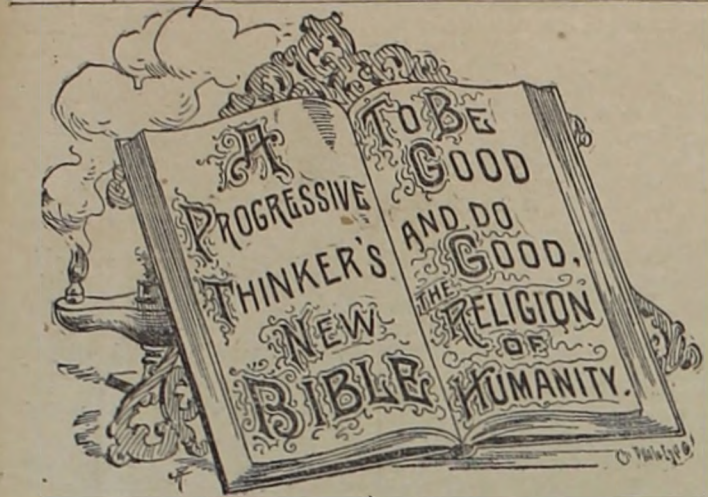




Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.
VOL. 6. CHICAGO, NOVEMBER 26, 1892. NO. 157



OUR NEW BIBLE. It Contains Divine Lessons. "BEAUTIFUL." THE SPIRIT MOTHER.

Her Work with the Waifs of Humanity.

The little seeds sown in the mind of some reader by the one who writes these thoughts are incidentally causes them to be embodied in the columns of THE PROGRESSIVE THINKER will, perhaps, lie abeyant in the soil until the third and fourth generation, or even more, shall have passed away. Then, by the deep, hidden, mysterious processes of the natural laws of heredity, they may germinate and bring forth fruit, "some thirty, some sixty, and some an hundred fold," in humane and kindly thoughts, instincts, actions and judgments.

So, too, the harsh, unkind feelings and thoughts of the present moment may sleep during many generations, and then awake, to the surprise and bewilderment of the dismayed beholder, who knows not the far-away seedling of which this is the last harvest. They awake in the brain, the mind, and the moral nature of some victim of heredity—awake raging like an untamed man-eating tiger of the jungles, making the unfortunate one a veritable "child of the devil" in instinct and aptitudes, in disposition and in vicious cunning.

Inherited—all inherited—imbedded in the very constitution of their nature BEFORE THEY WERE BORN!

The seeds of depravity, of treacherousness, of vice, of cruelty, of sensuality, of moral unconscience, sown by some remote and unknown ancestor, and carried down through a long line of progenitors, now at length sprout and develop as if with all the accumulated strength of centuries of growth behind them.

STRATUM OF TRUTH IN CALVINISM
Calvinism has at least a seeming substratum of natural truth in its doctrines of foreordination, election and predestination. That substratum is found in the acknowledged laws of heredity, as developed by scientific as well as unscientific observation during all historic times. Be not shocked—we are not about to invite you to accept the theological tenets embodied in the Westminster Confession of Faith. We cannot conceive of a God, therefore, does not possess the damnable instincts and qualities mistakenly attributed to Him by such men as Calvin and his followers, and other orthodox teachers of all shades and hues.

No good man will pay a really excellent class of men the compliment of their hearts (not their theology) to say: "We believe that not even the most ultra-hyper-orthodox of Calvinistic deacons now living in the remotest nook of New England, the home of Bellamy and Jonathan Edwards of sainted orthodox memory, not even he, if put to the test, would damn a soul to endless torments. But as the best man is nearest like God, therefore God could not do it—much less could he create a soul, knowing and foreordaining that endless misery was to be its doom. But a truce to orthodox theology—we dislike even to mention its errors.

Let us return to the more pleasurable contemplation of the DIVINE WORK OF THE SPIRIT-MOTHER. In the spirit mother there is note of that impetuous, damnable element—that "survival" of the lowest and most savage and animal type of prognathous man—that could even think so horrible a thought, or feel so horrible an impulse, as that of sending a soul to an endless, hopeless hell of torments and unappeasable, heretic, sweet love of God welling up in her being prompts her only to help and to save souls—not to damn them. To sow the seeds of spiritual good in the

stony ground—to plant a tiny "mustard seed" of good thought, that may take root amidst the rank, dense growth of noxious weeds—a minute seed-thought that may not germinate until the individual shall have passed on into the spirit state of existence—this is the vocation of the spirit-mother, whose work is not for time merely, but for the vocation of eternity. And it is a work in which mortals may here and now be doing the work of angels—co-operating with and assisting the spirit mother in her precious work of salvation.

Yes, mortals, too, can sow seeds of spiritual good here, doing angelic work, that may germinate and appear only in the Spirit-world.

The work of the spirit-mother is not always that of a gentle, persuasive influence silently bending the will and moulding the moral character by the melting and wooing power of a pure and beautiful love: for she can and does sometimes act the part of the guilty conscience, setting in stern array before their minds the sins of those who willfully not against her milder counsels. She can, if need be, launch the thunders and lightnings of Sinai, making them play within the self-accusing conscience of the wrongdoer. And yet her earnest spiritual love is ever the prompting power, the motive force, the underlying cause that impels her thus to endeavor to save souls from spiritual destitution and wretchedness. There is no saving power in fear; but fear may hold the mind in check until other and saving forces can come into successful operation.

And who is in so pitiable a state as the one who lacks a developed moral consciousness—a fine spiritual perception and conception of RIGHT and WRONG? If a soul is destitute of "moral sense," so much the more is it to be pitied—such is the logic of the spirit-mother, and of the beneficent higher powers with whose counsels and guidance she labors for the spiritual good of humanity. If the MORAL BALANCE WHEEL IS LACKING

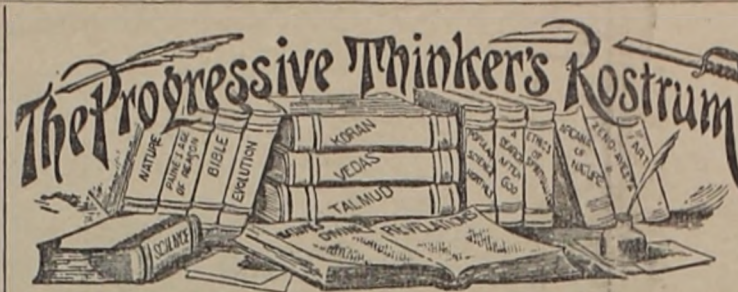
in the "movements" of the mind—then must we not blame too severely—then must we, if we would be just, temper our judgment with the pity that angels feel, when moral aberration and perversity is manifested. For the unfortunate soul may be the "foreordained and predestinated" victim of the sins or the unwisdom of its ancestors—the mingling of incongruous mental and physical elements, and moral for immoral predispositions, entailing upon the poor wail of humanity mental and moral defects amounting to a *mania*—a condition which, if not entirely insane, is yet fundamentally lacking in essential elements of sanity, especially on the moral side. The child of inherited misfortune is born with mental and moral proclivities bearing ever onward to evil. Should such be infinitely "damned," or infinitely pitied?

