

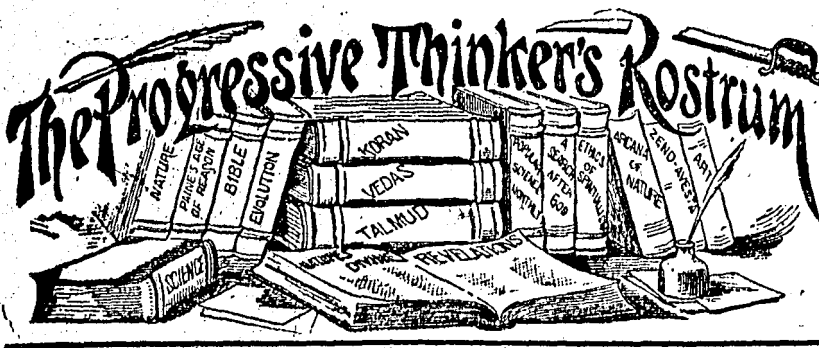
THE PROGRESSIVE THINKER

Eight Pages of INTERESTING Reading Matter, each of which is Worthy of Careful Perusal. A Spiritualist Paper that is Sustained by HONEST INDUSTRY.

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HUMAN FREEDOM.

A Lecture Delivered
BY A. W. MOORE.

Before the Writers' Club at the
Rooms of the Rochester Cham-
ber of Commerce.

CONCLUDED FROM LAST WEEK.

The Protestant religion was not long established before it began to split into sects. That ever-present longing for mental freedom impelled brave men to rise in protest against the corruptions and scandals of ecclesiasticism. These were the founders of human liberty. Many who espoused the cause of freedom were put to torture and death. Others arose and they, too, were silenced or killed. But the light of intelligence broke into the world of the middle classes, and that light has never been quenched, though it still burns but dimly.

Cromwell arose with his army of Puritans grasped the reins of government in England. Protestantism spread like wildfire. But soon again the old tyranny reasserted itself, and there were burnings at the stake and inconvertible atrocities perpetrated on every hand by Catholic and Protestant alike. Non-Resistance. There was no peace—all was a whirlpool of confusion and all the world seemed to reel in the regions of doubt and despair. But mark the point! All through these times, the perfect of human history, when it was an intolerable burden to honest people, and thinkers, the kings, potentates and priests, with their aristocratic luxuries and luxuries, and their assured position in life afforded. And on, a let me ask: What was the gigantic struggle which protected this aristocratic minority from the righteous indignation and vengeance of the countless millions over whom they held absolute sway? It was ignorance—in other words, the system of intellectual slavery which prevailed.

It is scarcely necessary to repeat the well-known fact that every day to end was the happiness and prosperity of mankind has been from time immemorial stubbornly and maliciously opposed by ecclesiasticism.

Look at Galileo! That great philosopher discovered that the world was round and not like a trencher; and that it revolved upon its axis and traveled in its orbit around the sun. This was contrary to dogmatic theology. Galileo had to resist to the stake. He was regarded like a sensible man and saved his life. Why should such a precious life have been sacrificed for a lack of religious idiocy and unreasoning sensualities?

Look at Bruno, the man who peered beyond creeds into the boundless universe and discovered truths that are now accepted by the world. Because he sought truth, the church, with its usual anti-Christian spirit, burned him at the stake. Thank God the intelligence of our time has erected a monument within sight of the Vatican itself.

I might go on all night quoting man in this, reason and love, who went to the world's death by the mandates of the and any because they tried to throw into a life the sun, the truth.

Modern education is a great evil and note of iniquity has been manifested by those in it.

It is a criticism sometimes, boast that they were the founders of a popular school system. If the gathering of children together to warp the infantile minds so as to make them grow up in servitude to one dominant idea of education—they are right. But learning to close the understanding so as to prejudice the mind against philosophical truth is not education. Learning to despise those who do not conform to a creed is not education. Learning lessons, teaching that men and women may become respectable upon the merits of somebody else is not education, neither is it moral. And speaking of education I will refer to the false foundation which dogmatic theology built upon which to construct modern scholarship.

All so-called learning has been made to play into the hands of ecclesiasticism. All the classical literature of the Greeks was either wrongly translated, or mutilated, garbled and twisted round to suit the requirements of the dominant religious faith.

In order to escape from the spiritual philosophy taught by the ancients, the word myth was brought into service and the gods and divinities, demons, etc., which represented spiritual personalities and influences were dubbed by the churchly interpreters as mythical.

Ask a clergyman what a meant by the word brought, or who the magicians who brought presents to the infant Jesus—ask him to explain the attack of Endor and her bringing forth of the materialized form of Samuel in the presence of Saul; ask him of according the

thousands of instances of spiritual phenomena mentioned in the Bible, and he will give you no satisfaction. He will recollect suddenly that he has an engagement with some other fellow.

You have most of you read Homer's Iliad, as interpreted by those who would not for the world disturb established thought. As it is commonly translated it is a waste of grandeur of expression—apparently a mass of lofty nonsense. We have been taught that all the Homeric characters are purely mythical. But recent research, in which our townsman, William Cox, has taken an important part, is revealing the stupendous fact that the Iliad and Odyssey of Homer contains more true wisdom than any other book in the world. The poems are now said to embrace the divine theology and the science of life combined, and contain a complete narrative of the warfare between good and evil that is going on within the soul of every human being.

I regret that time will not allow of my giving some illustrations which go to prove the correctness of the discoveries made by William Cox and some of his predecessors and confers in the domain of Homeric metaphysics.

Suffice it to say that the Homeric poems and Greek literature generally place all things in the universe, including man, and the spirit of man, under the guidance of unchanging and inexorable law. Such a ridiculous thing as a "miracle" never occurred since the foundation of God's universe and such will never occur in the long sons of ages. The world must be governed by a possibility by any deviation from natural law so much as the billionth part of a hair's breadth.

But what is grander to the understanding than all other knowledge put together, is the knowledge that the whole universe is governed by the law of love.

This seems strange to those of us who have many trials, difficulties, disappointments and bereavements—but that is just where spiritual knowledge and experience comes in with its healing balm—its reassuring and eternal consolations.

You have all heard of the Stoics, and perhaps laughed at them for a lot of fools. But the Stoics were not half so foolish as we are at the present day. They possessed knowledge which made them superior to all material conditions. The world might burst asunder, the air be filled with flame, mountains might roll, the ocean burst its boundaries, and amid the thunderings and upheavals, even if the earth was consumed by fire—the Stoic knew he could remain unharmed—triumphant! Immortal!

Catastrophe fills the souls of the mere materialist—the dogmatic theologian or their pupils, with horror, because they are ignorant—their minds being held in bondage. The monsters of their ignorance and imagination arise like grim specters to their fancy when the hour of death arrives. But he who is armed with spiritual knowledge and holds the key to spiritual truth can bid defiance to all the furies in the universe. He can laugh at death and meet that phase of nature with dignity and composure.

But how, it will be asked, can it be urged that man in the present state of enlightenment is not free? In reply, I would say: No man can be intellectually free who is bound by the narrowness of a creed. Society is bound together by creeds. Unless a man subscribes to one of them, he is in danger of becoming a social outcast. Our newspapers are all held in bondage by creeds. There are the Methodist and the Presbyterian and the Baptist, and the Wesleyan and the Methodist Episcopal, and the Scotch Presbyterian, and the Irish Presbyterian, and the Dutch Lutheran, and the Anabaptist, the Protestant Episcopal, the high church, the low church, and the Universalist, and the Second Adventists, and the Seventh Day Baptists, and the Christadelphians, and the Unitarians, the Christian Brotherhood, the Moravians, the Puseyites, the Catholics, the Jews, the Shakers and the Quakers, the Campbellites and the Mormons, and many more creeds, which the materialist must resist, and out of the newspapers because the news might hurt the feelings of religious sectarians, and much of the scientific news pertaining to psychology is entirely killed because all the channels for communicating telegraph news in America are guarded by the spies of ecclesiasticism.

The Jesuits are everywhere occupying the posts of advantage in the American newspaper world.

No regular daily paper in America dare publish an article denouncing the exemption from taxation of three thousand million dollars worth of so-called church property in these United States. No Rochester paper dare publish an honest attack on the recent Albany legislation, railroaded through at the last moment, making it possible for bishops in this State to evade taxation. No newspaper dare protest against the dreadful

extravagance that is going on in regard to building new and fashionable churches. Over half a million dollars has been expended in new and costly churches in this city during the past year, and all to satisfy the vanity of religious societies which are vying with each other in making the biggest display. This half million dollars should have gone to provide comforts for old men and women who have raised families and exhausted their strength in building up the prosperity of the city and are now penniless. It should have gone to build another wing at the hospital and pay up the debt now owing. It should have gone to provide shoes and stockings for children, and medicine, food, clothing and comforts for poor young mothers who know not where their next meal is coming from. Thousands have subscribed to the building of these costly churches under silent protest. The reason why they paid and complied was not because they are in intellectual bondage—they are not free. We send men to represent us in the halls of Congress, in the Senate, in the Legislatures, and when they take their seats they find they are not free to speak their minds.

