condition that they feel as the medium feels, or as they felt in former periods, to some extent. On the 20th of January, during a seance with her son, Alfred, I said: "Alfred, you said, at one time, no one cared much where you went; but we do care very much, and want to know where you go, and how things are in your Spirit-world, so I will ask

you some questions, and if you like to, answer them: "Do you sleep where you are?"

"Oh! I rest."

I note here that Grandpa Smith said, when asked: "I am well, and can rest. Do not think that I am dead. I am quite happy."

Our neighbor, above referred to, also said, after apparently easing his mind by telling us something he wished to communicate, "Now I rest."

We have heard of the rest of the saints, etc. It is evidently calm, peaceful, contemplative rest; not the disturbed sleep of the world of unrest.

"Can you see in the dark?"

"No; great lights will follow us."

By this I think is meant that spirits—good ones, at least—are surrounded, and carry with them a penetrating spirit, electric aura of light, less gross than earthly light, the coarse vibrations of which render a subdued light usually necessary for spirit manifestations. Spirits are doubtless self-luminous, and at times may be visible to us in the night in darkness more readily than in our coarse earth light.

"Are there animals there?"

"Yes."

"Do you have music there?"

"Bands of music."

"Do you have beings visit you more radiant than yourselves?"

"Quite as beautiful; I think rather better."

"Do you have orchards and gardens there?"

"Yes; beautiful ones."

On the 26th, in a seance with our neighbor, he wrote: "Please look after Jenny."

Jenny was a Mexican burro or donkey, to which he had become attached. We had been patting the animal, and Emma had been feeding it with bread during the day.

"You are very kind, for I see you. One thing I know—she is not going to live long."

"Will you have her again, then?"

"Yes."

From this we can see that the Indian idea of killing on the graves of their chiefs their horses, and even wives, that they might have them in the Spirit-world, though utterly brutal and unnecessary, was not so absurd in con-

ception as generally supposed.

On the 26th of March, at another seance, our neighbor wrote: "Tell Freddie (our little boy, who occasionally rode the burro) Jenny died."

"Where?"

"Just four days ago."

"But where is she lying now?"

"Right opposite; she and I are together."

A friend of ours, who knew nothing of Spiritualism, said to me not long ago: "I am sick of what is usually called religion, and doubt the immortality of man, for I have seen nobler dogs and horses than some human brutes, and if the spirits of such men are immortal, why should not kind and intelligent dogs and horses also live hereafter? But we only hear that it is the human brute that survives."

I said: "You have doubtless unconsciously stated a great truth, and there must be spirit animals also in the Spirit-world. What kind of a world would it be if they were not there?"

A. H. NOON.

Running Notes.

After two months of enforced idleness, during which time I could endure no mental strain, and the indications pointed to the rapidly approaching end of my earthly pilgrimage, I found myself again at work at the center of spiritual attractions in the genial atmosphere of Cassadaga Camp, where the bracing tonic of social sympathy and loyal friendships buoyed and sustained. To attempt an expression of my grateful emotions, stirred to speechless intensity by the surprise reception and generous donation tendered me on my last night at Cassadaga, would but cloud the tender glory of that memorable hour. The words of encouragement and approval so eloquently expressing the cordial sentiment of the gifted speakers who took part in the ceremonies, are "something sweet to think of" all along the journey of life. It was with reluctance that I took my leave of these long tried and true friends, whose great work at Cassadaga leads all others, to journey from camp to camp, involving in the round trip about two thousand miles of travel.

At Haslett Park, Mich., the work was well inaugurated, with Geo. H. Brooks as Chairman, and Dr. Edson Superintendent. The Doctor was suffering from a "belief" that his ankle had been hurt, sprained or dislocated, and the effect of that one "error of mortal mind" crippled him, and he looked pale and weak, and he believed he suffered greatly, and his "error" was so strong that he made others believe it, and all who saw him became hallucinated with the same "error." Effie F. Josselyn, the faithful secretary and indefatigable worker for the cause of progressive Spiritualism, quietly fills her mission, and makes friends among honest mediums and candid thinkers everywhere she is known. President J. H. White is a pillar of strength to any cause, and his influence is gentle, strong, and full of generous helpfulness. Mrs. Sheets is a general favorite, and is making a progressive mark and winning laurels by her eloquent lectures and rare womanly qualities. Mrs. Haslett seems rising from the cloud of last year and taking hold of life for what is in it. She has business acumen and a delicate appreciation of genius and poetry, and takes a lively part in the doings of camp life, helping where she sees the need and the way. The music is well cultivated, and the interest lively in all the exercises. Haslett Park is a growing camp, and if the title is settled in its favor within the coming year, it bids fair to be one of the leading camps of the west.

Reluctantly bidding adieu to the many friends who made my stay pleasant and profitable, I hastened to Mantua Station, Ohio, where a good work engages many earnest workers. Maple Dell is a quiet retreat, within a mile of the station, good water, pure air, and abundance of beautiful broad-topped maples making refreshing shade, and the scenery is varied and unique. Prof. D. M. King and his good and capable wife are energetic workers, as are Mr. Danforth, Lewis King, the Lanes, and many others, all of whom are earnest and devoted to the cause, and make speakers feel at home with them. This year Bro. G. W. Kates and wife have been a great accession to the camp, and added much to the interest and success of the enterprise. Mrs. Kates gave many very satisfactory platform tests, as well as very impressive and inspiring lectures. Together they work, speak, and illustrate with phenomena, and they were highly appreciated for their constructive labors, and practical, as well as spiritual, talent on the rostrum, in conferences, and in social ways that are helpful. Jennie B. Hagan-Jackson charmed everybody, and was the bird of paradise while she stayed. From Maple Dell I went to Lake Brady, of which more anon. The world moves and so does the car of spiritual progress.

LYMAN C. HOWE.

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SATURDAY, SEPTEMBER 17, 1892.



A SPIRITUALIST?

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

PSYCHICAL RESEARCH.

World's Fair Spiritualism.

TO THE EDITOR:—For the one reason that Spiritualism is a question of fact and not of science, it looks like a blunder to put it in a scientific straight jacket. Any other question of fact is not thus treated. A house is constructed to meet the common sense judgment of the user, and a telegraph owes its existence to the fact of its practical use. As neither is dependent on the dictum of any scientific committee, so plain John Smith determines the spirit existence of his wife Betsy by the evidence given to him through the medium, as he knew her—not as determined by any high-titled body. This attempt to give Spiritualism scientific endorsement has always been a failure, from the fact that the majority of the scientists prefer to move with the popular current. This they have good excuse for, as science endorses nothing, unless by its own methods, and these apply in a materialistic way, under the limitations previously laid down, that instead of aiding to find the truth, they rather uphold the assumed false. The effort to put Modern Spiritualism in straight-jackets has greatly retarded the cause from the first. It contains within itself everything to prove its authenticity, and has no need to borrow any outside luster.