Let heaven and angels deeply pity such unfortunate ones—for mortals, however wise and good, are but too apt to judge them with the same stern judgment they would apply to the sanely-constituted mind, and mete out unmitigated condemnation, when supreme pity should rather be felt for them.

As the world progresses and becomes morally spiritualized, more and more will mortals learn to view and judge the acts of individuals as they are viewed and judged from the standpoint of the advanced or angel world. In forming judgment of the acts of individuals, account will be taken of hereditary influence and surrounding associations and environments, training or want of training, advantages or disadvantages of conditions, and so forth. In other words: as the world advances in spiritualization there will be a concurrent approximation toward ideal justice.

And so judges the spirit-mother—her whole being alight and glowing, not merely with a tame kindness, but that deeper and stronger attribute of LOVING-KINDNESS which has become to her a LIFE, and by whose light she sees in her ward an element precious and priceless, amid the rubbish and filth of moral degradation, which she is to nurture and encourage until it becomes the dominant power and established life within, corresponding with the life eternal and heavenly.

Hereditary impulses, inherited tendencies—vicious proclivities, mental and moral qualities entailed by ancestors upon innocent offspring who have no voice nor opinion whether they shall be born into this mortal world or not, or what their natural, inborn mental and moral characteristics shall be—these are the things that kindle within human beings, before their birth, the fires of hell, that rage during all their lifetime, and some day in glory. You may shed some



SCIENCE, SCIENCE! Its Wonders and Novelties. Their Evolution by the College of Progress.

An abridged report of a lecture delivered by Prof. J. R. Buchanan, August 21, 1892, at the Spiritual Camp-meeting, Liberal, Mo.

A remarkable lecture was delivered by Prof. Buchanan at the spiritual camp-meeting, Liberal, Mo., Aug. 21, 1892, of which we can offer our readers a synopsis, giving its most important features. The subject was announced as "Novelties in Science," which he introduced by reference to the wonderful discoveries in the chemical constitution of the sun and planets, and the amazing progress in electrical science, tracing the imponderables to the phenomena of the universal ether and developing new phenomena, as in the discoveries of Tesla, who produces electric illumination in the department of the contact of wires, and in the phonograph of Langdon Davies, by which numerous messages are sent simultaneously in different and opposite directions on the same wire.

These discoveries and the immense progress in practical electricity, involving many millions of capital, within a few years, he presented as a brilliant contrast to the solid skepticism and indifference of the medical profession, which had scornfully refused the aid of electricity in therapeutics for a hundred years after the people had demonstrated its wonderful power, and Wesley, the founder of Methodism, had recorded its virtues and begged the faculty to use it. How urgently, said he, do we need schools of a more liberal and progressive character than our bigoted medical colleges.

But the physical sciences, said he, are of far inferior importance to the vital sciences which spiritual thinkers cultivate. The grandest of all discoveries and the most important of all the novelties in science is the discovery of the infinite spiritual universe, the character of its inhabitants, their homes and spheres, and the methods of gaining ready access and further knowledge of its infinite wealth of truth, and its magnificent perfection, which all our language and all human genius are inadequate to portray.

We of the spiritual faith know two worlds, while the miseducated literati of the colleges know only one, and the followers of old traditions do indeed know only one, while they have such dim, shadowy and false conceptions of the higher world that their faith has no vitality and their strong delusions are of less practical value than the ignorant agnosticism of the colleges—for the man who knows nothing is better off than the man who knows a falsehood and is misled by his delusion.

We know the soul of man, which the colleges ignore, which is by far the grandest of all objects of science, and for which this wondrous world was organized, which would have been an essential and barren failure if man had not been its inhabitant. From the dark ages of aurian monsters to the advent and progress of man toward a heavenly future in the far distance; progression is the universal law, and has led us into a definite knowledge of the higher world, in comparison with which all other discoveries are of humble rank. Millions are appropriated to celebrate at Chicago the discovery of America, but if celebrations are to be grand in proportion to the grandeur of the thing celebrated, there is not enough wealth in all the world to celebrate the discovery of the higher realm in which is realized all that pines have dreamed or sung—all that enthusiasts have hoped for, and all for which heroes and martyrs have died. For in these latter days the heavens are opened for all by the love and wisdom of celestial realms, combined with the spirituality and science of man. Not only do our angel friends come to us, but many who are highly endowed are able to visit that higher world and bring us certain information of a life which is to be ours, in which are dispelled all doubts of the benevolence of our infinite Father.

Here we may be in darkness, as the seed is in the ground, for the world is but the seed-bed of eternity; but there we arise in foliage and flowers into an unending sunshine. Onward and upward is the movement of eternity; and as these rich continents were once the ocean beds over which almighty monsters swam, so does man rise from his dark and low condition to his final home. As my glorious guardian friend, St. John, once said to me on the slate, "Dear brother, your work will some day end in glory." This message of St. John to myself is in reality a message to all men, for I can say to each tolling mortal, "Dear brother and dear sister, your work will end some day in glory. You may shed some

tears here; but there they will be tears of joy."

A wise ascended spirit wrote these words: "In the world I am inhabiting there are people of all nations, gathered from all lands, speaking all languages, and professing all religions. They come as out of a dream, and the entire as into a new vision. And yet it is all so real and true, for this is a land of realities and truths. Yours is a world of shadows and semblances. There you think you exist, but here you really are. There you move encompassed about by darkness. Here and here alone are tangible beings instinct with life, touched by genuine emotion, inspired by a perfect sense of what things are, and how and why they are. Man in his earthly form is but a simulacrum and image. Spiritual man is the being himself, the only true and real existence. Ah, dear brother, your world is truly a place of education, of discipline and trial, a weary pilgrimage through a great desert, on which the sunshine of wisdom so rarely falls. If mankind were governed by it, what a paradise the world would be—one great and happy family."

I speak of that which I know, for my friends are there, more friends than I have on earth, and they all agree in telling of the home that is already prepared for me to enjoy when my mission here is ended. They tell me by messages written by no mortal hand, and give me at times a portion of their higher wisdom and deeper insight into the future.

The great souls who lived for humanity on earth, and who still watch, and waiting, help its progress now, are ready to assist; and when twelve years ago, the heavy selfishness and cold stupidities of this world bowed down heavily on my spirits, the immortal St. John, the wise, the loving and far-seeing saint, whom millions almost worship, came to me in New York, in a message written by no mortal (for no mortal hand was near the paper), assuring me of the future grandeur and power of the truths I was bringing forward, and that the whole world should bow down to these truths—that they would establish the spiritual faith "firm, solid and secure,"—that they were the most important of all matters attracting the attention of mankind, and that I had the co-operation of the illustrious founders of Christianity, for whom I have unpounded love and reverence in their present exaltation, for I have not allowed myself to be estranged and alienated from their elevated society by the fact that the religion of Jesus has been largely superseded by its opposite, the religion of Constantine the Infamous, which has filled the world with fierce wars, with cruelty, and with all the crimes of which a degraded humanity is capable. I implore my orthodox friends to read the terrible history of the church and see how different it has been in the past 1600 years from the peaceful and friendly church with which they sympathize to-day, because they do not realize its terrible record in the past.