Outrageous legislation goes on under their very noses and they are powerless to say a word in opposition. The founders of the American Republic made a special provision in the constitution that every citizen should enjoy equal rights and religious liberty. It was especially provided that there should be no religious legislation and that there should be an entire and perpetual separation of Church and State.

Yet only a few months ago a number of harmless Seventh-Day Baptists were arrested and thrown into jail because they worked on their farms on Sunday, and kept Saturday holy, in accordance with their religious convictions. Their persecutors were Christians, and in order to find the culprits had to spy them out on their farms. The complaint was that the work disturbed the public. The prisoners were tried and condemned to periods in the penitentiary. And from their prison windows the poor victims of religious persecution saw, every Sunday, boatloads of excursionists coming and going, but nothing was ever done to stop that kind of Sabbath-breaking. This happened down in Kentucky.

Recently, in Pittsburg, the religious bigots drove all the unfortunate women of the town into the streets, and the snow was deep. And they walked about in groups, looking for shelter. No one took them in. The clergy were appealed to for help, but in vain. So the Mayor of the town told them all to go back to their haunts again. Then the bigots persecuted the publishers of Sunday papers, which are, of course, made up on Saturday. When they found out that the morning papers were made up on Sunday the proprietors went for the proprietors. But the editors threatened to prosecute the street-car companies for running cars on Sunday. As the bigots held stock in the railway companies, they withdrew from the fight.

Everywhere, throughout the whole length and breadth of the country, the spirit of persecution by the various churches is being shown, showing the same intolerant spirit which existed two or three centuries ago.

I maintain that this aggressive spirit is contrary to the teachings of Christ, and that its continuance will do infinite damage to the cause of true religion.

Already the estrangement of the masses from religious influence is out of all proportion to the money and energy spent in gathering the people into the Christian fold. Some recent statistics in New York City reveal the startling fact that only about twenty per cent of the population go to church. Mandatory religious and Sabbatarian legislation is freezing out from the churches the very people who would otherwise go.

From the remarks made it will be seen that all down from the beginning of the Christian era the spirit of domination and tyranny, mixed with human vanity and personal ambition, has been extremely conspicuous. I contend that the church of the present day, which prelates and lawyers in partnership in robbing humanity of its birthright and privilege, has been the greatest of all curses. To-day the American public school system, the foundation of liberty, is being attacked from two points, viz., the Roman Catholic hierarchy and the Protestant Lutheran church. Other Protestant sects are also aiming to break down the secular character of the schools. Right here I will ask a very pointed question. If the amount of untaxed church property in this country amounts to three thousand millions of dollars in value, how long will it be before the ecclesiastics of the country own property enough to entirely control legislation? How much untaxed church property will there be in the United States ten years from now? And yet, there is the man or society of men that dare get up and denounce this state of affairs. There is positively no redress for the people. The ecclesiastics have the law, of which Mr. Moxon spoke recently, on their side. The lawyers do not strive to inaugurate reforms. The church never inaugurated a single reform since it first came into existence. It only falls into line after the public temper has been tested and found ready for reform. It stands to-day—bunch all the creeds of Christendom together and call it the church—I say it stands to-day diametrically opposed to the emancipation of woman, as it opposed for a long time the emancipation of human slaves. If the church would give woman religious equality with men, she would immediately be a free woman. It is the same with the States of the Union. It is the same with

the liquor question—the church still stands in the way of reform. But by-and-by she will find public opinion so strong that she will go in for the abolition of the rum traffic, and after the victory she will say: "I did it," as usual. There can be no temperance reform so long as the liquor traffic is in the hands of men whose near relations are priests or ministers of the Christian church. The fusion of Church and State made a political machine of religion, whereas religion should have been kept unspotted and pure from worldly things.

I have now given you some of the dark pictures of this political Christianity. I would not shock you with the blacker scenes of ecclesiastical history. I have endeavored very briefly to touch upon the influences that have been at work in the past, and are at work now, to keep the people in mental bondage. I should be most anxious to just did I not pay a tribute to the vast amount of good that has been done by devoted Christians during the centuries. Millions of earnest, faithful men and women have made the world brighter by their exemplification of real Christianity. Not all have been bigots and inhuman persecutors of those who suffered in religious belief. But most of the bright and beautiful characters who kept alive the spiritual influences of religion during the Dark Ages were the humble workers—not the princes and the potentates and other clerical grandees. No, like Christ, their elder brother, they went about doing good. They have always been present in Christianity, in Buddhism, in Confucianism, in Shamanism, in Shintoism—and in all the religions of the world, because Christ is a living principle, that cannot be killed by the depravity of man. And so to-day, amid all the sickening shams and experiences of so-called religion—amid all its pomp and splendor—its extravagance and its politics, the Christ-spirit is kept alive in all the corners of the earth by the humble workers in the common walks of life.

The nearest approach to the doing of Christ's work is the army of the Salvation Army. But their mistake was in putting on soldier's clothes. Christ's doctrine is enfolded with simplicity and naturalness. It is as pure and sweet as a glass of spring water—it has no nonsense—no pepper, no salt—no sugar—no perfumes—just the pure, simple water of life.

When men begin to pose in cocked hats and ornate wigwags and gowns, in satins and lace petticoats, when they bring into play candles and smoke-pots to back up what they call truth—you may be sure they are champions of error. Truth is naked, and needs no apology. Error is the rag-baby of orthodox theology, and the priest is its nurse, apologizing for its shortcomings, its ugliness, its mysterious face, and its general awkwardness and emptiness. It needs nourishment in the shape of eternal talk, argument and wrangling.

Human freedom consists in the absolute emancipation of the mind. Every fence that has been erected around the mind of man to check its progression must be torn down. All our public schools and universities need to open the highways of intelligence which lead the mind outward, upward and forever onward into the realms of knowledge and eternal space. We are not subjects of a miserable star like the earth. We are the essential units which help to make up the whole universe. We have our rights in that universe, and though we are at present imprisoned in flesh—we are spirits dwelling for a short period upon a star floating in space—a world amid a brotherhood of worlds. We possess the possibilities of gods—and when we speak of God we are talking about that of which we individually form a part. We are in process of development. No perfect man was ever seen upon this planet. We only attain a certain part of our development in the flesh. But there are lessons for each of us to learn. A certain knowledge and experience must be attained before the soul of man can progress upon the right and grandest plane, his highest career. A man or woman may refuse to learn the lesson now. Very well, there is no hurry; but the lesson must be learned hereafter. The lesson is to obtain an understanding of spiritual things. In other words, it is preparing the spirit for progress upon its arrival in the astral world after it leaves the body. Anybody that wants to learn all about the conditions of life in the Spirit-world. Not by hearsay, mind you, but by practical demonstration and actual experience. In this investigation and study no person is allowed to believe in any fact until it is proved to his own consciousness beyond the faintest shadow of a doubt.

But in order to become equipped for such experiences a person must become in a great measure spiritually minded. I am imbued with the Christ principle of love.

Every prejudice must be wiped away from the mind, and the intellect be free as air to roam whithersoever it will in the vast universe of mind. The body may suffer imprisonment—it may be sick and unable to move, but the mind—never. The more the body becomes shackled by infirmities the loftier become the flights of the spirit. Can you imagine yourself suddenly transported to the interior city in the Turkish empire? You have arrived without the knowledge of the language spoken there, and utterly unknown to the inhabitants. You have not a penny in your pockets, and are dressed in ragged garments. You have not been expected—you never sent any communications to anyone to take any interest in your coming. You have not

by or gain sympathy. You see thousands of happy people, and people of all conditions, going to and fro; but none notice you, in fact, they give you a wide berth, because you do not look attractive. Your condition is indeed deplorable, and heartbroken, you begin to weep and realize that in being unprepared for this great journey you have made a terrible mistake.

That experience may be applied to the person who goes from the material world to the spiritual world without having had communication with those gone before—without knowledge of spiritual conditions and progress—without the riches of intelligent understanding; but burdened with false ideas—positive and immovable with the cold prejudice of orthodox dogmatism. In such conditions the work of life in the flesh has been unprogressive and the lessons of life have yet to be learned, but under greater difficulties than before.

Human freedom is human salvation. It is the liberty of the mind which Christ speaks of as making men free. Not until every shackle has been thrown from the human mind can man develop his highest moral character.

We are now in the electrical age. Old dogmatic theology is limping round like a lame dog to find shelter from the missiles that are being hurled at it from every quarter of the intellectual world. The dawn of intelligence is breaking upon mankind.

The greatest revolutions of all history are at hand—let us hope they will be bloodless ones.

When once men obtain intellectual freedom there will be no need for standing armies. There will be inaugurated the brotherhood of man and the fatherhood of God.

PSYCHICAL PHENOMENA.

TO THE EDITOR:—I am about to relate a circumstance that occurred to me in the year 1890, at Hennepin, on the Illinois river, hoping it may either help to corroborate some other narrative or give some item of interest for the psychological investigators in the proposed Spiritual Congress.