This begging the question of the scientific world has now bloomed out into a movement for the monopoly of Spiritualism's representation in the World's Fair at the hands of people from good causes standing high in the world's estimation, who have within a comparatively recent time approached the subject under the very title name of Psychical Research. The new movement throws aside, with the workers, the effort of forty-four years, and in their places puts itself forward as the representative of the subject. If this had been done by this respectable body at the time of Spiritualism's rediscovery, it would have been in full accord with the methods of scientific research. But at this period of its history, with its evidences in the possession of millions of people, and the heavy work done, these latter-day claims are, to say the least, very suggestive. After being forced by the real workers, through advancing public opinion, to show their hand and take some position, this body with illustrious names, recently arrived, take upon themselves to represent that which the majority of the scientific and cultured have in the past ignored—to-day representing that which yesterday they denied, and in doing so now ignore those whose intelligent effort has forced them forward.

It is a matter of common remark that no greater waste of energies has ever been observed than has attended the average efforts of the psychical societies. No person of breadth of view but will rejoice at the spectacle of any kind or class of people coming into or in their own way investigating Spiritualism. But that a class made up largely from societies who have notoriously proven their inefficiency should take upon themselves the responsibility of representing a subject of such magnitude and importance at the World's Fair, is at least provocative of criticism from those long familiar with it.

It is common to hear the Pharisaic boast of the superiority of those who descend on the "higher phases of the subject," under the spread-eagle term of philosophy, which sometimes means that these will assume to do the

thinking for those quite often their betters; yet it is nevertheless a fact that not a single truth connected with Spiritualism but has been enunciated by those who have passed into the beyond, and through a medium instead of a scientific philosopher on the mortal side. The words of spirit Hiram Abiff apply here. He says: "The source of all the knowledge and civilization of the coming century will clearly be found" (in the laboratory of science, but) "in the seance-room, where spirits will teach the problem of life, as well as solve the mystery of death." H. W. BOOZER.

Since the first advent of modern Spiritualism at Hydesville, N. Y., in 1848, there have arisen on all sides those who attribute its phenomena to something outside the domain of spirit power. At first the "eminently sagacious and comprehensively wise" ones ascribed the simple raps to the toe joints, and, inflated with their own vanity and self-conceit, they proclaimed their "wonderful discovery" to the gaping world. After years of struggle on the part of this new-born philosophy for recognition, the toe-joint theory was relinquished as not adequate to fully explain the cause of the raps. Of course those who were not amenable to reason and puffed up with their own domineering vanity, would not concede the spirit origin of any of the manifestations. Then arose the fraud-hunter, the professional exposé, the would-be leader, who must bring everything within the purview of his own domineering will, and who refused to comply with his wishes were maliciously denounced.

Then there arose Psychical Research Societies in various parts of the world which were continually searching for a force originating on this side of life, as the cause of all the varied phases of spirit phenomena. One was organized in this city, but it was immediately attacked with the seeds of dissolution, for its methods were not those of the wise denizens of the spirit realms. Every psychical society organized on the basis of the one here has accomplished nothing. In fact a more complete and comprehensive fizzle it would be difficult for the loftiest mind to conceive. Indeed, it was so conspicuous a failure that its fizzling process must have possessed the fourth dimension of space, as discovered by the immortal Zoellner. It is very easy to conceive why it was such a lamentable failure. Those engaged in it brought their own methods into conspicuous play, ignoring the methods of those high in spirit-life, and without which psychical investigation amounts to comparatively nothing.

One of the leading factors in the early life of the Chicago Psychical Society, Mr. Bundy, now deceased, was made chairman of a committee on Psychical Science Congress of the World's Fair. This would seem to indicate most plainly that the Psychical Science Congress does not intend to give a cordial greeting to the spirit side of life, to assist in establishing the grand truths of Spiritualism, which underlie and are the basic foundation of all psychic manifestation. The puerility of the so-called Congressional Committee—its lack of comprehension of underlying principles—must be great, as set forth by the chairman in his statement that this august body, these eminently wise ones, these influential personages from home and abroad, are to investigate the spirit raps and table-tippings. This was announced by the chairman, and in the sentences used in order to add dignity to them and have them appear learned, each t was crossed and each i dotted.

Now the query arises, where will this Congress get its psychics? Will Mrs. Cora L. V. Richmond, whose trance lectures and improvisations are grand beyond conception, appear before this Congress, which will simply be a reflection of Chairman Bundy? No! a thousand times No! Will Miss Lizzie Bangs, through whose mediumship a learned Jew of Cleveland got a message on slates on which his feet rested, written in ancient Hebrew—will she honor this Psychical Congress with her presence? We should say not. Will Mrs. DeWolf, who receives writing in various colors on slates, respond to the wishes of this Psychical Congress? No! emphatically No! Will Hudson Tuttle, the seer and author, give it the benefit of his psychic knowledge? No, if the teachings of Col. Bundy are to be the controlling factor. Will that legal light, Hon. A. B. Richmond, thrill this Congress with his mastery logic and comprehensive knowledge? Certainly not, under the circumstances. In fact there is there a medium for physical or psychical manifestation that will submit to the dictation of those who meet together and who are so ignorant of fundamental principles and what is going on in the world, that they desire at this late date to investigate the raps and table-tippings on a new plan, peculiarly their own, and independent, probably, of spirit directions? Will they lend themselves to such pure and unadulterated ignorance.

The Chicago branch of this Psychical Congress is a curious make-up. But then, what else could you expect, for its leader tried to force upon the people of this State the obnoxious Thomas bill; he it was who appeared as a witness against Jennie Moore in his endeavor to degrade her seances to the level of a show; in fact there is not a prominent medium or speaker in the United States that its leader has not attacked with a caustic pen. It will be amusing to see this Psychical Society investigating the raps and table-tipping. Then, again, there is Prof. Elliot Cones, who believes that the ordinary spirit messages and materializations are the productions of "shells" wandering around in space, to be finally dissipated! He

was Vice-Chairman of the Committee of the World's Congress, and will now probably take Col. Bundy's place.

The fact is, the whole thing bears the appearance of a gigantic farce and of asinine stupidity, inasmuch as leading mediums throughout the United States will not put themselves under the general management of Prof. Cones, nor will psychics generally submit to the dictation of those who are ignorant of spirit raps and table-tippings, and who know nothing of spiritual laws.

Besides, Spiritualists generally will take no interest whatever in this psychical Congress, for they cannot learn anything new there. They are familiar with the raps; they know all about table-tippings. The trance condition is to them an every-day affair with which they are perfectly familiar. As to dreams, telepathy, thought-transference, and hypnotism, they are a simple alphabet to them, and when they come to Chicago, it will not be to repeat over this alphabet to those affected with asinine stupidity, nor to sit with their hands on a little stand to get the raps for Chairman Cones; there will be too much to attract their attention otherwise.