But the light from Palestine has never been extinguished, for it has traveled down the ages in the hearts of good men and women, gleaming most brightly in the souls of women in humble life, and in millions unknown to fame, or in bright, commanding souls like Joan of Arc.

But through all history, since the age of the apostles, and their immediate followers, the sincere followers of Jesus have been persecuted alike by Nero, by the bishops, by the popes, and by every St. John, and his disciples. The Holy Alliance performed its political crimes in the name of Jesus Christ. The nominal Christian church has been through fifteen centuries the deadly foe of the sincere followers of Jesus, and it is still to-day our great opponent. The falsehoods of the church and the stupidly materialistic falsehoods of the colleges, are the powers and principalities of darkness, against which, as followers of the principles of Jesus, we must contend until they are vanquished, which will not be very long, for all heaven is with us in maintaining the principles of Jesus in the Spirit-world without regard to the very imperfect record of the manifestations of his youth in Palestine. These principles are in the heart of modern Spiritualism.

Most highly do I prize this testimonial from St. John, and his cheering words that have come to me from General Washington and others whom I need not name, and their apostolic testimony has all the sanctions of positive science, for psychometry in its full power is the touchstone of truth, and whatever written messages we may receive from our ascended friends are like the letters from our earthly friends, capable of being interpreted by psychometry, which reveals the nature of the message, the character of the writer, and the home he occupied. The character of St. John was made manifest to me by a strong impression of sustaining love for a week after the message came. His friendly regard has been shown by en-

couraging messages since, notably once by a message which came in a remarkably impressive and brilliant manner, through that fine medium, Edgar Emerson, in a public hall in Boston, over two years ago.

This cheering message of St. John has been tested by a great number of psychometers, including the best in this country, and you understand that in psychometric experiments the psychometer merely touches the thing to be described, not knowing what it is or whence it comes. The psychometers have not only discovered its purport, but have described the character of St. John, the time in which he lived, and have frequently announced his name. One of the best descriptions was given by Dr. J. M. Peebles, whose reputation as an author and lecturer is widely known, and whose psychometric skill is shown in his success as a physician.

The following is the exact language of the impression which he gave Sept. 6, 1890:

"This is a strong, bold character, with the positive male element in predominance. He is earnest, inspirational, and morally aggressive. He has very high moral qualities."

"He is a living power, and is destined to make a mark on the waves of the great ocean of time. He has already impressed his influence mentally, spiritually, morally."

Question.—When did he live?
Answer.—In the past, a great ways back, a great ways. He was a tall man, of commanding physique.

Q.—What was his idea of Jesus Christ and Christianity?

A.—It was profoundly reverential. I feel that as individuals are mediocrities in families, so there are mediocrities in the human family. This is especially true of the Semitic nations, the Jews and the Arabians. They are mediocrities, and this individual was of the Semitic race. He did not accept Jesus in the orthodox sense, but revered him as a leader, teacher, and divine redeemer—he looked up to him and followed him, either personally or inspirationally. He followed him in reverence and love—a profound love, almost divine.

Q.—How does he stand in reference to the present progress of the world?

A.—He is deeply interested in the work of progress of to-day, and is a prominent member in a great hierarchy in heaven. He loves the words Christ and Christianity.

Q.—What does he know of myself and the College of the Soul?

A.—He has inspired you, and he has a deep interest in the College of the Soul. The idea was begotten in his sphere. It will, through struggle, ultimately become a success, and make you famous long after death.

Q.—What is the nature of this writing?

A.—He has not fully explained himself in this. It is fragmentary, and is addressed to you. It is encouragement, with a spirit of energy to move heaven and earth, and he promises to aid, and to bring others to aid you. You are selected as the best adapted to this work.

Q.—What will be its progress in reference to time?

A.—He approves it; but time is the most difficult thing for spirits to determine. Within five years, however, its progress is apparent. Spirits are endeavoring to interest wealthy men as a matter of pride and duty. There are many mediocrities in persons in whom the organs of selfishness are too active, and who are, therefore, not so accessible to influences from the higher plane. His power is spiritual and positive, but so full of love that he must work either through a woman or through a man of sympathetic nature. He is aggressive, but it is the aggressiveness of love.

The comprehensive psychometric genius displayed in this description I think quite remarkable.

The late Mrs. Dr. Hayden, a splendid educated physician, who introduced Spiritualism in England, converting old Robert Owen and Bulwer Lytton, took an impression from this spiritual manuscript, when she was too fatigued and unwell to give a complete description, and I recorded the words of her hasty impression as follows:

"How kind, soothing and fatherly—so much expressed in a little. Tender, gentle and sympathetic as a woman, with the grand, masterly mind of man—a combination of love and wisdom more than I have ever seen. This is personal to you. There are more purposes than one. It is to assure you of the presence with you and the peculiar, almost divine, influence that surrounds you—to assure you of your growth and high development, which this influence can reach, to carry out its purposes of love and wisdom—which is almost too much for me to express here. He has been out of the form many years—has grown and developed, and has power to come to earth with no ordinary influence. You seem the center of attraction."

Q.—What is his message?

A.—He promises a great deal, and assures you of continued presence, influence and guidance, almost dictating what to do. There is so much I cannot express it. This is from a group—not an individual. They are blended together in combination. It is so strong it makes my head ache. Jesus and Mary are prominent—Joan of Arc certainly. I perceive Washington and Krishna. It is like a council-fire of love and wisdom.

Mrs. Decker (afterwards Mrs. Buchanan), the most thorough and accurate of all the psychometers I have known, gave the following impressions of this message Aug. 8, 1890:

"There seem to be divine thoughts

permeating this. It was from a very high spiritual source. I feel that it emanates from the sphere of Jesus. It feels to me as I have felt before, from the influence of the apostles. This may be from them. There is so much love, fraternal love—coming with it, I would not be surprised if it was from the beloved disciple.

"This is reassuring. It gives confidence and hope to a searcher after truth. It is thoroughly spiritual, and comes from the spiritual source direct. It is written by an agency employed by the spirit who sends it. It must have been written by the aid of the presence of a medium. Spirits in sending messages have a secret telegraphic agency of those who are able to write for them. It is direct to Dr. Buchanan—has a bearing upon his future plans—what he is most intent upon in his earth-work. It comes as a specific promise. He co-operates with Dr. Buchanan unreservedly (who is being enlightened) and his system, and he pledges his support in Dr. B.'s philanthropic efforts—promises not only that Dr. B. shall establish new principles and unfold the truth, but shall be satisfied in material relations. He sees the time is ripe for Dr. B.'s work to take root. He has large hope, and calculates the results from the general condition of human minds. Intellect is unfolding rapidly—people are beginning to search for truth."