In the spring of 1890 a man was murdered on the bank of the river, opposite the town, and from having performed the post mortem for the coroner I had to be a witness at the trial at Princeton, Bureau county. During trial a witness was introduced who was known to several of us as entirely unreliable, and we made oath to it, for which the man threatened my life.

In June, 1891, this man's wife was attacked with a fatal sickness, and the physician in attendance had me called for consultation. Now comes the psychological condition of interest to investigators. While the spirit was gradually leaving the body, I saw the most remarkable sight ever witnessed on a death-bed and call Dr. D.'s attention to it, and he and all present were shocked.

In that was between the bridge and the house. I did not think, for the moment, that he was in the army then stationed at Memphis, neither did I think of the threat against my life; but the character of the man led me to think he was after corn or something in the stable, and I followed him—but no one was there, and there were no means of escape. I was taken up with the completely objective appearance, that I thought of nothing else than detecting a thief and did not remember until afterwards that he made no noise walking. I was so excited that I walked up the family to relate all the circumstances. There was nothing subjective in this matter, or in the case of the dying woman's eyes, for others saw it. A few days afterwards we were informed that the man was in the hospital at Memphis that morning.

Now what connection had these two cases with each other, and why did the both come to me? All this can be corroborated by witnesses to all the facts except the apparition.

Dallas, Tex.

A KICK!

Delivered With Considerable Force.

TO THE EDITOR:—An audience of fully fifty persons assembled at Metcalf's Academy, 224 street, Chicago, pursuant to the advertisement of one John Slater, had the honor to listen to a lecture by me, having given them in the way of a lecture demonstration. The chairs in the academy provided for patrons were about half filled. About ten minutes after the advertised time of commencement of meeting a gentleman came into the hall and announced that Mr. Slater would not speak to so small an audience. Whereupon, the audience, amazed, like the king of France, with ten thousand men, having marched up the hill, marched down again. The crowd which I have proposed to myself to be: Shall I again go, five miles and back to hear this gentleman, who apparently carries his eccentricity so far as to forget the common courtesy that is due to the people who come out to listen to him?

A. M. GRIFFIN.

THEOLOGY AND SCIENCE

They are Critically Examined.

WHERE IS GOD?—THE SEEN AND UNSEEN—IF ONLY ONE GOD, THERE IS ONLY ONE FIELD OF KNOWLEDGE.

We are not going to inflict upon our readers a homily on the conflict between these two so-called schools. Says Col. R. T. Van Horn in *Kansas City Journal*: It is known that our criticism of "conservative" science has been as free as the deprecation of old fogy theology has been emphatic, and a parallel between them may explain the position between the modern thinker more clearly.

That position, as has been repeated over and over again, is not one of antagonism to either, but rather of criticism of inertia and reaction. Both are expressions of faculties of the human mind, and each in its place important and imperative. The disability is in making either the all or controlling. It is just as rational to make a profession out of eating or breathing as out of religion or science, or any other phase of knowledge. The religious statement in the mouth of man is as normal as digestion in his stomach, to be understood being the only thing needed.

Both religion and science have been—in our civilization at least—developed on a material plane. Western civilization has been pre-eminently material. Our civilization is only a thousand years old; even the German, as a language, only dates from the ninth century. Is it any wonder then that our barbarism was exactly its relation to the world? The most material races of the globe have been those of Europe. Even Southern Europe, Greece and Rome was an effort to understand the religion of the then Oriental ancients, and they made about as pretty a mess of it as we have done since.

We have said both our theology and science are material, and both of them have thought of the same common plane of conception. The God idea of the theologian has been anthropomorphic—a mighty personality—while the nature concept of the scientist has been as limited. The one makes and governs the world by personal will and caprice, the other by so-called law, which is soulless and purposeless.

To be specific. The theologic concept gives an all-powerful being who creates, destroys, favors and prescribes at his own will, and rules by a system of awards and punishments, as the case in hand may call for. The highest concept of the ultimate of this power is an eternal rest of pleasure and happiness, or an everlasting misery and suffering, according to the will or justice of the ruler. Or, in plain words, the very highest effort of the theologic mind is a demonic expression, the eyes glowing like two coals of fire, with a bright yellow light. I left without wishing to see any more of it. It was then 4 o'clock of a June morning, light and clear. I had to walk but a few rods to my house. Before reaching the house I had to cross a bridge over a ravine, and while near the end of the bridge this woman's husband passed my side and went into my stable that was between the bridge and the house. I did not think, for the moment, that he was in the army then stationed at Memphis, neither did I think of the threat against my life; but the character of the man led me to think he was after corn or something in the stable, and I followed him—but no one was there, and there were no means of escape. I was taken up with the completely objective appearance, that I thought of nothing else than detecting a thief and did not remember until afterwards that he made no noise walking. I was so excited that I walked up the family to relate all the circumstances. There was nothing subjective in this matter, or in the case of the dying woman's eyes, for others saw it. A few days afterwards we were informed that the man was in the hospital at Memphis that morning.

Now what connection had these two cases with each other, and why did the both come to me? All this can be corroborated by witnesses to all the facts except the apparition.

The idea that a wisdom and power equal to the creation of the universe, as we know it, of a being existing with life, as we see it, is not capable of ending it with a higher destiny than an unending hell after a brief appearance in a physical body, is one of the wonders of the human intellect. And the idea that the creative power that launched these worlds and suns into the eternal procession of constellations could ever deliver to a human being, in person, such a religious concept of the world as the ultimate decree of God? Because in the barbaric imagination of our ancestors the king was the model on which they thought as to power, and fire was the most terrible form of suffering that nature furnished for the use of the king to punish his enemies. And as the thinking mind grew out of this and refused to accept it as the true idea, and seeing the brute force dominating—the strong thriving at the expense of the weak—it began to look in that direction for the solution. It saw a form of life devouring another, the muscular beating off the incapable, and the strong nation conquering effeminate peoples, and came to the conclusion that this was the law of life—that all life, man included, held its right to be and to survive from its ability to kill or to destroy

any and all forms and conditions of being that interfered. This is the scientific hell. The hell-fire is the "ultimate" of the emotional nature of man, the actual hell—both, however, born of the one basic concept of the nature of things.

Now some one will ask, what is the newer concept, and what has the modern thinker to offer to take the place of these schools of thought or teaching? There, again, is the same narrow, unthinking condition of mind. Some systems must be formulated and presented, in which the mind must have "faith" and "belief," without the trouble of thinking for itself. Or the very condition that has given to the world, so far, these two monstrosities as the highest result of non-thinking in the two departments of mind. The awakened thought of the age has arrived at the result, so far, that neither of these conclusions are conclusive, and demands for this awakened perception the right to inquire and know to the uttermost on both your houses." Is the attitude of the modern thinker.

The intellectual world is no longer divided into two camps, or two sets of teachers striving to get control of the human mind on one or the other of these theories or hypotheses, dogmas or so-called principles. Science has the advantage in studying the facts of nature, of investigating or discovering the working of its laws, forces, and the modern thinker owes to it the advantage ground he occupies very largely. What is complained of is that he, too, stops at immature knowledge and dogmatizes—becomes fossilized and worships its textbooks. And while modern activity in thought is hard in hand with science, it refuses to take its dogmas as the ultimate result of knowledge. And this is exactly its relation to the world. The modern thinker owes to it the advantage ground he occupies very largely. What is complained of is that he, too, stops at immature knowledge and dogmatizes—becomes fossilized and worships its textbooks. 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CHAPTER XLI.—CONTINUED.

THE PROGRESSIVE THINKER

Published Every Saturday at No. 40 Loomis Street.
J. B. Francis, Editor and Publisher.
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SATURDAY, SEPT. 23, 1893

WHITE CITY SKETCHES.

The daily papers of Chicago are making considerable fun out of the suggestion of Cardinal Gibbons to change the name of Chicago to Thaumaturgia, (the city of wonders), and to make the plain, everyday, hustling Chicago, into a Thaumaturgia. No, thank you, Cardinal. "Windy City" is fresh, free, life-giving and electrical enough for us. As for the old, musty, dreary, old-fashioned names, "we are not in it."

We make the above statement so that our readers will understand our position, as living and believing in the present quick and rushing now, while we try to say a few words about the Anthropological and Ethnological building. These names belong to the same nationality as Thaumaturgia. Nothing better could be expected of a nation that was so ripe that it had time to call a man, 'o anthropos, in its everyday talk.

This building of double ended name, forms one of the left-over group, to which the Hide and Leather building is attached. As its name indicates, it is a pictured history of man as an individual, and as a nation, from the earliest records of savagery down to the present time. This includes also the climatic changes, and the differences during these periods manifested in the various fauna and flora. For it is a fact, that as the sun of our system wheels around its own center, the earth has never been in the same point in space since its journey as a planet commenced. Nor has it been exposed to the same influences from the unseen. Like a mariner sailing on a boundless ocean the incidents are all new, and never repetitions. The old saying, "History repeats itself," is not true, except in a fancied resemblance.