Besides, the World's Fair will be no place to make converts to Spiritualism. It has other objects in view. A piece of the true cross, and the chair of St. Peter, or a confessional box used by some purring Catholic had better be retained in the cloister of some medieval church. That which pertains to religion better be left at home. The tools of the Inquisition in Spain during the Dark Ages, and the knives and spears used to murder heretics, should have no place in this World's Fair. It should be divorced completely from religion or religious sects; it is entirely secular in its character; as much so as planting seed or harvesting corn.

Spiritualists generally will give this Psychical Congress a wide berth. They will not submit to have those ignorant of underlying spiritual laws impose conditions on them.

Something in the Air!

See what Brother Jonathan says on our third page. He intimates very plainly that "there is something in the air," and it is his opinion that THE PROGRESSIVE THINKER man will catch on to it, when it crystallizes, and show up its true character to the readers of the paper. We are confident it will prove a great attraction; in fact a drawing card! We have felt for some time, like Brother Jonathan, that "there is something in the air," and we are constantly looking for strange atmospheric phenomena, in order to be successful in catching on to it, and to determine its true nature. Our readers generally may feel a strange sensation accompanying this "something in the air;" at times they may be alarmed, and fear that some mishap is going to befall them. We assure them, however, that when you come fully in touch with this "something in the air," you will be delighted, for anything that THE PROGRESSIVE THINKER man catches on to is calculated to uplift humanity. We advise all our readers to keep an eye on the alert, for we are confident "there is something in the air." Exactly what it is we cannot tell at present.

Take Notice, Liberals.

The following resolution was adopted by the Board of the American Secular Union, Sept. 3, 1892:

WHEREAS, an effort has been made in certain quarters to create the impression that the movement of Samuel P. Putnam in forming the Free Thought Federation of America is in connection with and in the interests of the Union, therefore

Resolved, That the Secretary be instructed to inform the public that such movement was started without any consultation with or co-operation on the part of the American Secular Union.

L. S. M., of Minneapolis, Minn., writes: "The grove meetings at Lake Harriet have been kept up with increasing interest, but we expect next Sunday to be the last. A new society has been organized, which will hold meetings in K. of P. Hall, in Masonic Temple, every Sunday evening. It is called 'The Society of Modern Spiritual Thought,' and the following officers have been elected: N. C. Westerfield, President; G. H. Beal, Vice-president; J. M. Smith, Secretary; Mrs. C. Tryon, Treasurer and speaker; Miss Jacobs, test medium."

The meetings conducted by Mr. and Mrs. Perkins in their new hall at 144 W. Madison street, are as interesting as usual, and the remarkable spirit tests are converting many new seekers after "the light of the world." Everybody should avail himself of the opportunities to be had there. A new society has been organized, which will hold meetings in K. of P. Hall, in Masonic Temple, every Sunday evening. It is called 'The Society of Modern Spiritual Thought,' and the following officers have been elected: N. C. Westerfield, President; G. H. Beal, Vice-president; J. M. Smith, Secretary; Mrs. C. Tryon, Treasurer and speaker; Miss Jacobs, test medium."

The Chinese have a kitchen god, which is supposed to go to the Chinese heaven at the beginning of each year, to report upon the private life of the families under his care.

The Indian name Michigan means "great lake,"—the same name that the latter-day inhabitants apply to those large inland bodies of water, of which Michigan is one.

Tokio, the principal city and capital of Japan, was founded by Yoddo. It is a very old city, and Aug. 26, 1890, the people of this city celebrated the 300th anniversary of its founding.

Mme. Soulaire, a French opera singer, has begun a novel suit against her manager. He is arranging telephone connections between the theater and hotels, and the rich residences, to enable his customers to hear every word that is sung at his theater. Mme. Soulaire maintains that she has not been engaged to perform for persons outside of the theater, and that her professional reputation would suffer from such a proceeding.

Teach Them a Lesson.

Priestcraft has a lesson to learn, and it is just as well it should grow out of Sunday closing of the World's Exposition as at any other time. Laboring men the whole country over, artisans, business men, commercial men, the producers of wealth, asked that they might be allowed to look upon the products of all nations to be gathered in Chicago next year, on the pagan Sunday, as on other days. The clergy, headed by their few followers, aided by the saloons and other haunts of vice, opposed this reasonable request.

The clergy having succeeded in getting an act of Congress in their favor, have already turned upon the saloonists, and propose to squelch them. Now let all unite and teach those usurpers of the people's rights that they have nothing to grieve, but everything to lose by their sharp practices. Teach them that freedom can neither be forced nor wheedled into their churches. It is the producing classes which furnish the money to defray the expenses of the church, and salary their preachers. Let those unite to a man in withholding contributions, from sustaining church lotteries, buying grabbing-bags, patronizing dancing parties and kissing-bees, even from attending scientific lectures, the proceeds of which go into the church treasury.

And withal, patronize those papers, and those only who have voiced the sentiment of Sunday opening. Do not let the struggle to a year, but protract it through life, and pass on this hatred of priestly usurpation to another generation.

A Lesson from the Pestilence.

A year ago the religious press was predicting a visitation of plague and pestilence to this country if the World's Fair was open to visitors on Sunday. From pew and pulpit swelled the demand for Sunday closing. No sooner did congress yield to the demand of these scourge-predicting saints than the cry of Cholera in the East is heard above the din of business. The destructive pestilence creeps stealthily westward. Mountain fastnesses and grassy plains are sealed, and it reaches Moscow, St. Petersburg; it passes great sea barriers and appears in all the large cities of continental Europe, filled with churches and cathedrals. Three thousand miles of ocean does not interrupt its progress. It appears in some of our own Atlantic cities, and is ready to pounce upon us with the dedication of the Exposition building, amid prayer and praise, in October, unless the hand of science shall stay its progress.

If God directs the scourge, as an instrument of his wrath, is it not positive evidence that he repudiates the claim of these sun-worshippers, obeying a Pagan Sunday law, and, like the winds and cyclones, also God's avenging messengers in destroying churches and allowing saloons and haunts of vice to remain unharmed, while proud steeples, emblems of ancient sex worship, are hurled to the ground, and buried in dust?

A Book for Everybody.

The long nights of winter and autumn are rapidly approaching. It is these, with opportunities of reading and thought, which have lifted the world from barbarism into the enlightenment of the present century. Books wherein are recorded the best thoughts of the world's great thinkers, must be in the hands of everyone if he would be wise. Demagogues have and can impose their superstitions on the ignorant; but he who is truly taught in regard to the origin of these superstitions is impervious to the silly appeals of priests in importuning the multitude to enlist with them that they may be on the "safe side." The demagogues forget that the safe side is where truth leads the way.

Within the whole range of our reading we do not know of any one book so full of just the information all should know in regard to the origin of church creeds as is embodied in Researches in Oriental History. From the title it is presumed many are led to suppose it a dry and uninteresting read. Not so with those who have read it, for many have written: "I have read the book twice, and am now going over it the third time, and am getting new thoughts with each reading." THE PROGRESSIVE THINKER was fortunate in getting a good stock before the third edition was exhausted, and is mailing them daily to its patrons at \$1.50 a copy. Hurry up your orders.