This takes me into an emotional state, full of feeling, trust and reliance. He was imbued with enthusiasm, and also a man of very good judgment and great firmness. He never went off into flights of fancy. In his admiration and love for Jesus he had still a broad love for all the beautiful in nature and art. He was a great admirer of art, and had fine taste. His sensibility was as acute as a woman's. Oh, what veneration he possessed. He always had a gentle word for everyone. If he ever rebuked, it was necessary for the good of the person. His organization was such he simply followed his own nature.

"He had more hope than Jesus, and in his place could have borne his part with less suffering. He was very serious. In that class of men born for a great purpose, with mental, psychometric and prescient power, it produces a peculiar existence—they had no boyhood life or childish sports—all was mature. Jesus and his apostles were all of the same grave style."

Q.—How was he satisfied with the published writings of the gospel of St. John?

A.—It is true in the cardinal points of his sayings and doings, but much could have been left out which was not of great value. He did not unite any expression making Christ a God.

Ever since 1880 this message has been under frequent psychometric scrutiny, and always with similar results. My classes in the College of Therapeutics have always been able to describe it and have generally been able to discover that the author of the message was St. John. I presume there are fifty persons here who could be taught to do the same and to enter into communion with the great apostle. He has come to me publicly and privately, through mediums notably, once in a public hall in Boston, as I have already mentioned, through the able mediumship of Edgar Emerson, over two years ago, who gave a splendid description of his appearance.

For the past twelve years I have not spoken of this publicly, for I felt ashamed of my own inefficiency, and it seemed too far in advance of public sentiment, even among the progressive, but now I think it time to speak frankly, and shall no longer conceal the fact that I have been working in conscious co-operation with heaven. I make no such sacerdotal claims as Swedenborg, but simply claim to have felt their impression and labored in accord with the higher powers, and I call upon all who are engaged in the same sacred service to give me their co-operation.

These things are far above the range of common life and common science. They are too grand to be readily appreciated. If a tower were raised so high that we could look over the entire continent of North America (and be unhindered by atmospheric conditions), all the world would be eager to come and ascend it. And it would eclipse all other interests on earth. But psychometry is far grander than this. The accomplished psychometer reaches an empyrean height from which he overlooks the entire realm of ancient history and paleontology, the ancient history of the globe. Look into the manual of psychometry, and you will see how that science gives us access to all ancient history—to Caesar, to Homer, to Jesus and the apostles, to Confucius, to Demosthenes, to John the Baptist—in short, to whomsoever we wish to investigate, and thus we have a positive knowledge of the men of ancient times as of the leading men of to-day, and we can compare them together. Thus might we review all ancient history, doing justice to all the parties and settling questions which are the despair of science.

Prof. Gunnung says: "In vain do we hear the cry of despair which comes to us from a baffled historian. We must give it up—the speechless past—whether in Europe, Asia, Africa or America; at Thebes, Palenque, on Lycian shores, or Salisbury plain, lost is lost—gone is gone forever." But psychometry says that nothing is lost—that the records are eternal and in reach.

I have not undertaken this vast exploration, for which I have not time since I have been engaged in the development of the profoundest and most difficult of sciences, but my successors will do it, and thus will history and biography be rewritten in the coming century, and

the coming history will go deeply into the prehistoric ages, and a hundred thousand years before the dawn of that we call civilization. I say a hundred thousand years, but there is no such limit. Far beyond that with the psychometric genius go, beyond the period when tropical life reached the North Pole; beyond the period when hills and mountains of ice covered the northern half of Europe and the United States. We are not yet able to place any limit to the antiquity of man.

Dr. B. then proceeded with an elaborate and sublime exposition of the geological history of the globe, adding the numerous evidences of the antiquity of man, and the tremendous changes and cataclysms that have occurred, and continued: "The end is not yet, for the globe is still full of dangerous fires."

By reference to the history of earthquakes and the locality of subterranean fires he illustrated the future dangers of the occurrence of destructive earthquakes during the coming period of the civil war of capital and labor, now approaching and plainly indicated by the outbursts at Homestead, at Buffalo and in Tennessee.

Returning to psychometry, he continued: "As man in the early ages discovered the planets and other stars, but knew nothing of their distance from the earth, having no telescopes, so we nowadays have discovered races of men and extinct animals in remote ages, but we shall not know how remote until we use the psychic telescope of psychometry which I discovered in 1841 and perfected in 1842. The physical telescope of glass penetrates all space, but the psychic telescope penetrates all time as well as space, for it conquers both, and it will give us a complete revelation of the Eocene, Miocene and Pliocene ages, and goes still beyond into the aeons time, when earth was a dead mass, waiting for light from the higher world to bless it, and tell how life began and how it evolved throughout the animal kingdom up to man by the power of the Spirit-world. I have not publicly spoken of evolution, but I think I already understand the principle of its evolving law and feel like sailing at the great wave of public opinion which rises and falls at the base of the grand, undeveloped science of evolution, and lifts up the honest and laborious Charles Darwin to the highest rank of a philosopher, who was only an original and laborious naturalist."

Dr. B. then illustrated at length the impossibility of evolution by physical causes alone, and the total absence of evidence that any such transmutation of species as evolutionists have claimed has ever occurred. The mechanical theory of evolution he denounced as a baseless hypothesis, illustrating the utter blindness and folly of the materialism from which it sprang.

"But it may be asked," said Dr. B., "why have we not measured and dated the ages of evolution by the new science? The next century will do it, but now I am only a feeble pioneer in science, unable to do the work it would require twenty men, and unable to secure their co-operation. But one man in this country, the true, fearless and philosophic Denton, has stood by of part side in this work, himself battling to make the soldiers of a torrid hell against the opposition of orthodox fashion-makers in faith and collegiate ignorance."

Denton knew as well as I that the pill dawn of psychometry was for mankind a sunrise over the world, and was the only way to power, in looking all over the ancient history of this globe and even man extending his researches to the stars. How deeply are we all indebted to him for demonstrating in his great work 'The Soul of Things' what I have not time, had time to demonstrate. The tomb of near Berrigabadi, on a tropical island is the Pacific inhabited by savages, where, when he fell nine years ago in his grand march in the pursuit of knowledge, (August 26, 1883), should be a sacred spot to future travelers. Could his church be sanctified by the spirit of his work, his intellectual wealth of Egyptian hieroglyphs his contribution would have surpassed all the contributions of European men of a vast. The world does not realize I have most original teachers until I have the better world. But in this Spiritualist name of Denton will shine brightly."

"The brain of man will be the pulp in large to receive the food of a great deal that psychometry will bring. Science of twelve life to study, but I am afraid of labor as I cry for help—for a field of labor as even a corporal's guard order of the spiritual wisdom, to explore the same phenomena, universe. We have a new mental welcome, yet been assembled to take, say I am entitled. I have pre-empted said that my country is a large territory, but an armaker in this city, I explore this new world, we measure. Such a way than all the old worlds of thought, blind movements, events great city of me, the ice of the arctic counter of human being nothing of value to labor for a stock seems to be aware to labor for a stock opportunity of all effects, as far as I am concerned, is past, erroneous teachings?"