This building, 415 feet long by 225 feet wide, holds a main floor space of 105,450 square feet. The history of the extinct races commences at the north end. Men often pride themselves on their ancestry. But after looking at the specimens found here, the cognition would most naturally be, the less that was said about, and the farther we were away from our remote ancestry, the better it would be for us. The fact is they were a sorry looking lot, not even handsome as beasts. Their habitations were but holes or caves of the earth. They exceeded the most dangerous wild beasts of today in their ferocity and thirst for blood. This undoubtedly accounts for the intoxicating effect of the sight and smell of blood upon the man of the present day.

The exhibit is the most complete on this subject of any that has ever been brought together in modern times. Every description of ancient pottery and rude sculpture, of flint arrow-heads, stone axes and clubs, are in surplus of abundance. Here are also the stone sepulchres, and the graveyards, with either the first rude attempts at embalming, or the clinging of custom to a "lost art," with their somewhat repulsive object lessons. They are repulsive in the sense that the living always casts off or repels the dead. Here, also, are relief maps of the mounds of America, and samples of the bones and utensils found therein. The archaeological specimens of this continent embraces everything now known upon the subject, and the foreign display is also very complete.

RELIGION.

The Religious Parliament.

Of all Mr. Bonney's congresses, that which was greeted yesterday morning by ten strokes upon the new Liberty Bell with its new commandment to love one another, the strokes indicating the representatives of ten great religions, is the most remarkable and the one whose results may be the farthest reaching. The opening session with its processional was a spectacle which never before has been seen in the world. Ten religions, including Christianity, Judaism, Mohammedanism, Buddhism, Confucianism, Hinduism, Parseeism, and other of the world's isms were represented by prominent men. From the midst of this unique gathering a Roman Catholic Cardinal rose and asked a blessing on the proceedings, and Catholics and Protestants welcomed the visitors, the responses being made in the same spirit by the representatives of eight other religions. In the evening they met in social good fellowship, and today they will begin the proceedings of the great religious parliament.

DANCES AND DANCERS.

A Lesson of Midway Plesaance.

"A time to dance,"—Ecc. iii.4.
"And David danced before the Lord with all his might." How glorious was the king of Israel today, who answered himself in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovered himself.—"If Samuel, vi. 14 and 20.
Some of those people whose self-appointed mission it is to regulate the conduct and guard the morals of "the rest of mankind," have visited the Midway Plesaance at the World's Fair, and have been terribly scandalized by the capers of the dancing girls at the Persian theatre and other places. Their delicate moral sensibilities have been cruelly shocked and lacerated by the contortions, gyrations, shakings and wriggings, exposures of limbs, etc., etc., etc.

They have made up their minds—their very moral and sensitive minds—that it is highly dangerous to the morals of society to allow such exhibitions to continue; and all such performances must be stopped.

There are dances and dancers—there are dancers and dances. We have seen dances in refined city society; and we have seen the dances of the Nubians and Abyssinians, the Dahomeyans and the South Sea Islanders, the Egyptian dancing girls, the Turkish, Syrian, and the Indian dancers; and to say the truth, the solemn truth, we have never seen any dance among all those performed in the Midway Plesaance, including those by semi-nude performers of the lowest type, that for prurient suggestiveness equals certain fashionable dances of elegant, refined society, and as for indecency that savors of immorality, or tends to excite impure passion, there is more of it by far in many of the performances at the ordinary theatres with their "leg" shows and indecent posturings, than in all the shows in Midway Plesaance.

The dances in the Plesaance are merely a part of the manners, customs and usages of the people of different parts of the earth. To one who goes to see them with a pure heart, a heart in sympathy with mankind of all peoples and nationalities, and with a desire to learn the actual customs of the varied tribes of earth, no evil thought will arise while viewing these dances. It is only those who carry with them a prurient mind, who will feel themselves stirred with impure passions or prurient suggestions, on beholding these dances. Such are to be pitied—and however great their refinement—so-called—they sadly need to be developed to a higher moral plane.

But such as these are the very ones to assume the responsibility of conserving and guarding other people's morals. It is their own mind that needs guardianship—or, rather, moral elevation—to save them from contamination. The exhibits made by the more civilized and enlightened nations of the world, are truly wonderful in their abundance and richness in the material aspects of earthly being and progress, but more interesting, if possible, is the exhibit of man in his varied appearances and native customs as shown in that miniature world, that epitome of human life, the Midway Plesaance. As we value the sights and scenes and glorious and wonderful work of human skill and ingenuity that crowd the interiors of the grand palaces of the Fair, we value more, in some respects, the sights and scenes and the exhibition of varied humanity in its different phases that may be found in the Plesaance.

In this little nook of the great fair the new and the most ancient meet, with all that intervenes. It is a history of man in epitome, when rightly read.
"Evil be to him that evil thinks," is an adage that may well be taken to heart by the poor souls whose sensibilities are so rudely shocked by the dances of the Midway Plesaance. As we commenced, so will we close, with a Bible quotation:
"From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man."—Mark vii; 21-23.

As to the dancing girls of the Plesaance, their performances are not, if we may judge from the Bible account, nearly so indecent in exposure of their persons as was the exhibition given by David when he "danced before the Lord with all his might."

Finally, we suggest that the squelching of the dances be followed up by an edict requiring the adoption of civilized costumes by the half-nude Nubians, Dahomeans, etc., etc. Why not?

Our Fall and Winter Campaign.

Now is the time, Spiritualists, to prepare for the Fall and Winter Campaign, and assist in extending the circulation of THE PROGRESSIVE THINKER into every nook and corner of the United States. Its fall and winter attractions will prove unusually brilliant and interesting, and those who fall to read its columns will, as a natural consequence, fall in the rear of the Car of Progress. That THE PROGRESSIVE THINKER now leads is admitted by all advanced Spiritualists, as it never resorts to questionable practices in order to get deep down in the pockets of others. It is founded on the bed-rock of honesty, and never deviates therefrom. Everybody will want to read Dr. Phelon's "Witch of the Nineteenth Century." Introduce the paper to your neighbors, call their attention to its numerous attractions, and get them to subscribe.

RELIGION.

The Religious Parliament.

Of all Mr. Bonney's congresses, that which was greeted yesterday morning by ten strokes upon the new Liberty Bell with its new commandment to love one another, the strokes indicating the representatives of ten great religions, is the most remarkable and the one whose results may be the farthest reaching. The opening session with its processional was a spectacle which never before has been seen in the world. Ten religions, including Christianity, Judaism, Mohammedanism, Buddhism, Confucianism, Hinduism, Parseeism, and other of the world's isms were represented by prominent men. From the midst of this unique gathering a Roman Catholic Cardinal rose and asked a blessing on the proceedings, and Catholics and Protestants welcomed the visitors, the responses being made in the same spirit by the representatives of eight other religions. In the evening they met in social good fellowship, and today they will begin the proceedings of the great religious parliament.

The proceedings of this parliament will not include discussion or debate. There will be no attempt to formulate a creed sufficiently elastic to include all its members. Even if such a one could be formulated, it hardly could be made binding, for religious creeds always will be regulated by locality and environment. The members of all religions are traveling to the same place, but they will get there by different routes. There can be no combine in religion. The outcome of the parliament, however, cannot fail to be a better acquaintance, a larger degree of toleration and good fellowship, and an appreciation of many of the unimportant differences in creeds. Dr. Momerle of the English church states the case well in an interview:

"This parliament may reveal that fundamentally all religions are the same. Christ, Gautama, Zoroaster, and Mohammed based their religions on the conduct of men. To each religion have been attached creeds and dogmas which the founders never anticipated. This conference may enable us to see more clearly the fundamental truths. It will appeal, in the words of Dr. Barrows, 'to all those of every nation who believe in divine order in human affairs, and who work and wait for the kingdom of God on earth.' On many great principles of life and conduct we are all agreed. The object of this parliament is to show how unimportant are the differences of creed and how important are those things on which we are all agreed. The result of the parliament will be to emphasize what is fundamental and throw into the background those differences which are accidental and superficial."

From this point of view the spectacle is a remarkable one, and it is not the least remarkable aspect of it that the parliament should have been held in Chicago, the youngest and most materialistic of cities. It is glad to welcome these representatives of century-old faiths meeting together for the first time in the history of the world, and greeting each other not with the odium theologium, but in the spirit of the commandment on the new Liberty Bell. For this great credit is due to Mr. Bonney, but particularly to Dr. Barrows, representative of a creed popularly supposed to be the most conservative among all Protestant beliefs, who has been unflinching in his efforts to bring together on one platform the representatives of the great religions of the world. It is one of the greatest achievements of the World's Fair period. As Dr. M'Pherson says: "This parliament will afford the best single opportunity in the history of man for the study of comparative religion. It will be the most novel and at the same time the most interesting exhibit that a World's Exposition could make, for it represents the grandest successes and the most pathetic failures in the highest plane of human endeavor. In its series of object lessons our possibly unjust prejudices may be corrected, and it may teach the humanity which we share with all religions."

The above from the Chicago Tribune falls to note one important fact, that there are 590 other religious sects which are not represented in this parliament, and which are essential to make it complete. But the ten alluded to will do very well. Spiritualism will simply look on and take time, while it will gradually supersede not only the ten great religions, but all others.

Dead Men for a New Bridge.