God Was Angry, or the Preacher Lied.

A quarter of the inhabitants of Europe were swept away by the Black Death, as it was called during the 14th century. Ten thousand persons died in one day in Constantinople from this terrible disease. The clergy told the people that this affliction was a punishment from God for wearing boots with pointed toes. Fasting and praying was the only remedy employed.

The great plague of London, in 1664-'65 carried away 68,596 persons in an estimated population of 460,000, about one-seventh of the entire inhabitants. The preachers said God was angry because of Sabbath-breaking.

If the cholera shall become epidemic in America, is it not probable the President of the United States, late a Sunday-school superintendent of Indiana, will issue a proclamation directing fasting and prayer to appease God's anger? We own to more confidence in the efficacy of his recent proclamation closing our ports against foreign immigration.

The Sunday Law.

The object of the Sunday-closing law for the great Exposition was designed to compel better attendance on the churches. The logic of this movement tells us, neither the subject matter discussed in the churches nor the ability of the clergy is such as to invite attention to their discourses, so they must be aided by legislation. It is a concession that were it not for the aid of law, Christianity would soon take its place with other systems of religion long since passed away.

During Captain Parry's polar expedition on one occasion a conversation was carried on at a distance of one and a quarter miles between two persons separated by a frozen sheet of water.

Possessed by Devils.

During all the early centuries, indeed down to quite recent times, the insane were held by Christians to be possessed by Devils. Did not Jesus drive seven Devils out of Mary, the magdalen? He could not have expelled Devils if there were no Devils to expel. As the insane were possessed of Devils, they must be exorcised, to expel them, hence the cruelty inflicted on these unfortunates. Modern science having turned its light on obsessions, the whole brood of Devils met in secret, and now the insane are only the products of a diseased mind, so asylums are built by the Government, for their care. But they who persecuted them in such civil ways would like the world to believe that it was only Christians who built retreats for their care and cure. Had it not been for the advanced civilization which has sprung up in spite of the opposition of the church, the insane would still be held as obsessed of the Devil, and tortures would still be employed by Christian Devils to drive them out.

Is That Fair?

The pious movers for closing the great Exposition on Sunday, gained their victory in Congress through the aid of the saloonists, each party seeing in the closure for itself a season of great prosperity. It seems that a grand movement is now on foot among the unco goodies, headed by the Chicago Ministerial Union, to close the saloons on Sunday. They are not willing their co-partners in an outrage on the public should have an equal "divvy" with themselves in the spoils incidental to conquest. The trite old maxim: "There is honor among thieves," is to be extinguished in this case, and those with the largest pretensions to honesty are the first to violate the implied agreement growing out of their mutual effort.

The People's Church.

Divine service was resumed in the People's Church in McVicker's Theatre last Sunday after a vacation of two months, in which the pastor, Rev. Dr. Thomas was recuperating in the wilds of Wisconsin, and he returned to his charge improved in health and strength, ready for another ten months of labor.

It is unnecessary to say that Dr. Thomas stands in the pulpit of the People's Church as a beacon light in this transitional age; and taking his sermon of Sunday as a sample of his work, he is certainly worthy of the position in which obedience to the law of spiritual evolution has placed him. His sermons will be published in the *Parthenon*, a weekly, published at 161 La Salle street, Chicago, Ill., at \$1 per year. We can conscientiously say that outside of THE PROGRESSIVE THINKER we know of no other vehicle for a knowledge of truth and duty than these sermons. Dr. Thomas is not reckoned among the conventional preachers of to-day, enslaved by educational bias; but has left behind him all primitive, not to say false, ideas; and soared away to the highest and purest thoughts possible to man in the present age and condition of humanity. He preaches that which is safe to live by, and will not lead to false conceptions of the future life, as orthodox does. To use his own words, he "speaks no less of God, but more for man."

Not a Saint.

It is now stated that the proposition to canonize Columbus has failed. It seems the Devil's advocate succeeded in finding that the great explorer was no saint, for he kept a mistress. The fact that he engaged in importing Indians into Spain, whom he sold into slavery, or exchanged for mules to be taken to the new world, cut no figure in his defeat, for there is a "Thus saith the Lord" allowing the enslaving of heathen.

Converted to Buddhism.

News comes from Ceylon that a Scotchman has been converted to Buddhism, and is to be ordained a priest. Instead of being a wonder, is it not probable others will follow his example? The teachings of the great India reformer, conceded by Christian authority, embodied the purest morals the world has ever known.

Finds Its Way Everywhere.

TO THE EDITOR:—I write to offer my thanks for the paper you had the kindness to send me, and to say that your publication, judging from the letters I have received, must find its way into almost every city, town, hamlet, and cross-roads in our whole country. I am young in Spiritualism, and did not know its followers were so numerous. I wish also to state through your columns that I have received all letters that were addressed to me at Great Falls, and have sent out replies as fast as possible. My address is Miss Della Adams, P. O. box 1214, Helena, Mont. It is an almost endless task to answer these questions by letter. Steps are being taken here to organize a society, and in the course of a few weeks will be holding regular meetings. MISS D. ADAMS.

Something in the Air.

There may be infinitesimal particles of dust there; there may be germs of disease lurking there, and flying around loose; there may be cholera microbes there, bearing within them the seeds of destruction and death; but the phenomenon to which Brother Jonathan, on the third page of this issue, alludes is in nowise dangerous, but eminently well calculated, we are sure, to uplift humanity. "There is something in the air" which THE PROGRESSIVE THINKER man will undoubtedly catch on to in due season when it is fully crystallized. In the meantime our readers are requested to note any peculiar atmospheric phenomena which may occur wherever they are. We expect this "something in the air" to so develop that we can utilize it for our Fall and Winter Campaign.

Chicago Secular Union.

Free Sunday Evening Lectures, Lincoln Hall, 68 East Adams street. September 18th, Herman Lieber; subject, "Women in Politics." September 25th, Mrs. Florence Kelley; subject, "The Sweating System." Free discussion follows each lecture. Meetings open at 8 P. M. sharp.

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; hence 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.

John Lauer, of St. Paul, Minn., writes: "Oscar A. Edgerly commenced on Sunday, Sept. 4, a two months' engagement with the Spiritual Alliance of St. Paul. His guides on this occasion gave two excellent and eminently satisfactory lectures. Each lecture was followed by most convincing communications from spirit friends of people in the audience. In most cases the communicating spirit gave full name, as well as presenting the description. We of the Alliance apprehend both pleasure and profit as the result of Mr. Edgerly's engagement with our society."

James Riley, the materializing medium, of Marcellus, Mich., has gone to Dakota. He will remain there three or four weeks.