—all that I have no sympathy with such come, assumptions of our glorious cause. I which research, Spiritualism for the money there is new for glory or fame, but from deep convictions of its truth. I propose to make out and do the work assigned me, till those who I serve shall say it is enough. And with malice toward none, and with path, or all, I shall return to my society lightenment. FRANCISCO. N. S. HAYDEN. I propose to

College of Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. (CONTINUED ON EIGHTH PAGE.)

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

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

SATURDAY, NOVEMBER 20, 1892.

ZULIEKA.

Most Interesting.

At about the time when Oulna, a spirit controlling Mrs. Cora L. V. Richmond, commenced writing through her mediumship the story of Zulieka, there arrived some friends of Mrs. Richmond who, for about three years had been traveling in Europe, Egypt, and other parts of the far East. They visited Mrs. Richmond and her family. A few days after their visit Mrs. R. received a letter and a small package from her friends. The letter explained: "Our trunks have now arrived, and we send you something from the far Orient, purchased for you. Please wear it for our sakes."

The package contained a box, in which was a circle of gold mounted with an immense moonstone, the largest Mrs. R. or any of her friends had ever seen. She placed the ring upon her finger and it seemed to impart a new and wonderful influence, or, rather, the influence accompanied it. During Mrs. R.'s absence in the East last July and August, two or three people, never before endowed with the gift of seeing, looked into the stone. One lady saw a Hindoo priest, and the word Rama, and saw the priest beckoning to Mrs. R., as if for her to come. "You will go to India," said she to Oulna's medium, "or you will reveal something concerning India."

The friends who bought the moonstone wrote in answer to Mrs. R.'s letter of inquiry as to its history:

"The moonstone was bought of a Parsee in Bombay. We had the setting made in Genoa. The stone is very pure and large, and is regarded as 'sacred by the Hindoos. May it bring you peace and joy.'"

Perhaps the Hindoo pictured in the stone may be one who was in some mystic way connected by this stone with Mrs. R., at the very time of Oulna's writing. Surely some magic power forms all these links in all our lives, and this one link of the moonstone is most beautiful and interesting one.

Spiritualists everywhere are invited to assist in disseminating the grand truths presented week after week in THE PROGRESSIVE THINKER. There will be a vein of spirituality permeating this narrative by Mrs. Cora L. V. Richmond, not found in any previous story that we have presented to our readers. The long winter evenings are dawning upon us and THE PROGRESSIVE THINKER should be found in every family to assist in illuminating the way to a higher life.

A VOICE FROM CONNECTICUT.

TO THE EDITOR:—I am a regular subscriber to your paper, and although my constant reading covers a wide range of free-thought literature, I would say that in scope of the subject-matter it regularly contains, in the refined elegance of diction displayed by the writers of its various articles and editorials, in the fearless and exemplary manner in which it steadfastly adheres to truth and right, and combats the shade of darkness, oppression and all evil, and last but not least, in the matter of its cost (which renders it possible for the poorest to possess and enjoy its intrinsic worth) I consider it unequalled by any other paper of which I have any knowledge.

HENRY D. MILDENBERGER.

Hartford, Conn.

The above, from a prominent lawyer of excellent, shows that the paper struck a responsive chord there. In fact we have a large and growing list of states as well as in Massachusetts. Let the good work go on. Circulate the paper! It combines CHEAPNESS and EXCELLENCE.

IT STANDS AT THE HEAD.

TO THE EDITOR:—I have been a subscriber and a reader of nearly all the Spiritualist papers for the last forty years, and in my judgment THE PROGRESSIVE THINKER stands at the head of them all. "Something in the Air" I think there is much in the air, and one form of it, as I catch on, I think is the progressive spiritual thought.

C. H. PRATT.

Breckenridge, Mo.

SOMETHING IN THE AIR.

A Word from Dr. W. P. Phelon.

A Chicago gentleman suggests that the cause of Harrison's defeat was that he was "hoodooed" by being nominated at Minneapolis. Had the convention been held in Chicago, he says, the nominee would have been elected. In 1884 Cleveland was nominated in Chicago and was elected. In 1888 he was renominated in St. Louis and was beaten by Harrison, who had been nominated in Chicago. In 1890 Garfield was nominated in Chicago and was elected. It was a man who had been nominated elsewhere. Chicago, he says, is the lucky place to be nominated for President.

The above, an extract from one of our local papers, is simply an acknowledgment by unprejudiced observers of the spiritual energy we have always maintained in Chicago in this great city. Chicago is spoken of everywhere as the best and truest representative of every feature distinctly American.

What are these features? The whole nation is moving on the higher intuitional planes. In no people that has ever existed, so far as history reaches, has there ever been a tithe of the immense impulse from the unseen for the accomplishment of a purpose. Never has there been so much given out of knowledge stored up in the astral storehouse through the mediumship of inventors as in this country. It can not be denied that the spirits in the flesh, inspired by the invisible, have steadily moved toward the freedom from physical incarceration. Again and again have overshadowing events seemed about to crush out the life and existence of the Republic. By the agency of almost direct interposition the crisis has been averted and the government entrusted with a new lease of life.

It does not take much thinking to see how close a parallel Chicago bears to the whole country. Over and again she has rallied from disaster because she is a center of spirit force unequalled in the world. All movements taking their initiative from here are bound to succeed, for they receive impulse from the only real creative energy. This has become so noticeable that Chicago's motto, "I Will," is most eminently appropriate.

This is true also of THE PROGRESSIVE THINKER, which has been protected and guided by the unseen in all its movements from the beginning, when its editor and publisher, yielding to their solicitations, first launched it upon the visible plane. It has been led, or gently forced when it held back, to its present pleasant location in the psychic center of the most psychic city in the world. There has been, and there always will be "SOMETHING IN THE AIR" for its readers, for the publisher draws his inspiration from an inexhaustible source, the Spirit force of the Universe. This is proved, because he is constantly seeking how to give his subscribers more than he agreed to. Well, they must forgive him, for, as will be seen, he cannot help it if he wanted to, which he doesn't.

Dr. Phelon will be remembered as writing several articles for THE PROGRESSIVE THINKER when we first moved to 40 Loomis street, claiming it as the center of psychic force and predicting excellent results to flow therefrom in the publication of our paper. His prognostications have been more than realized. THE PROGRESSIVE THINKER stands forth to-day the largest Spiritualist paper on earth, and free from the beggar element, a characteristic which everybody is glad it possesses. We thank God and the angel world that there is one Spiritualist paper that never extends the hand soliciting charity for itself.

50,000 SUBSCRIBERS.

Congratulations on your having reached that point when you can stereotype your pages and lessen the labors of presswork! Do you know that I can rival the world in press work experience. For several months, while the Herald of Freedom had a weekly circulation of 8,000, the entire work was done on a Washington handicap, having two sets of hands and relays when the workmen were called off for meals and other purposes. There were no Sundays, or nights or holidays with us. When one set of forms were off another set were ready and took their places in five minutes.