According to the London News, at Brazaoka, in Bosnia, an old superstition, has come to life which resembles the fables of Jewish ritual murders. In Bosnia the people have believed at all times that a bridge could not be firm and lasting unless a human being was walked up in it. Thus there is a legend connected with the handsome Roman bridge at Mostar which says that the fine arch across the Neretva could not be finished until the architect walked up in it a bridal pair.
Now that a solid bridge is being built across the Save at Brazaoka this superstition is revived. It is rumored everywhere that gypsies are stealing children to sell them to the contractors, who wall one up in each pillar. A few days ago there was a regular pursuit of some unlucky gypsies, of whom it had been said that they were raiding for children.

A. H. Williams.

He is a Veteran Spiritualist, a grand worker in the cause, and we sincerely hope that the literary and musical entertainment intended as a complimentary benefit to him will be well attended. It will take place at National Hall, 681 W. Lake street, Thursday evening, September 21st, commencing at 8 o'clock.

CRY FROM THE ORIENT.

Japanese Priest Startles the Religious Parliament.

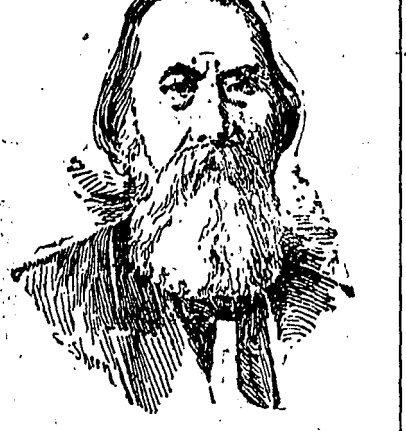
HE SPEAKS OUT HIS HATRED OF THE ACTIONS OF CERTAIN CHRISTIAN MISSIONARIES, AND SAYS JAPAN IS IN AN ATTITUDE OF WAITING.



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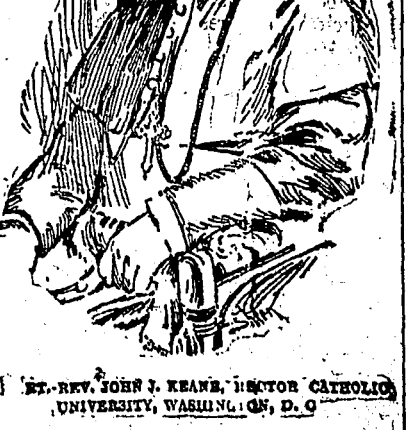
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The Religious Parliament of this city had one genuine sensation, according to the Chicago Tribune, at one of its sessions: "Shame! Shame!" cried 300 voices.
Four thousand men and women were on their feet. The great hall of Columbus shook with applause. At the center of the platform stood a slender and delicate-looking Japanese priest. His voice

trembled with the fervor of his feeling, and the strange robes of his office were forgotten in the eloquence of his utterances. He is a priest of the Shinto sect, and he was speaking of "the real attitude of Japan towards Christianity."
"Christianity was widely spread in Japan," he said, "when in 1837 the Christian missionaries, combined with their converts, caused a tragic and bloody rebellion against the country. It was understood at the time that these missionaries intended to subjugate Japan to their own country. It was this which caused the prohibition of Christianity in Japan. Christianity had brought riot, bloodshed and rebellion in its train. Verily, it had brought, instead of peace, a sword. The government was forced to drive out the Christian missionaries in self-defense."
It was then that the audience of 4,000 men and women—most of themselves Christians—rose to their feet and cried "Shame! Shame upon the missionaries they themselves had sent out."
"I was the first, I confess, and confess it proudly," went on the fearless Japanese, "to organize a society in Japan against Christianity, but it was not against real Christianity; it was against the injustices we had received from the people of Christendom. To-day we, the 40,000,000 people of Japan, stand still firmly upon the basis of international justice, and await further manifestations as to the morality of Christianity."
It was like a voice out of darkness, a cry of oppression from a strange land. It came to the thousands of Christians who listened as a thunder-blast, and when the Shinto priest had finished the people rose again to their feet and gave him three mighty cheers.
This was the sensation, not only of the day, but of the entire religious parliament as far as it has gone. There was more excitement, but of a different character, when the Rt. Rev. Bishop Shibata, of the Shinto religion, after finishing his address, embraced three ladies who sat on the platform behind him, and saluted each with a kiss of brotherhood after the rites of the Shinto church.
In every way, it was the greatest day so far of the parliament. There were profound and able papers on every subject. A Jewish rabbi told of the brotherhood of man, as taught by all religions which are based on the Bible. His Grace, the Most Reverend Dionysios Latas, Archbishop of Zante, Greece, spoke eloquently of the proud history of the ancient church of Greece. Mazoomdar, the Hindu eloquent, told a story that was touching in its humanity of the noble faith and the gentle practices of the great sect to which he belongs—the Brahmo-Soma—and the Very Reverend Thomas Byrne, D.D., of Cincinnati, delivered a scholarly and thorough address on "Man from a Catholic Point of View."
But the voice from the Orient was louder than all else. The truth and beauty which lie embodied in religions heretofore practically unknown to the mass of Christendom were laid bare to wondering and almost reverent eyes. And then like a clarion rang out the charge of bloodthirsty rebellion against Christian missionaries, who were sent to preach the mild and gentle religion of the East, and the very Reverend Thomas Byrne, D.D., of Cincinnati, delivered a scholarly and thorough address on "Man from a Catholic Point of View."

During the early youth of their wards the duties of these orphan-parents are confined to visiting them at unexpected times, and to keeping the people with whom they board up to the mark by showing them that the children have powerful protectors. Upon the official parent devolves the responsibility of deciding the special calling in after-life for which the youngsters show the most aptitude; the only stipulation made by the municipal authorities being that the boys should be taught some skilled labor or profession calculated to give them later on a chance of being able to support a wife and family and to lay by provision for old age. When these lads go out into the world, it is to their official parents that they turn for a character, and if evil days come to them they appeal to their official protectors for help. It is an incalculable benefit for a boy who is just starting out in life to have a man of position to stand by him and to speak to the world in his favor; nor is there anything in connection between the two to ruffle the independence of the younger, for when once launched in life the elder stands to him simply in the relation of an old and tried friend, whose advice he may follow or act as he pleases. With regard to the orphan or foundling girls they are mostly trained for domestic service, which, however, they are not permitted to enter before the age of fourteen, and then it becomes the orphan-mother's duty to investigate the character of the persons who propose to employ her, to see that she is well treated, and eventually, when she marries, to find out about the man's reputation, and as to whether he has the means of keeping a wife. Usually it is from her own house that the marriage takes place, and at every turn the girl is made to feel the advantage of having a lady of rank to whom she can always appeal, who is bound to protect her, and to guard her as far as possible from evil.

Thanks to these orphan-parents, hereditary pauperism in Austria has been practically stamped out, and there is much in the system that may commend itself to people on this side of the Atlantic. The condition of the pauper orphans and of the foundlings now dependent upon the public charity of this great metropolis would certainly be vastly improved and the future prospects of the little unfortunates rendered more promising were our leading citizens and their wives to follow the example of the people in similar standing in Austria, and to add a new and useful interest to their lives by assuming the honorary and honorable office of orphan-parent.

The above words from the New York Tribune speak a divine language—a language that Spiritualists as a mass have not learned as yet, for they are not engaged in any systematic humanitarian work to relieve the prevailing distress. The world will not have attained its highest plane until each home in affluent circumstances shall be considered in a measure an asylum for one or more in straitened circumstances. Spiritualists as a class are not wealthy, but they do not do a work of benevolence, as a rule, in proportion to their means. Examples of philanthropic work can be found in every church which are worthy of imitation.

CATHOLIC DAY.

Saturday, September 4th, was Catholic Day at the Columbian Exposition, and their theme was education. Archbishop Hennessy, in his speech, said:
"To obtain a clear and correct idea of education, it is necessary to consider who is to be educated, his condition, his destiny, the means and aids provided to obtain it, and the obstacles in the way, if any. God and man, and their relations to one another, must be considered; also the dignity of man, his fall, and that of the angels, and the effects of both on him; the mysteries of the incarnation and atonement, the institution of the church and its purposes, her mission, her prerogatives and possessions, and the result of her labors."
These are the truths, so-called, of Catholicism, and they say that they do not fear science, because they feel sure of their truths. We will not spend time discussing this subject at present. Science is doing its work in showing the fallacy of these "truths," and well may Catholics plead the necessity of indoctrinating the children, for if they allowed them to mature in reason and common sense before instilling such doctrines into their minds, they would make very few Catholics. Wonder when they will begin to teach children to think for themselves?

At the labor congress on the Sunday evening following, there was some good speaking by Archbishop Ireland, from which we make the following extract:
"At the foundation of the labor question lies the proper appreciation of the individual man. 'Religion,' says Leo XIII., 'teaches the right man and the employer that the workmen are not their slaves, that they must respect in every man his dignity as a man and as a Christian; that labor is nothing to be ashamed of, but is an honorable employment, that it is shameful to look upon them as so much muscle to make money by.' Man, whatever his religion, is a child of God. Whatever prevents man from reaching out toward his final destiny is a wrong. No custom can authorize it."