J. A. Steel, Minneapolis, Minn., writes: "The Spiritual Research Society, of South Minneapolis, is coming to the front in grand style. We are having an increase in our membership and a larger attendance at our meetings. Our weekly sociables are well attended, and our mediums are doing good work. Mrs. Lowell of Anoka, is still with us, and the pleasant smile and kind word that she extends to all who meet her make her many friends. Her lectures will commence Sept. 11 to have Sunday morning as well as evening meetings, to further accommodate our people. We will meet at G. A. R. hall, No. 1427 East Franklin Ave., every Sunday."

Rosa R. Parkhurst writes: "We feel in such hearty accord with what Brother Boozer and Jacobs have said with regard to the singing usually carried on in Spiritualist societies that we feel impelled to thank you for bringing the subject before the public. Pray, keep it up until some better method is adopted than buying music at a high price when the society can ill afford it."

The First Society of Spiritualists of New York will commence their meetings at Carnegie Music Hall, 7th Ave. and 55th street, and continue each Sunday at 11 A. M. and 3 and 8 P. M. Titus Merritt will be on hand as usual to dispense spiritual books and papers as formerly. THE PROGRESSIVE THINKER is always in demand at this society, a hundred copies often being sold on one Sunday.

Will C. Hodge, the efficient Secretary of the Clifton camp-meeting, is in the city and is stopping at 524 West Madison street.

Frank T. Ripley's engagements are as follows: Grand Rapids for September and October; November at Leon, Wis.; December, at Cleveland, Ohio; January, at Akron, Ohio. He can be engaged for following March and April. Address him at Grand Rapids, Mich., for two months.

Dr. Juliet H. Severance has returned from the Indiana State and Mt. Pleasant Park camps, where she spoke to the assembled multitudes. She will devote herself the coming winter to platform work and is open for engagements. Those wishing her services will address her at No. 2 Warren Ave., Chicago.

D. H. Latham writes: "Dr. H. H. Grabenick is again at Pueblo, Col., and is developing fast in materialization. At a late sitting of a select few the medium was taken back into the cabinet, when faces began to appear, and then, to show that it was not the medium's face, he was lifted up so that his face could appear by the side of the others. The crowning feat of the evening was a message written upon a slate composed of at least 300 words, and in a very fine hand, so fine that it could only be read by the aid of a glass. There was also upon the slate four faces, one large and distinct, the others were not so large or plain, but all drawn with pencil and different colors of crayon. The interest here is very low, but a few such manifestations, I think, will cause a lively interest."

G. W. Kates and wife will speak in Defiance, Ohio, during September. October is given to the missionary work in Ohio under the auspices of the National Spiritual and Religious Association. For prompt reply address them at Greenville, Darke Co., Ohio.

Mrs. Doney Barker writes from Spokane, Wash.: "I have located here indefinitely. Have lectured two Sunday evenings, to very intelligent and interested audiences. I have good reason to think that a society of grand Spiritual workers can be organized here, and much good be accomplished. There are many good thinkers here investigating, and a great field for good work."

Samuel P. Putnam, the free-thought lecturer, has been in the city, and has lectured several times. He is on his way East.

Lyman C. Howe has been holding forth at the Liberal Camp, Mo. He is engaged to lecture in St. Louis in October. He will probably go from there to his home at Frederic, N. Y.

Mrs. Dr. C. S. Scott, of twenty-five years' success as a healer, has returned to Chicago; office, 1143 W. Van Buren Street.

Mrs. Jennie Moore has returned to her home, No. 757 Warren avenue, and will hold materializing seances every Sunday and Wednesday evening.

Frank T. Ripley is engaged at Grand Rapids, Michigan, for September and October.

The services of the First Society of Spiritualists, under the ministrations of Mrs. Cora L. V. Richmond, at the Grand Army Hall, corner Washington Boulevard and Ogden avenue, will commence promptly at 10:30 and 7:30.

The Witches.

The sentence "Thou shalt not suffer a witch to live" is it estimated has cost the lives of seven millions of persons, mostly women. Now it is only a semi-barbarian who believes there ever was a witch. And yet it is represented that God gave this command to Moses.

A Good Suggestion.
C. B. Reynolds proposes that petitions for closing the World's Fair on Sunday be truthfully endorsed: "Petition to end and increase the business of the keepers of dives, gambling-hells and houses of ill-fame during the World's Fair at Chicago." The result, if carried to practice, will justify such a heading.

A CALIFORNIAN SPEAKS.

A Pungent Letter to Rev. DeWitt Talmage.

WRITTEN TO HIM BY A DETECTIVE.

REV. DEWITT TALMAGE, BROOKLYN, N. Y.:

—Please don't let this letter heading scare you, for when you come to realize the twin connection of our separate callings you will be pleased rather than surprised. Should I exhibit a slight amount of cheek in what I may say to you on theological questions, you will appreciate that, too, or to use a vulgarism, "You know how that is yourself." As a preacher your business is to entrap sinners. As a detective, so is it mine. You persuade them with the tongue of an orator, making them smell brimstone (at least in imagination). I persuade them with the sharp intonations of the pistol, making them smell the same perfume in reality. When they surrender to us, you bind them with the creeds of the church, while I, (being more merciful) bind them with the chains of the law. How do you like the simile? This letter may prove a medley, but it will pay you for the time consumed in reading it.

You ask, "What is the detective driving at?" Hold your temper. Detectives are proverbially cool, and measure carefully all they say and do. The similarity of our humane employment is so great that I have a fellow feeling for "gospel sharps of your caliber." You are reported as making some admissions lately in your line of business that greatly please me; an honest confession is good for the soul. You are reported as saying in one of your recent talks (you never preach): "Oh, we have magnificent machinery in this country. We have 60,000 American ministers; we have costly music; we have great Sunday schools, and I give you the appalling statistics, that in the last twenty-five years the churches of God have averaged less than two conversions a year each. There has been an average of four or five deaths in the churches. How soon, at this rate, will this world be brought to God? We gain two and lose four. Eternal God! What will this come to?"

I declare to you, sir, that this is a bad showing. What do you call on a stranger for, to give you the result of what your own good sense can so easily determine? It will not be expected that I will go into figures here, but the result of such a state of things must be a *gospel crash* very soon. A general insolvency of the church is inevitable. Will the thinking world care? Will they not rather rejoice, that the church rubbish of centuries has been so quietly but surely wiped away? Your congregations will then go about their business, preachers will hang their "harp on willows," and go about some honest calling.

"Appalling statistics" to the church, truly, but not an unlooked-for result by the detective who coolly looks on and impartially judges results from given causes. You say there are 60,000 paupers (non-producers, at least,) supported by the Christians of America. To use your own language: "Eternal God! What will this come to?" Sure enough. Would to God that these "appalling statistics" were as false as the dogmas you preach.

Rev. Dr. Sprecher, of the Calvary Church of San Francisco, in a recent sermon describing the want of progress in the churches, makes the following statement:

"We have over 60,000 preachers, and 10,065,000 church members in America," and then adds: "Within the last four or five years the result of church increase is not apparent. . . . Infidelity in the schools of learning is on the rapid increase. . . . The morality of the people has been improved greatly, and there is less licentiousness and drunkenness. The trend of humanity is upward and onward."