The only way a copy of the paper could be bought was to subscribe and pay in advance for six months. These facts ought to go into history. I had worked off my Pennsylvania paper on a small capital, fast-running Taylor press. That I carried to Kansas, but it was destroyed, with two hand-presses, by the ruffians, May 21, 1856. I got the new press-work at work in May, 1857, and felt quite as much relieved as you do with your lightning press.

Now you must have 50,000 subscribers. Twenty thousand is a mere bagatelle for such a paper. G. W. BROWN, M. D.

The above is from one of the grandest men now living on this earth. He has made an impression on the present age in a dozen different ways that will be of great utility to humanity. As author of "Researches in Oriental History" he has accomplished a work that will endure as his monument after he shall have passed to the spirit realm. He was one of the early pioneers of Kansas, and published the Herald of Freedom at Lawrence some thirty years ago. His services at the time were invaluable.

The Public School.

TO THE EDITOR:—When will the American people awaken to the fact that they must provide sittings in the public schools for all the children of school age, and require their attendance? Parochial schools are to-day only second to the accused whisky business, as a hindrance to the progress of our citizenship. Time and the course of nature is removing the old creed-bound and bigoted church-ridden citizens, but the old world and parochial schools are keeping up the supply. The public school and enforced attendance is the antidote. May you live long and prosper in the work you are doing.

WARREN H. EDDY.

A WORD FROM THE HUB.

TO THE EDITOR:—I see by the orange label on my paper that my subscription expires with No. 152. I enclose you one

dollar to renew for one year. It is impossible for me to get along without THE PROGRESSIVE THINKER. I consider the paper as necessary to me as my breakfast, for each number is filled to the brim with spiritual food. I wish I had some extra dollars to spare, for I know of some homes in which I should like to place the paper. I only hope your circulation will increase ten thousand fold.

J. O. LUNT.

Boston, Mass.

THE PROGRESSIVE THINKER is not only well received at the Hub, but it is working its way into other parts of Massachusetts and the East; in fact it is invading every section of the United States!

THAT ENCYCLOPICAL.

TO THE EDITOR:—After reading THE PROGRESSIVE THINKER of the 12th, No. 155, I feel like congratulating you. At first blush I do not like your heading as well as the old, although it is similar. Is the foundation eggs to be hatched in your incubator? Reading the Pope's Encyclical has stung me. If that means what it says, we had better be getting our houses in order, making them assassin-proof, or else give notice to the "faithful" to take a walk for some more congenial clime before the 5th of September, 1893, and see that they take it. How much will it cost per thousand to print that encyclical good readable type for circulation from hand to hand and by letter, to distribute in Protestant congregations? I think I could distribute 1,000, maybe more, and I would suggest every lover of liberty make himself a committee of one to circulate it and announce the date of Loyola's feast. People would doubtless like to know when their "extermination" is to begin.

JOHN H. CONANT.

Villa Ridge, Ill.

This Romish element has got to be met sometime is self-evident. THE PROGRESSIVE THINKER sounds the alarm and is trying to so educate the people that they will see the danger ahead and prepare for it.

A CRISIS INEVITABLE.

TO THE EDITOR:—A crisis is inevitable and I intend to work harder than ever to secure the circulation of your wonderful paper! The octopus is stretching its poisonous tentacles to all points of the compass. Nowhere is it more discernible than in the murderous assaults and strikes of the Coueur de Alene miners. This portion of the country is a perfect hotbed of Catholicism. The Roman Catholic mission and parochial schools are numerous, and there are thousands of children here in this glorious Northwest who never see inside of a free public school-room. They are not allowed to know the rules of any government but the Church of Rome. Indeed, the people must awaken, to a realization of the facts ere it is too late. If they continue to slumber, they will have a mightier foe to conquer than secession, slavery, Mormonism or polygamy. I am addressing a full house every Sunday evening at 7:30, and the interest is on the increase. The spirit-world is my guide and strength.

MRS. DONEY BARKER.

Spokane, Wash.

Yes, you are right, madame, in regard to the octopus. It will be squelched here in due time as it has been in Italy, Mexico, and other portions of the world.

CAN'T DO WITHOUT IT.

TO THE EDITOR:—Please find enclosed one dollar for a renewal of one of the most wonderful and daring papers printed in America, THE PROGRESSIVE THINKER! We find that we cannot do without it; and we believe that if America is to be saved, it must be through Spiritualism, led on by THE PROGRESSIVE THINKER.

MARY S. WHEELER.

Auburn, N. Y.

Yes, we have always claimed that nothing but Spiritualism in its purity will ever redeem the world. Its influence must be felt in governmental affairs before the heaven will commence to work successfully. THE PROGRESSIVE THINKER is a wonderful paper if its size and circulation is taken into consideration.

MOST EXCELLENT.

TO THE EDITOR:—Your paper is most excellent and a general favorite. About the holidays I intend to do some missionary work in sending out a few yearly subscriptions of THE PROGRESSIVE THINKER, for I count each day lost in which I have done no good or made nobody happy. We have got to be unselfish, charitable and kind; and our work must be practical and our religion to the human family must be to do good everywhere we see it should be done; for, as you say, we cannot receive the highest spiritual teachings and do nothing. MRS. OLIVE A. BLODGETT.

508 Oneida avenue, Davenport, Iowa.

Mrs. Blodgett is an excellent medium and a most estimable lady, and her estimate of THE PROGRESSIVE THINKER is fully appreciated. Our circulation is large in Iowa and is constantly increasing.

THE BEST WEEKLY.

In my opinion THE PROGRESSIVE THINKER is the best weekly Spiritual paper published anywhere. The talented and inspired contributors that write for its columns are giants in our land. Verily, the dew of spiritual and philosophical thought are as glittering pearls interwoven as the rays of the sun in the atmosphere of its columns. May success follow you in the future as in the past.

T. EASTON WILLIAMS, M. D.

Full Creek, Wis.

Thanks, doctor, for your good opinion. We shall endeavor to maintain it, by continually crystallizing something for our columns that will attract your attention. The doctor has, undoubtedly, diagnosed our case and found THE PROGRESSIVE THINKER in an unusually healthy condition. In that opinion he is right.

BOUNTIFUL HARVEST.

TO THE EDITOR:—I tried your bountiful harvest for three months, and have been a subscriber ever since. I con-

sider the best and cheapest Spiritual paper published. I am happy to add my testimony in behalf of your valuable paper. JAS. MCARPENTER, M. D.

Hagerstown, Canada.

Yes, we do send to each subscriber a bountiful harvest. Just think of it—nearly ten square feet of reading matter, and only costing about two cents a week. Who so poor they cannot take the best Spiritualist paper?

Pernicious Teachings.