But this comes with a bad grace from a church which has kept its adherents in ignorance of everything but Catholicism, which is sixteen hundred years old, and all the time getting worse. But it is to be expected that they would make a show of loyalty to that great element which they have robbed to enrich their church and support a lazy priesthood in idleness, for with all their self-confidence and bigotry, they cannot help seeing in the signs of the times the evidence of a new era close at hand, and it would be well for them if they could judge as clearly in regard to religion as the labor problem.

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A DIVINE LESSON.

True Spiritualists Learned It?

TRUE CHRISTIAN BROTHERHOOD.
There is only one country in the world where orphan children and foundlings are debarred from admission to the workhouse. It is in Austria, which maintains that to place the stigma of pauperism upon the poor little things is to handicap them later on in the race for life and for bread, and thus to lessen the chance of ever becoming self-supporting and self-respecting citizens. That their reasoning is just is shown by the results. Whereas in Paris, London and Berlin the majority of children born in workhouses return years afterward to die there, in Vienna it is a most unusual occurrence for a foundling or an orphan dependent upon charity to become in old age a charge upon the community. In Austrian cities children of this class are boarded out in the families of workmen living in the suburbs at the expense of the municipality. But their care is intrusted, not to workhouse authorities, but to gentlemen and ladies of leisure, fortune and respectability, who practically become the guardians of the little ones. Their charge is a purely honorary one, and they are chosen, as a rule, by the Burgomaster of the city or town from among the nobility, the retired magistrates, the half-pay officers, the rich childless widows and wealthy old maids. They bear the title of orphan-fathers and orphan-mothers, and so honorable is the position regarded by the population that the Mayor never experiences any difficulty in securing the services of a sufficient number of such official parents.

During the early youth of their wards the duties of these orphan-parents are confined to visiting them at unexpected times, and to keeping the people with whom they board up to the mark by showing them that the children have powerful protectors. Upon the official parent devolves the responsibility of deciding the special calling in after-life for which the youngsters show the most aptitude; the only stipulation made by the municipal authorities being that the boys should be taught some skilled labor or profession calculated to give them later on a chance of being able to support a wife and family and to lay by provision for old age. When these lads go out into the world, it is to their official parents that they turn for a character, and if evil days come to them they appeal to their official protectors for help. It is an incalculable benefit for a boy who is just starting out in life to have a man of position to stand by him and to speak to the world in his favor; nor is there anything in connection between the two to ruffle the independence of the younger, for when once launched in life the elder stands to him simply in the relation of an old and tried friend, whose advice he may follow or act as he pleases. With regard to the orphan or foundling girls they are mostly trained for domestic service, which, however, they are not permitted to enter before the age of fourteen, and then it becomes the orphan-mother's duty to investigate the character of the persons who propose to employ her, to see that she is well treated, and eventually, when she marries, to find out about the man's reputation, and as to whether he has the means of keeping a wife. Usually it is from her own house that the marriage takes place, and at every turn the girl is made to feel the advantage of having a lady of rank to whom she can always appeal, who is bound to protect her, and to guard her as far as possible from evil.

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A NEW SERIAL.

"A Witch of the Nineteenth Century."

Will be the talking subject of our next serial story. Had the ignorant bigots of Salem, Mass., in 1692, understood the language of the celestial visitants as well, even, as we do, we should have been 200 years ahead of our present knowledge of spiritual things.

Our new story is from the fertile brain and facile pen of Dr. W. P. Phelon, The Doctor, a born psychic, herein depicts tersely and graphically many incidents that are realities to him, although misty theories to the majority of mankind.

The interest of this delightful story begins with the opening line, and closes with the last word. Twenty-five years of occult study and research, on all lines, enables the author to speak from knowledge on many points. As an earnest and enthusiastic Spiritualist, he is enlisted heart and soul in the work of trying to prove to others the reality of the unseen, as clearly as he himself perceives it.

Our readers know something of his ability as a writer, and we assure them they cannot afford to miss a single number of this wonderful story. Subscribe at once for THE PROGRESSIVE THINKER, for at least three months. It will cost only 25 cents.

A MUSICAL MARVEL.

She Is Undoubtedly a Medium.

The Daily News says that Chicago has a musical prodigy in the person of seven-year-old Elsa Braidt, who has already acquired such a reputation as a piano-player that several theatrical managers would like to make a tour of the country with her for the purpose of giving piano recitals in the principal cities. Elsa comes naturally by her musical ability, for her mother, father, and several uncles are all fine performers on either the violin or piano. When Elsa was but two years of age she could memorize and play any melody that she heard. A year later, without any knowledge of the notes, she played advanced compositions, such as the Bach-Gounod "Ave Maria," her father taking the violin part. Her sense of harmony and rhythm at this time seemed nearly perfect, and she was able without the slightest difficulty to correctly accompany any theme.

Elsa was then taught the notes and something of the theory of music, and at four she composed and improvised freely. When improvising she requires to be left alone in a darkened room. She has the sense for pitch and rhythm, which is natural, and not acquired, and the little tot can, while out of sight of the performer, instantly name any note or chord struck on the piano. Her phrasing is excellent, and she plays understandingly and with feeling, and not automatically, as is the case with the average infant musical prodigy. She is responsible for several very creditable compositions, and noted artists who have heard her say that she is destined to make a great stir in the musical world some day. Elsa is much like other children of her age in her home life. She is very affectionate, and is, of course, devoted to her dolls.

GRADUALLY STARVING.

Have Not Spiritualists a Duty?

Many in this city are actually starving—dying of hunger. A Daily News reporter has been visiting various parts of the city. He called on Mr. and Mrs. Paul Kessler, who live at No. 109 East Ninth street, in the back room on the ground floor. The paper was hanging from the walls which were wet. It was always damp, Mrs. Kessler said, and she and her children had been sick ever since they had lived there. The husband was out looking for work; Mrs. Kessler was sweeping and talking to an infant three or four months old when we got there. Her husband had been out of work for some months. She did not know how they were to live any longer for there was no work he could get, and even the children's things were pawned. Mrs. Kessler's collection of pawn tickets told rather an eloquent story. Here is the list of those which the reporter copied with her permission, omitting the numbers and the names of the pawnbrokers to save space.

- On a silver chain, 25 cents.
 - On coat and vest, \$1.12.
 - On four sheets, 78 cents.
 - On two tablecloths, \$1.03.
 - On a shawl, \$2.03.
 - On man's trousers, \$1.62.
 - On overcoat, \$1.12.
 - On coat and vest, \$2.74.
 - On woman's cloak, \$2.62.
 - On two rings, \$2.
 - On two rings and two studs, \$1.
 - On two dolls (religious vestments), 78 cents.
 - On a dress, \$2.12.
 - On a overcoat, \$1.67.
 - On a shawl, 75 cents.
 - On a silver watch, \$1.50.
 - On a man's suit, \$2.50 (her husband's suit, Mrs. Kessler said).
 - On earrings, \$1.
 - On a bundle containing children's clothes, \$2.06.
 - On two child's cloaks, \$1.13.
 - On two child's dresses, \$1.63.
 - On a suit, \$1.12.
- The pawn tickets speak in eloquent language of the efforts of this happy pair to live. Spiritualists! Is it not well for every Spiritualist meeting in this city to go to the aid of these poor creatures to relieve the present distress?

HOW TO MESMERIZE. By J. W. Cadwell, one of the most successful mesmerists in America. Ancient and modern methods explained by mesmerism. An invaluable work. Paper 50 cents.

SOMEWHAT CRITICAL.

DR. HUDSON KINDLY CRITICISED—CHRISTIANITY AND CIVILIZATION—RELIGIOUS TOLERANCE IN HUNGARY—THE RELIGION OF THE COMITISTS, ETC., ETC.

BY J. M. PEEBLES, M. D.

There is nothing more beautiful and sunny about the Spiritual philosophy than its spirit of fraternity—fraternity and liberality. Bigotry, headless and heartless, is in no way allied to Spiritualism. Bitter intolerance, the twin-brother of sectarianism, should have no foothold among those who have held sweet converse with the dwellers of the better land. Charity and modesty are among the noblest of the virtues. The wisest know only in part. Who can tell just why the heart beats when wrapped in the slumbers of night? Who can explain the physiological functions of the spleen? Physicians and scientists can theorize about it; but theories are not demonstrations. None are perfect either in knowledge or goodness. The angels of perfection, standing upon the mountain-peaks of eternity, may forever cry "Come up higher."

DR. A. S. HUDSON'S SEVERITY.