I have no disposition to put a wrong construction on the reverend gentleman's language, but a fair inference is, that in consequence of the falling off of the church, is the cause of the moral improvement of the people. If your 60,000 preachers were honest expounders of the gospel, as of ancient days, the people might hope for something good to come of it; but the "world will not be brought to God" by a set of men whose ambition runs to cash and spread eagle, instead of souls; and whose aim is to get up hifalutin, sensational nonsense, calling it preaching.

The congregations of such gospel sharps as you, are made up of bloated bond-holders, wholesale whiskey dealers, stock sharps and thieving speculators. These are they who make up and run the churches in our large cities. The honest poor have no lot or part in your stock-jobbing concerns called churches. Followers of Christ, forsooth! What a farce! Christ kicked such fellows out of the temple, while you preachers make it your special business to rope them in for Christ and cash sake.

Preachers claim to be "called of God," but I doubt your stories; God is no idiot that he should select such servants. Could I believe their story, I then might be persuaded to believe the other one, which relates that "God made man and then repented him." You say that the Bible is the infallible word of God, and yet you declare that man perverts it, as though fallible man is superior to the infallible God. If your story is to be taken, man beats God, and the devil beats them both. You may wince at this adverse criticism, but be patient as possible, for I have but just started out as a missionary to reform the cloth.

Your late friend Beecher said to Kennard "that the discussion or criticisms on the dogmas of the churches had begun, and it must go on, for God is in it."

The more intelligent and enlightened preachers see the handwriting on the wall, and mean to profit by it; join their ranks, throw your creeds to the dogs, and quit this mountebank business. I make no charge for the advice.

The following truthful and important statement was some time since made by the Rev.

Dr. David Watson, in a lecture delivered by him before the "Young Men's National Christian Association." I quote it for your consideration. He says: "The great, the wise, the mighty are not with us. . . . The best thought, the widest knowledge and the deepest philosophy have discarded our church. They detect what they call the inhumanities of our creed. They step out into speculative atheism, for they can breathe freer there. . . . they are intuitively religious despite their renunciation of our creed. They are big with a faith in the ultimate salvation of man; a faith that inspires them to toil, and shames our whining cant. And yet these men (the master minds and imperial leaders among men), the Comptes, the Carlises, the Goethes, the Emersons, the Humboldts, the Tyndals and the Huxleys, if you will (called Atheists by us), are pilloried by us in our Presbyterian Orthodoxy as heretics before God and man. Why are such as these outside the pale of the Christian Church? Not that they are unfit—we own that—but we are unworthy of them, and by the mob force of our ignorant numbers we have driven them out. They shun us because of our ignorant misconception and persistent misrepresentations of Heaven, and man, and God."

How do you like the picture, my friend? Men of brains discard the church, they detest your inhuman creeds. By keeping outside of the church they can breathe easier; they loathe your "whining cant." They don't propose to become "fools for Christ." That's what it amounts to. Query: If all the wise men are outside of the church, who are those inside?

The magnificent church machinery, (including priests, I suppose), the costly music, the luxuriant upholstered seats, your palace churches and high-salaried priesthood you so accurately describe, show that luxury, ease and show are paramount to the salvation of souls. "For they that are after the flesh, do mind the things of the flesh; but they that are after the spirit, the things of the spirit."—(Romans viii, 5.)

From my pointed manner of putting things, you may conclude that I am a practical joker, and perhaps a "ruff." Not so. I am as mild-mannered a man as you often meet. However, I am greatly in earnest in my mission to reform the cloth. I am no mountebank, no gospel screener, no salvation insurance agent, nor am I an infidel. I believe in only one true God, the Father of all; I believe in the immortality of the soul, and I am opposed to all and any inhumanity to man, by mob, church or State. Christians are not always the wisest men, nor are sinners always the biggest fools; we are all human, and either may err.

In the interest of humanity, I am very truly yours,
R. B. HALL.
San Francisco, Cal.

A Word on Cruelties.

Thanks to Mrs. Emma Rood Tuttle for her brave words in defence of our dumb animals. 'Twas a timely thought, and a forcible object lesson to exhibit those instruments of torture from the rostrum—silent protests against our boasted civilization. The sensitive and intelligent horse, often underfed and overdriven, goaded to the last point of endurance, gives up his life for his brutal master. The innocent animals that have our forms, suffer every discomfort and cruelty before they are served up on the tables of the unthinking multitude. Killing brutalizes, while it antagonizes every spiritual and divine influence. The time will come when the dead flesh of animals will be as revolting as the dead flesh of human beings; that we eat it or love it proves that we have not yet outgrown our tiger instincts, and points with an unerring finger to our animal origin.

If there is a potency in our cruelties, the stock-yards of Chicago and the fierce warfare upon human beings are enough to doom the city, and the awful retributions now foreshadowed the result of occult laws, dimly sensed and understood, but terribly effective to the individuals, cities or nations who have dared invoke its terrible energy.

MARY W. BARR.

An Excellent Medium.

TO THE EDITOR:—I desire to call the attention of our friends in California to the fact that Mrs. Harriet N. Reed, a veteran Spiritualist and medium, is soon to leave Lansing, Mich., for Los Angeles, Cal. She is widely known in both New York City and Chicago, and has resided in Lansing for five years. She was one of J. R. Buchanan's trusted mediums in the East. Her phase of mediumship is psychometric, trance and clairvoyant. She has just resigned her positions as President of the Bazaar Association, and Vice-President of the Mediums' Protective Union. She goes to California for her health, and hopes thereby to add to her sphere of usefulness. We cheerfully recommend her to the confidence of friends and Spiritualists of California.

A. J. CHAMPION.

Notice.

To the Spiritualists of Lagrange, Steuben and adjoining counties, in Indiana, greeting: We have many beautiful lakes and groves for meetings, but no organization. Will not some one appoint a meeting at Lagrange, Lexington or Union Mills, giving notice a month in advance in THE PROGRESSIVE THINKER? Object, organization. With our many little mites we could occasionally import foreign talent, hold monthly conference and social meetings at different points, and prepare the way for grove or camp-meetings next summer.

SPIRITUALIST.

Innkeeper Heald, of Turk's Head, West Chester, N. Y., has a wayward goat that chews tobacco with marked appreciation and relish.

An asylum for mothers-in-law is being built in Austria by a wealthy Austrian woman, and provision has been made for 500 occupants.

The Catholic Controversy.

WHAT ARCHBISHOP IRELAND WANTS TO DO WITH THE PAPAL "TOLERARI POTEST."

TO THE EDITOR:—The remarkable controversy which has been going on between what may be called liberal and conservative wings of the Catholic church make the situation regarding what is known as the "Faribault plan" worthy of further reference, says the Minneapolis Tribune.