Take from the child its babbles, and it is lamentable to witness its distress. It will not be appeased by reason, neither will it listen to the tender words of love. It wants its rattle, its noisy rattle, and its shrill whistle, and nothing else. So with the believer in an endless hell. He was indoctrinated, while yet in his mother's arms, with the idea that naughty children would suffer for their ugliness in another life. He grows to manhood without doubting what his idolized parent taught him. He reads his Bible, sympathizes fully with Paul's advice to his beloved Timothy, and takes a little wine for his many infirmities. A habit is formed. The need of constant stimulation is felt, to enable him to endure the fatiguing duties of the day. He becomes intemperate, and is soon lost to self-respect. He fell into his evil habit because of the pernicious inculcation given him as the teachings of heaven. He needs the fear of an angry God, the tortures of a burning hell, the tears of the devout, and the blood of a crucified Savior, to rehabilitate him in the similitude of a man. Such a person should be left under the influence of the mistaken creeds which enslaved him. His senses are all closed to the saving virtues of truth. He is deaf to her appeals, and it is perhaps well he is so.

Another generation will awaken from the stupor that is now on us. The church may still hold in its hallowed embrace the ignorant and the uncultured, the hoary-headed sinner and the culprit about to expire on the gallows for the terrible crimes of which he was guilty, perpetrated under the mistaken representation that Jesus had atoned for all his sins; but the thinking world will have become too intelligent to accept as true the false doctrines which invite to crime; hence they will escape its bitter penalties. THE PROGRESSIVE THINKER has an abiding faith in the not very distant future.

Christians at War.

Travelers have written glowing accounts of a people situated on the north of the great lake Victoria Nyanza, directly under the equator, in eastern Africa. Stanley was full of praise of both the people and the country. The attention of the religious world being directed to it, they have filled it with missionaries, and sought to establish Christianity there, to supersede the Mohammedan faith. The French filled the country with Catholics, the English with Protestants. Fifteen years of proselyting, and lo, the fruits! Quarrels have ripened into a war of extermination among the simple people converted to Christianity. Each faction is sure it is in the right, and as the toleration of conflicting opinions is unknown, unless outside assistance reaches them it is probable the country will be desolated. The English are threatening to withdraw and leave the country to its fate.

Would it not be better to send teachers into a savage country to teach the people the arts of civilization, and fit them for contending with the adversities of life, than in trying to substitute one superstition for another? The Mohammedan religion has been content to teach the belief in one God, and to inculcate a love of him and of man, enjoining cleanliness and temperance as their highest virtues. It is not possible teaching of this character is better adapted to a barbarous people, than to lead them with the doctrine of man's fall, his partial restoration by the sacrifice of a God, with the promise of unending delights for believing in him and of eternal tortures for disbelieving? We leave the question for the religious casuist to answer.

Dawning Sense.

Dr. Talmage, in his Tabernacle sermon on the 30th ult., made use of the following language during his discourse: "Do, my brethren, let us have some novelty of combat and may rate by changing by going on, by making advancement, trading off our stale prayers about sins we ought to have quit long ago, going on toward a higher state of Christian character, and routing out sins that we have never thought of yet. The fact is, if the church of God—if we, as individuals, make rapid advancement in the Christian life, these stereotyped prayers we have been making for ten or fifteen years would be as inappropriate to us as the shoes, and the hats, and the coats we wore ten or fifteen years ago."

Instead of saying "ten or fifteen years" during which churchmen have been employing "stereotyped prayers," he should have said for eighteen hundred years. If, instead of telling God about original sin, total depravity, vicarious atonement, salvation by faith, and all that silly nonsense of orthodoxy, the clergy would take lessons from non-believers in their creeds, and imitate their morals, they would make real advancement, and approach the higher life to which all good men aspire. It is your narrow creed, Mr. Talmage, which incites to narrow and stale prayers.

A Great Civilizer.

Rome, the mistress of the world, held her own people and all the barbarous nations in check with a standing army of 450,000. Her power extended from the Atlantic eastward to India. Europe at this time probably not one-third the size of the Roman Empire while in her greatest prosperity, had a standing army of 6,000,000, the select men of all the various nationalities. These men were armed with the modern appliances of war. Their mission is not to drive back the savages into their mountain fast-

nesses, but to hold fellow-Christians in check. Thirteen and one-third times as many soldiers to make the followers of Jesus observe the rights of their fellows, as was required to hold all the world in subjection to a single empire! But then, the priests want us to believe Christianity is a great civilizer.

An Egyptian Thought.

"The dear bodies of our loved ones shall rise radiant in the resurrection."—Talmage.

That is exactly what the Egyptian priests taught four or five thousand years ago. They then embalmed their dead in the firm belief that those bodies which were preserved from decay would be again clothed with life at the expiration of 3,600 years, and thereafter would live forever with the good Osiris in the upper world. But these 3,600 years have long passed away; the wretched bodies are still preserved and their wrappings are used as material for the paper mills; but no reanimation of their bodies ever has or ever will take place. If they live again, it is not in bodies cast in earthly moulds. Such teaching does not become modern intelligence, which sees in the worn-out body the cast-off shell of the immortal spirit.

Confirmation.

Dr. Brown, in his "Researches in Oriental History," maintained that the Jewish people were transplanted from provinces in the Persian-Assyrian empire to Jerusalem about 515 years before our era, but that they were not returned to that country as alleged by Ezra; for they nor their ancestors were never inhabitants of Palestine until after the period known as the "captivity."

Mr. St. Chad Boscawen, the well-known Assyriologist of the British Museum, says:

"The religious literature of the Assyrian Palaces as no other does the Hebrew Palms. The Hebrew Pentateuch is full of phrases, word for word, the same as those of the Bible. I am just publishing a translation of several of these [Assyrian] Palms, and I find more than a hundred passages in them which are found in the Bible."

Dr. Brown claims that many of these so-called Hebrew Scriptures were but literal translations from the Assyrian papyrus which were preserved in Assurbanipal's library, and to which the Jewish Bible-makers had access before they were sent to Jerusalem in command of the Semite colonists transported to Jerusalem to repopulate the country desolated in former wars.

Only a Question of Time.

Modern Thought says that Pope Pius IX. refused to allow gas to be introduced into Rome on the ground that it was "immoral, and dangerous to the State." Some other Pope objected to the teachings of Galileo on the same ground. But the world moves, gas burns in Rome, and the time is coming when the whole civilized world will pronounce the same verdict upon the papal office: "Immoral, and dangerous to the State."

Was Lord Bacon a Skeptic?

Lord Bacon condensed into little space a Trinitarian's belief: "He believes a virgin to be the mother of a son who is her maker; that he whom heaven and earth could not contain was shut up in a small room; that he who was from everlasting was born in time; that he who is the almighty was carried in his mother's arms; that he who only had life and immortality had died." He farther defined a Trinitarian as "one who believes one to be three, and three to be one." The logician would pronounce these contradictory propositions paradoxes.

The Church a Babel.

Rev. James Owen, late President of the Baptist Union, seems to have discovered heresy in his great address at Cardiff, Wales. Hear him:

"Christian unity is a dream. There is nothing in Christendom to indicate unity or hold out the prospect of it. The sects hate each other more than they do unbelievers. The church is not a temple, but a babel, a scene of confusion and strife. It is not a fold, but many folds, and in some of them more dogs than sheep. The infidel critic points the finger of scorn to the wranglings and divisions of the churches, and declares that the worst qualities of men are developed when they meet under the banner of religious faith."