In THE PROGRESSIVE THINKER of August 5th, there is an article by Brother Hudson under the caption of "Christianity the Cause of Untruthfulness and Dishonesty," and in the body of the article occur such sentences as these: "Religion and rascality go hand in hand." "Piety and perfidy are common associates." "Lying results from religion." The truth of the first two lines in said article may be seriously questioned. They are these: "Throughout Christendom religion and Christianity are regarded as identical." Possibly I may not understand the meaning that the doctor attaches to the word "Christendom," but undoubtedly he means those nations that are nominally considered Christian, and if so, we should speak of Christendom much as we do of heathendom. If the above understanding be correct, then it is not true that Christianity and religion are identical. England is nominally a Christian nation. Her flag floats over three-fourths of India, and there are millions of most devoted religionists in pagan India that have never heard of Christianity. The Israelites of America are religionists, but their religion is not identical with Christianity. "We have a little coterie of Comitists, sometimes called Positivists, here in San Antonio, who have their worship and their prayers; and yet utterly, bitterly repudiating Christianity." Comitism has been denominated "the religion of humanity." This matter we think may be thus summed up: All genuine Christians are religious; but all religionists are not Christians; therefore religion and Christianity are not identical! The terms religion, Christianity and theology are not identical and no scholar uses them as synonyms.

CONSTANT CANNONADING.

The continual cannonade of Dr. Hudson at old exploded church dogmas is becoming wearisome. Intelligent Spiritualists have had enough, quite enough of unsavory, second-hand theological doctrines dumped at their doors. They are but the rubbish and garbage of the past. The story of Adam and the apple is among the dead issues. The rehearsal of those old legends is decidedly tiresome. Calvinism is a theological corpse—leave it to bury itself. Thinking people of the nineteenth century care very little whether Elijah went up in a fiery chariot or down in a limestone sarcophagus; neither do they care whether Cain got his wife; but they do care whether our wives are educated and have the right of franchise; whether children are well and wisely begotten; whether the poor and penniless are fed; and whether the orphans of the land are clothed, schooled, and tenderly cared for as stepping-stones to a noble humanity.

THE SOUL'S CARE

is, give us knowledge—knowledge of ourselves and of our mighty possibilities—give us tangible evidences of a future existence—give us wisdom from on high—give us day by day the imperishable bread of life—give us more and more of the inspirational, the true and the beautiful.

SCRIPTURAL QUOTATIONS AND THE DYAKS.

It is to be deeply regretted that Brother Hudson's biblical quotations are not correct. They certainly are not. He must blow the dust off from the covers of his old family Bible and do better next time. Inasmuch as his scriptural quotations are incorrect, may not his quotations or references to Baker and Wallace as touching the Dyaks be incorrect also? Remember, says Dr. Hudson, that "this upright people (the Dyaks) were without religion." Well, admitting it true, what of it? Intelligent, hard-working horses are also "without religion," so far as we know. Does the doctor mean then, that being a horse, a dog, or a Dyak is preferable to being an "upright," conscientious, and religious Israelite or Universalist?

It is generally conceded that the Encyclopedia Britannica is our highest authority. After admitting that in moral character the Dyaks of Borneo are "superior to the civilized Malay," the Britannica further says that "the various tribes (Dyaks) differ greatly in religious ceremonies and beliefs, and it is hard to give a satisfactory idea of them." * * * A supreme God seems generally acknowledged, but subordinate deities are supposed to watch over special departments of the world and human affairs. Sacrifices, both of animals and fruits—and in some cases even of human beings—are offered to appease or invoke the gods; divination of various kinds is resorted to for the purpose of deciding the course to be pursued in any emergency; and criminals are subjected to the ordeal by poison or otherwise. There is a very strong belief in the existence of evil spirits," etc., etc. (Ency. Brit., vol. IV, p. 58.)

From the above testimony it seems that the Dyaks are quite a religious people; as they say

not, after all, their religion be the inspiring cause of their great "uprightness?"

DISHONEST AND LYING CHRISTIANS.

The following texts from Dr. Hudson's bible must not be overlooked: "Christianity the cause of untruthfulness and dishonesty." "Lying results from religion." "Religion and rascality go hand in hand." And now, to be practical, are the Christians, nominal or real, of Stockton generally "untruthful and dishonest?" Are they really "rascals?" Are there any more coarse, profane, licentious, gambling, drunken and wicked Christians, proportionally, in the city of Stockton than there are among the non-Christians? Is Stockton, owing to its many Christian people, a dangerous city to reside in? Is it safe to walk the streets after dark, especially in the vicinity of the churches and the parsonages? Should wealthy men of Chicago or Boston and New York thinking of purchasing real estate and settling in California shun Stockton on account of the "untruthfulness," "dishonesty," and general "rascality" of the Christians residing in that beautiful city? Finally, was and is pagan civilization and morality in advance of and preferable to Christian civilization and morality? Will Friend Hudson consider this paragraph from the pen of that free-thinking rationalist, Lecky, in his "History of Morals?"

"The high conception that has been formed of the sanctity of human life, the protection of infancy, the elevation and final emancipation of the slave classes, the suppression of barbarous games, the creation of a vast and multifarious organization of charity, and the education of the imagination by the Christian type, constitute together a movement of philanthropy which has never been paralleled or approached in the pagan world."

HUNGARY, AND THE MAGYAR.

From a lady correspondent in Buda-Pesth and from English newspapers I learn that the question of religious toleration is now violently agitating some portions of Hungary. Louis Kossuth, ever grand and glorious, expressed the opinion some time ago that the "question was a vital one politically considered." Whether vital or not politically, it is certain that great religious changes and mighty revolutions are taking place the world over, and they are in the line of toleration, mental freedom and religious liberty. Creeds that cramp and crush are being looked upon more and more as curses. Priestcraft, whether Protestant or Catholic, has seen its palmist days. Every man is becoming his own priest and prophet. Inspiration and reason are the rising stars, and spirit influences under the name of Spiritualism have been the efficient agencies in ushering in this long-desired consummation.

I have had a large number of patients in my sanitarium the past season, and among them one very excellent trance medium; the communications seemed to be from a very high sphere of intelligence. What a blessed fact that between the two worlds, the earthly and the spiritual, the gates are not only ajar, but wide open, letting in a flood of light and sunshine.

You did wisely in lifting the cover from the financial schemes of the gang in Cincinnati. Will the public hear from Mr. Dean, an honorable gentleman as well as devoted Spiritualist? I was personally conversant with the disreputable stock and shareholder business of the old Religio-Philosophical Journal publishing house, and so was Dr. F. L. Wade, worth and many others that I could mention. The scheme, selfish in conception, not only caused great dissatisfaction, but plundered the too-confiding poor, robbed helpless widows and absolutely disgusted hundreds of excellent Spiritualists. It is among the strongest proofs of Spiritualism that it has withstood the oft-recurring selfish assaults of Spiritualists themselves.

Overworked as I am, I have rented my sanitarium (except the medical department) to Mr. and Mrs. D. E. Dickinson, very excellent people. They are both Spiritualists and both mediums. They are also medical graduates, Mrs. Dickinson graduating from Prof. J. R. Buchanan's College of Therapeutics.

Sanitarium, San Antonio, Texas.

"De Ex-facto Post-Hole Law."

There are a great many people who are always ready and willing to give an explanation for the various phenomena that are being witnessed every day. They talk nicely about coincidence, thought transference, double consciousness, and numerous other things. Now I would be pleased to have some of them explain what it was that gave to me the ideas which are shown to have been given to me in advance of any possible knowledge of the subject as related in the following incident:

One morning not long ago while walking to my office, I caught myself saying aloud the words, "Ex-post facto." I knew that the words were used as a law term, but could not see in what manner they could apply to me, as I am not a lawyer, nor had I any lawsuits on hand. Soon after reaching my office the mail-carrier brought in the morning mail. I was soon interested in reading the funny paragraphs in a trade paper called Metal Worker.

"Parson Blount writes of a colored lawyer of rather limited education, who was pleading a case before a jury, and had occasion to refer to the ex-post facto law, which he styled 'De ex-facto post-hole law.' The Court kindly suggested the necessary correction, when, to the amusement of all, the lawyer, with a broad smile on his face, replied: 'I beg pardon of de Court, but his honor sartainly am lame on dat ar term. Why, ge'men, him am dat law what prohibits er man from diggin' de hole after de col. am set.'"

Denver, Col. GEORGE M. BADON.

"Health and Power," by E. D. Babbitt, M. D. Bound in muslin. Price, postpaid, 25 cents. Spoken of as a "wonderful little book," "an invaluable pearl for the pocket," "worth its weight in diamonds,"

CAMP-MEETINGS.

Their Benefit to Spiritualism.

There are many good and brave, true and noble Spiritualists to-day who exhibit no more of the spirit of progression than when they were orthodox or materialists. The change of belief, or from belief to knowledge, has had no more effect towards broadening them than the changing of a clam from its shell to the griddle would the clam. They may swell up in the thought that they have found the key to the great future, and immediately lean back in their ignorance and selfishness and fall asleep. They very seldom go to "this meeting" or "that lyceum or hall" for the good of the cause, for the reason that "so much nonsense is given vent to, so much ignorance is displayed to the detriment of the cause." They open not their mouths nor their purses towards the support of that most beautiful philosophy that opens the door of the spirit-home, and brings back their loved ones to visit and console them. Such persons are only to be counted when we want to estimate our numbers, and are of no greater usefulness to any cause, and I do not fancy, ought that I can say will make them protrude far beyond their shells; but I do feel like attempting to show them what a large and beautiful world this is. However I do not expect to seriously enthrone the man or woman who has before them that constant dread, that awful horror of an imaginary poor-house or potter's field while they have money in surplus laid away.