The root of the difficulty known as the school question is grounded in the belief entertained by Catholics that if Christianity is to be preserved it is necessary to provide children with religious instruction.

To meet the necessity, church authorities hold that there is no time better suited to reach the great number of children than at some hour when they are grouped for school exercises.

And since the public school is made up of children belonging to all religious creeds and no religious creeds, Catholic parents, in order to avoid giving offence, or to secure religious instruction, have withdrawn their children from the public school to private schools supported at their own expense.

The effect of school separation is first to hinder the general amalgamation of our people into one compact body, which is the principal feature of a great nation, and second to foster an undercurrent of dissatisfaction among people who feel that when they have educated their own children they should not be taxed for the school expense of educating their neighbor's children.

To remove this cause of dissatisfaction, and we are willing to believe, to weld more firmly our national unity, and at the same time to supply children with religious instruction, constitute the task which Archbishop Ireland has undertaken.

THAT ONE HALF HOUR.

With a view to a practical solution he instructed the Rev. Conroy, of Faribault, to give the Catholic school over to the school authorities for a nominal sum, with the understanding that at some time before the children should disperse for the day, one-half hour should be devoted to religious instruction. This one proviso is the essential feature of what is called the Faribault plan.

And since every new idea is heresy before it becomes a superstition it is not surprising to find that the archbishop was anathematized by prelates within his own communion and his plan condemned by those who professed to see in it nothing but a wedge.

Archbishop Ireland realized that if his plan should receive papal condemnation the school question would remain unsolved for another score of years. He therefore brought the matter himself before his ecclesiastical superiors, with no notion, we imagine, of having the pope interfere with American politics, but with a view to preserve himself and his ideas from ecclesiastical censure, thus leaving him free to continue the work of removing the school difficulty on which he had set his heart.

Time went on, and rumor ran riot. Finally an unauthorized cablegram was flashed upon the public by Archbishop Corrigan, of New York. Archbishop Corrigan is successor to Cardinal McCloskey. The cablegram left the impression that the Faribault plan of education was condemned by the Roman authorities. This cablegram was followed by the words of the papal decision, stating that the Faribault plan tolerari potest. Tolerari potest verbally means "It can be tolerated." But since no church could needlessly tolerate evil, the real meaning of the decision is, as claimed, that the Faribault plan is approved. This meaning has been brought out clearly by a letter from the papal secretary of state to Archbishop Ireland.

The archbishop's mission to Rome was a pronounced success, therefore, so far as concerns the absence of ecclesiastical hindrance to the introduction of his educational plan. Of course it remains now for the people to approve or condemn the plan. One thing, however, is quite sure—in this controversy, as well as others relating to the attitude which the church shall maintain toward public questions, the sympathy of the masses will be with those who show a desire for advancement along the lines of current thought and in harmony with American ideas.

This is a fair and square statement of the issue. If the Catholics grant a point on the school question, however small it may be, it is for some sinister motive.

Minneapolis, Minn.

Prof. Cadwell the Mesmerist.

Prof. Cadwell has just closed a successful series of lectures at Sherwood, Mich., on "Mesmerism and Its Relation to Spiritualism." He came here from Vicksburg Camp-meeting, where he gave lectures on the same subject. He gave the best of satisfaction here, and should be kept in the field. He understands the Bible thoroughly, and shows up its contradictions and inconsistencies in a forcible and logical manner, while he gleams the truth therefrom in a masterly way. He opens in Detroit to-night for a series of lectures on "Mesmerism and Spiritualism versus Theology." I predict for him success.

J. F. MCINTYRE.

"Garland" Stoves and Ranges cook food and warm rooms for many millions.

It is said that green vegetables retain their color when cooked in an uncovered vessel.

It is reported that squirrels are eating watermelons in some parts of the state of Oregon.

Over twenty patents were issued last month for improvements in the bicycle or some of its attachments.

Statistics show that 7,000 persons are murdered in this country every year, and only one murderer in fifty is punished.

A noted life-saver is Capt. Nicholas Murphy, of Boston. In thirty-five years he has saved over 100 persons from drowning.

The Liberal (Mo.) Camp.

TO THE EDITOR:—I arrived in this beautiful camp ground the 26th ult. I found the grounds in excellent condition, and the President, George A. Walsor, with his good wife, as Secretary, and a corps of efficient officers, each doing a part towards the comforts of the guests, and campers from all parts of the country, who have, since the opening day, the 20th of August, been entering the celestial gates.

There is, and has been, a good attendance of thrifty farmers, business citizens, earnest investigators, etc. The speakers of note on the list are J. Rodes Buchanan, the wheel-horse of the psychometric and philosophical arena; Mrs. Anna Orvis, ever faithful as of yore; J. Madison Allen, an old-timer in Spiritualistic lore; Lyman C. Howe, the eloquent trance discusser, still in the harness, and who bows to all he meets; Willard J. Hull, the debater of facts, amuses all; Mrs. Jennie B. Hagan-Jackson, the fascinating elocutionist and poetical improvisatrice, captivates the boys and girls, old and young, on pleasing subjects by audiences. Other speakers, as per camp circular, will close the camp service on the 19th inst.

Then we have at present the noted test medium, who is a hummer, namely, Edgar W. Emerson, who is the prize riddle of the nineteenth century. His tests are hard to climb over by the most hardened skeptic, and when he appears in his descriptive tests, ladies and others weep with joy at the return of their loved ones. To say that Edgar is a favorite is putting it tamely. Mr. and Mrs. Aber, Mrs. W. L. Thompson and C. E. Winans, as materializers and slate-writers, are weaving golden crowns of satisfaction to the spiritual populace. F. N. Foster, spirit photographer, has immense success wherever he goes. The images of our departed friends are taken on his sensitized plates, and we recognize them. William Aber does well in photos also. John Johnson, Dr. J. F. Temple, with the writer, each demonstrate spirit return by tests of spirit identity. Dr. Boicault, Dr. Gile, Dr. Spears, and many others not mentioned on the list as healers, make up the population of the camp.

All is peace and harmony here. These grounds and buildings were laid out and built by the designers of the spiritual realm, and were directed and planned by these master minds: Thomas Paine and Ethan Allen, aided by other spirits. The Celestial Dome, a frame octagon building, seating capacity some one thousand people, was built last year. A staff in the center, with projecting circular arms and braces, supports the entire circular-arched roof. The alcove-rostrum is nicely decorated with flowers, etc. The following inscription, in rear of rostrum, reads as follows: "Knowledge is liberty." Portraits of George Washington, Thomas Paine, General U. S. Grant, Sherman, Sheridan, Benj. Harrison, Logan and Reed, decorate the approach of the rostrum. Flowers in profusion, in all varieties, bloom in a circular garden, with walks leading to arch-bowers, in some six different points, as entrance to garden in front of Celestial Dome.