Mr. Owen is said to be a very earnest lover of truth. No one can doubt the earnestness of his assertions in the brief statement here copied. Does it need a Daniel to decipher the inscription on the wall and tell what the end will be?

Born of the Inquisition.

The church of God never will be a triumphant church until it becomes a singular church.—Talmage.

Were we to add an opinion, this "singular church" will never reach perfection until it fully eliminates all songs from its choral clubs which contain sentiments like the following, found in the early editions of Watt's hymns:

Far in the deep, where darkness dwells,
There, in a land of deep despair,
Justice has built an endless hell,
And laid his stores of vengeance there.

Eternal racks and heavy chains,
Tormenting racks and fiery coils,
And darts, to inflict immortal pains,
Dipped in the blood of damned souls.

The sweet songs of heavenly music will never reverberate sentiments born of the Inquisition—a child of the church to punish heretics.

A Monstrous Mockery.

Shade of Jenner! I am compelled to vaccinate my child to preserve him from small-pox; but I am not allowed to kill him to save him from an endless hell. Such teaching is monstrous mockery.—Diderot.

Professor J. R. Buchanan has something to say this week to our readers, and it will interest them.

LET US BE THANKFUL.

The 25th of November is a day of Thanksgiving! Let all rejoice—the millionaire with his plethoric purse, the tramp without a nickel, and the forlorn beggar on the streets soliciting alms! Let us all be extremely thankful that we are on this terrestrial sphere, though about six hundred sects make a bedlam for those who are a law unto themselves. Let us be thankful for the sunshine, the moonshine, and even the shine which the bootblack gives the forlorn and muddy shoes. Let us be thankful—one and all—that THE PROGRESSIVE THINKER is alive, well and happy. Let us be thankful that it contains each week at least ten square feet of solid, substantial, soul-elevating, intellectual food, which is well calculated to advance each one to a higher plane.

Let us be thankful that the old Pope is in the Vatican at Rome, and that he is no more precious in the sight of God than any other mortal who weighs the same number of pounds. Let us be thankful, devoutly thankful, that we live in this, the nineteenth century, and in the United States, where the hideous tortures of the Inquisition can not be practiced. Let us be thankful that superstition is disappearing from the earth, and if man has been thereon 1,000,000 years, let us hope that in another million years he will so advance that his fears are not excited when he spills the salt or sees the moon over his left shoulder. Let us hope that when 1,000,000 years more are added to the past, that every church in the land will have evolved into a sanitarium, a bathing establishment, or a college where the arts and sciences can be taught, directed entirely of any of the teachings of the present religious sects. Let us hope, then, that the Devil may have lost his tail, his cloven foot and sulphurous breath. Let us be thankful that even now hell has been so improved by Dr. Thomas, Prof. Swing and Robert Collyer that it may be considered an excellent winter resort. Let us be thankful that, in the language of Humboldt, "The universe is governed by fixed laws." Let us be thankful that Spiritualism came to earth to redeem humanity from superstition and ignorance. Let us be thankful that the turkey and Thanksgiving go hand in hand, and without the latter the former would be a most dismal failure. Let us be thankful, too, that old Mr. Skinfint will often condescend to do on that day a generous act, though during the remainder of the year he is a hard-hearted villain. Let us be thankful that death is a grand leveler, placing each one in his proper position. Let us thank God that no one can get a ticket to the Celestial City in Paradise unless he is wealthy in good deeds. Let us be thankful that no orthodox minister of the gospel can go any farther on the Golden Route to the higher spheres than the first depot, where he is put off and requested to find hell—if he can. Let us be thankful that now, in this enlightened age, only one new sect is evolved weekly. Let us be thankful that the tallow dip has given way to the electric light. Let us be thankful that the advanced thinkers have taken all the infants out of hell, and made it a respectable place. Particularly are we thankful that THE PROGRESSIVE THINKER has the largest circulation of any Spiritualist or free thought paper on this earth. Yes, on the 25th of November be thankful! Be thankful, indeed, that if the forthcoming comet causes a cataclysm on this earth, your spirit friends will meet you in the celestial regions and conduct you to a place of safety.

The World's Fair Directors.

It appears from a report in the Tribune that the Directors of the World's Fair want the Exposition open Sundays. By a vote of 25 to 4 they placed themselves on record to this effect. There were present at the meeting: Director-General Davis and Directors Gage, Peck, McNally, Welling, Ketcham, Wheeler, Stone, Henrotte, Butler, Kirk, Nathan, Schwab, Chalmers, Camp, Bryan, Billings, Schneider, Porter, Kerfoot, Lefens, Englehart, Dixon, Rothschild, Hutchinson, Waller, Pike, Baker, Revell, and Ellsworth.

The four Directors who did not favor Sunday opening were Eugene Pike, I. N. Camp, E. G. Keith and John C. Welling. Mr. Pike is a Chicago capitalist. Mr. Camp is a member of the firm of Estey & Camp. Mr. Keith is President of the Metropolitan National Bank. Mr. Welling is First Vice-President of the Illinois Central railway. These four directors made their strongest argument against an expression by the Board in favor of Sunday opening, but they were voted down by their associate members. President Higginbotham, as Chairman of the meeting, cast no vote, although he is avowedly in favor of permitting visitors to enter Jackson Park Sundays.

This vote of the Directors was not unexpected. For months it has been known that a majority favored throwing open the gates seven days in the week. In this majority, which voted affirmatively yesterday, are a number of Christian workers. They believe, as their votes indicate, that no moral harm can come to Chicago and Exposition exhibitors through an open Fair. On the contrary, they think it better that Jackson Park should be open to visitors every day.

According to the act of Congress, the Directors must close the Fair Sundays. This was made a condition precedent to the acceptance of the appropriation of the 2,500,000 souvenir coins. The Directors agreed to the terms and accepted the money. This, however, did not stop them from expressing an opinion as to the advisability of keeping open the Fair every Sunday, under certain restrictions. These include the prohibition against merchandising and the running of a "still" exhibit is all that is desired Sunday.

Heresy Trials.

The second hearing in the case of Prof. H. P. Smith, of Dana University, Cincinnati, is now on, and the celebrated Briggs case before the New York Presbytery is set for November 28, and promises to be long and hard fought. Verily the world moves; but when will men be independent; avow their opinions and concede to one another their inalienable rights? Shame on human weakness.

ARISTOTLE.

Where is He Now?

THE FINDING OF HIS TOMB.

TO THE EDITOR:—The *Inter-Ocean* says that the discovery, something over a year ago, of a long-lost work of Aristotle in a papyrus in the British Museum was an event of transcendent interest

of them. If anything, as he enters the dark history, very interesting. His account of a storming spirit, which by kindly advice made him in the Temple of Progress. His philanthropic work is nicely portrayed. The work contains sixteen chapters of valuable information. Price \$1.25. For sale within the U.S.

RAITS and FRAMES!

Summerland, California.

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