A beautiful grove of eight years' growth of catalpa trees shades the entire park. A well of water, dug last year, and hard water then, has changed to soft water this year, a strange phenomenon indeed! Geo. Goodman, the "phunny phellow," as superintendent, is always happy. He and Dr. Umbright are fine physical materializing and slate-writing mediums, who were the instruments used in reference to the construction of Celestial Dome, etc. I attended one of their seances, and heard the clicking of a materialized telegraph battery, also the materialized bones of a spirit, keeping perfect time to the music of a harmonica played by the writer.

Mr. Thatcher was present with his phonograph, and received the music on his instrument. It was a grand success, and quite a feat. Mrs. Thompson's control sang, and the music was also taken on the phonograph roller. The postman, who has but one arm, holds my cane Eurappo, and his spirit hand realizes the grasp of cane also. I motioned by striking his spirit hand in an audience, and he says that he felt it distinctly, as if the missing arm was material. Through the cane he is developing fine mediumistic gifts. Many other interesting features I must omit for want of space. The usual surprise of Indian Day came off this afternoon. A score of braves and squaws in imitation costume, grotesquely decorated with paint and feathers, with the war-whoop of Indian controls, enlivened the camp and pleased the multitude who had assembled to witness the sport. Group photos were taken of the mediums in costume. This camp should have the undivided patronage of the West, as this is the place where every one meets you hospitably and cordially.

G. G. W. VAN HORN.

Grand Rapids, Mich.

TO THE EDITOR:—The Grand Rapids Spiritual Association commenced its first service meetings on Sunday, the 4th instant, with morning and evening service, Doctor J. C. Batdorf, President, presiding. After a few remarks, setting forth the object and aims of the new organization, he introduced Frank T. Ripley, of Boston, as the speaker for September and October. Mr. Ripley appeared for the first time before a Grand Rapids audience, and the cordial reception he received at these first meetings indicate what esteem he is held in from the start. A good audience listened to him at both services. Wednesday evening Mr. Ripley was present at the Circle Meeting, and aided greatly to interest the large numbers present by remarks on mediumship and Spiritualism, also giving some convincing tests. Local mediums, Mrs. Winch, Mrs. Hoffman, Mrs. Jackson, Mr. Holmes and Mr. McRea, were present, and brought joy and consolation to many a heart by their power and mediumship. The future seems bright and hopeful to our association, and we hope on the dawn of another year to spread the power of

this glorious truth abroad with bountiful effect. W. J. Colville, Mrs. H. Stuart Richings, and others, will follow Mr. Ripley, and so the good work goes on.

L. D. SANBORN, Secretary.

The Illinois Spiritualist Association.

A GREAT WORK CONTEMPLATED.

The annual election of officers of the Illinois State Spiritualist Association was held September 7th, at 220 West Monroe street. G. L. S. Jenifer was selected President; James Bruce, Chicago; Mrs. George Black, Canton, and Dr. W. T. Parker, Chicago, Vice-Presidents; Donna Bruce, re-elected, Secretary; Sarah Calkins, Treasurer; W. B. Cawley, Assistant Secretary. The following are the trustees: H. G. Hogendobler, Villa Ridge; L. H. Elsworth, Peoria; James Bruce, M. C. Brown, Leroy Van Horn, Dr. G. W. Carpenter, Mrs. Dr. Morrell and Mrs. Sarah Sorrell, Chicago; George Black, Canton; S. M. Seeley, Sterling; O. J. Howard, McHenry; J. P. Ransom, Wilmington, and Edward Green, Lacon.

We wish we had more such workers as President G. L. S. Jenifer. He is earnest, energetic and faithful. It is the intention of the Association to open a winter campaign, expecting to secure the services of the best available talent, both from home and abroad, and to secure the best results from such meetings. Let chartered organizations be formed in every community, and let every Spiritualist become an active or contributing member to one or more of these societies. It is the life or spirit of the cause that makes it influential or respected, and one way is to let the public know that we are organized and doing. Yes, place yourselves before the public as other societies, and gain respect rather than frowns and slurs.

The society has secured Bricklayers' Hall for Wednesday evenings, after October 1st, in which to hold their weekly meetings, of which due notice will be given. The Association will hold a "basket social" Wednesday evening, September 21st, at Bricklayers' Hall, corner Monroe and Peoria streets, ladies to prepare baskets for auction. There will be good music, card reading, etc. Please join us and help the cause along.

D. BRUCE, Secretary.

Ashley (Ohio) Camp.

An enjoyable Spiritual camp is one that attends to the interests of Spiritualism more than to the earning of money or catering to amusements of a crude character. We do not have many camps devoid of the summer resort frivolities, hence the pleasure of the Mantua and Ashley camps in obtaining only spiritual culture and spiritualistic association. The Ashley Camp is a new enterprise, and has been on rented ground, employing only tents for dwellings and the meetings. But it is now assured that the grove will be purchased, and hereafter be called Woolley Park, and cottages will be erected. The place is well located, adjoining the town of Ashley, with most excellent mineral and limestone waters, a large pond of fresh water, good shade, and well adapted for plotting streets and lots. The locality is in the center of Ohio, on the Big Four Railroad, and is accessible, and should attract Spiritualists not only of their own but surrounding States. Ohio is to be a center of Spiritual work. The Mantua and Ashley camps are allied by the same association as auxiliaries, and the Lake Brady camp, under a liberally capitalized company, and near Cincinnati another camp is being projected. Near by are the Indiana and Michigan camps, with Cassadaga not far distant. It would seem that the Spiritualists will have a splendid series of camps to afford an excellent summer itinerary. Now, if these camps will co-operate in engaging speakers and mediums, the work will be enhanced and expense lessened. There must come some forms of combination to lessen the cost of speakers to meet engagements, which now very nearly absorbs all that associations can afford to pay. Every possible locality should organize to insure work for the workers, and thereby make it possible to obtain platform talent at a modest cost.

But that is a digression from speaking of the Ashley camp, of which much could be said in praise of the efforts made by a few to present spiritual truth to the many. The management is liberal and zealous. That covers all the necessities. The choir was excellent, and the dining-hall well managed. Lyman C. Howe and Miss Adah Sheeha each gave a week of excellent labor.

D. A. Herrick dwelt amongst them during the camp session, and held seances with good effect; also lectured with power and eloquence.

Dr. and Mrs. Clemens gave much help, the latter giving excellent tests of spirit presence.

Prof. D. M. King, the projector and manager, held psychic lessons with good attendance and results; also lectured with much force.

Mrs. Kates and self enjoyed two weeks of platform labor, and were, apparently, appreciated by the auditors. The tests and readings by Mrs. Kates were all accurate and cordially acknowledged. We have only good words and best wishes for the Ashley camp, and trust it may have every possibly mortal and spirit help to insure progress. Reader, your help is the help that will only be needed to create success.

G. W. KATES.

"Memorial Oration" by Colonel Ingersoll on Roscoe Conkling. Delivered before the New York Legislature, May 9, 1888. Price, 4 cents. For sale at this office.

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