Do you know that there are green fields and beautiful flowers and woods just beyond the confines of your own little sphere? Do you know there are mansions that eclipse yours, and hovels and huts where poverty and empty stomachs abound? Do you know there are pretty lawns and beautiful parks that others own and love? Do you know that there are other worlds larger than the planet upon which you crawl, all formed and held in place by this great law of attraction and repulsion, the law of association and assimilation? Do you not sometimes in your silent reverie long for a change of some kind, you hardly know what, as if something unseen were pulling at the latch-strings of your curiosity-box? Is there not that soul-yearning, that first flickering desire to unfold and bloom out into another realm—something like a longing of the soul to cast off the environments and enter new conditions? Answer all these questions, and then begin looking about you, to see if a spirit has not been to you in your repose, and, finding the innerman, reminded him of something, and then came and inspired these words and lines to fit your case.

There are camps organized all over our land in the interest of Spiritualism, and there are temples built thereon, and beautiful homes, both of canvas and of wood. The grounds are dedicated and used as a school and a visiting-place for the inhabitants of the two worlds. People gather there from all parts of the world to exchange ideas and experiences; to learn what others know and can prove; to meet their loved ones of the other life, and to rest from their weary, worldly toil and feast the soul upon the food prepared in the great home of nature; to touch the old trees, and loiter in their shade; to feel the magnetism of those dear friends they met on previous years, and loved as brothers and sisters; to see those old gray beards and snowy heads, and exclaim over and over year after year: "Why, if here isn't Auntie Dean again, bless her dear old soul!" And "Well, well, well! here is Father (or papa) Roberts, as young as ever!" And are not our spiritual natures revived? Are not our weary brains rested and stimulated? Are not our bodies reinvigorated by the rest or change of labor and the assimilation with friend and co-workers?

If there is anything in Spiritualism that is to be feared, or among Spiritualists, it is dry rot. We may criticize our mediums for wishing to do too much to open the eyes of an inquiring public, but more is the fear of retardation from lethargy and the horrible torpidity into which many a believer in our philosophy falls than from all the frauds and fakes that besiege an unwary public in the name of truth. Nothing can kill Spiritualism, but these dead mortals retard its progress most seriously, and although they do but little else at the camp-meetings than kick and prod, we know they can be helped by coming out and moving in contact with the wheels of truth and wisdom than by milking in their own basements.

The array of talent, the lecturers and mediums present, the change of scenery, and the invigorating air of the country, are changes that appeal to the inner and the outer man, and invite a brushing up and throwing off as well as an absorbing and renovating; also invite a return in just twelve months.

These camp-meetings have done more in the last years to spread the gospel of immortality, to raise the feeling of sarcastic prejudice and place Spiritualism squarely before the world, than any other function of its structure. People of opposite beliefs and strong prejudices, and of no beliefs, visit them for the romance of camp life, for the healthfulness and rest they can obtain, and who would never think of going to a meeting at home, and become enthusiastic Spiritualists. In fact the good to be derived, both for the cause and the individual, is manifold and about equal, and they should be attended by everybody with means at hand sufficient.

Awake, old fossil, from thy slumber

Of the ages passing on,

And give answer to thy number

At the call in early dawn.

Lay down thy superstition

As a relic of the past;

Accept thy new condition

Of unfoldment to the last.

Fling off thy mossy coating

Of a mildewed, musty age,

And let thy soul go floating

On nature's long voyage.

Above the means to keep you

From the poor-house or the jail.

Your dollars will but heap you
With the burdens to your fall.

To know your acts do mould you

The form you have to wear

But tell you "Gold will hold you

Under darkness ever there."

Then waste no time in sleeping

On the fortune that you hold,

For the future, slowly creeping,

Has no use for sleep nor gold.

DR. T. WILKINS.

291 Ogden Ave., Chicago.

A Revolution in Astronomy.

TO THE EDITOR:—I read in your issue of September 2nd a message from Charles Darwin, by automatic writing. I wish to say that I can verify every word of that message, since I am the instrument he refers to through which he will express himself. I had just arrived from Chicago, where I was a delegate, to the World's Congress of Scientists, and had not seen THE PROGRESSIVE THINKER, but went to the medium whom I consult and received a message from Darwin, saying:

"You will soon read a message from me in which I refer to you."

"Yesterday" in looking over your paper I came to said message. Yes, indeed, science will experience a revolution as it never yet has had. The foundation has been laid; the Spirit-world has singled me out for the work, and being only 26 years old, I can do my share at least. The head of this work is my guide "Trolas" of Uranus, seven thousand years in Spirit-life, and has worked two thousand eight hundred years on this planet in the field of science and light. He brings the world a new system of astronomy, in which the sun is a ring, and all stellar bodies translate through this stupendous ring, whose circumference is 94,380 years of light. Fixed stars are worlds, and have life developed to perfection beyond our comprehension.

The reconstruction of science must begin with the science of astronomy, and in the understanding more of planetary evolution. Then from this base we can get to biology, which Darwin will reconstruct. He, too, has given his beginning, and it will be more simple than the present materialistic and complex condition of that science.

In this reconstruction the spiritual and the material go hand in hand—spirit-worlds and material world, evolution of man and animal, with their spiritual evolution; the evolution of matter and with, its yolume of spirit in ratio to the quantity of matter. This volume of spirit is only its energy, and is not matter as we understand matter now.

Benjamin Franklin also has new revelations to impart, together with Plutarch, A. Ben-Hazar, an Arabian philosopher of eight hundred years ago, and others who are awaiting their turn as I progress in the new order of things. I have already attacked the present system of astronomy, and the professors of the Copernican system. At Ann Arbor I puzzled the professors of astronomy, physics and dynamics.

At the World's Congress of Astronomers I was denied a hearing because I advocated and proved by the evolution of matter that worlds became self-luminous by their atmospheres, and thus refuted the paper of the chairman of the congress, hence I was rejected; but I intend to carry the fight to the Smithsonian Institute at Washington, D. C. I fear no scientist in the world. My charts (75) cannot be refuted, as my theories are substantiated by mathematics.

I have been a medium all my life, but did not know it. That irresistible desire and craving for knowledge since my earliest youth was caused by my guides. Two years ago I was led into the light at Hazlet Park camp, and since then I have given all my time to my guides as a small payment for the wisdom and knowledge they impart to me. How soon I will come out of oblivion I do not know. Finance keeps me in the background, but I hope to overcome the burden soon. I am not prepared to come before the spiritualistic world as yet. I must first conquer the materialistic, and with a little foregoing prejudice as possible, hence do not give my name.

Spiritualism will receive a new impetus by this newly-constructed basis to the sciences. Nothing remains of the old system of astronomy except the mathematical points—the rest is worthless, hence new books will be necessary. Look for the new light.

E. C. GETSINGER.

She Saw Beautiful Flowers.

Gone home! Sister Hester Farnam bade us good-bye last Friday, September 11th, at 9 A. M., and at 12 M. she passed away to her beautiful home in that land where the inhabitants will not say: "I am sick."

Several days before her departure she said to her brother, the Hon. Z. L. Campbell: "Oh, what beautiful flowers! I wish I could tell you, but I cannot." And to myself she frequently talked of the loved ones who came to her and talked of beautiful flowers, etc. She verily had visions of the happy land.

She had lived in earth-life 58 years; 28 years she has been a resident of Chicago, and well known as a business woman and a Spiritualist in belief.

We have never found a more lovely character in life than our departed sister. We realize as she did the truth of the saying, "For we know, if the earthly house of our tabernacle were dissolved, we have a building of God (good building), a house not made with hands, eternal in the heavens."

Geo. W. CARPENTER, M. D.

HISTORY OF ATHARAE.

LIFE IN THE STONE AGE. THE history of Atharai, Chief Priest of a Band of Atharai. This pamphlet, containing 81 pages, was written by the mediumship of U. G. Fisher, and is intensely interesting. Price 20 cents. For sale at this office.

IT IS INTERESTING.

LIFE AND LABOR IN THE SPIRIT-WORLD. Being a description of Localities, Employment, Surroundings, and Conditions in the Spirit-World, by the mediumship of U. G. Fisher. Price 15 cents. For sale at this office.

Mrs. M. Williams in Her Cottage by the Sea.

"To this end have I been born, and to this end have I come into the world, that I should bear witness unto the truth."—John, 18: 37.

TO THE EDITOR:—Permit me to send you a few words about our eminent materializing medium, Mrs. M. E. Williams. She has developed into a very sun of Spiritualism, sending out rays of light to the distant horizon in every direction. Her mediumship is growing brighter and brighter. I feel justified in saying there has been no time in the history of Spiritualism when the two worlds have become so completely and palpably and visibly one as in the seances of this marvelous medium. Her seances are a perennial feast of reason to seaside visitors, and must eventually shed their light on the whole world.

Oh! it is a grand lifework to be given anyone to lead humanity up to high conceptions of life and truth. Mrs. Williams has made herself worthy of this great mission. She has stood out before the world as a "beacon light," a guiding star, although storms of prejudice have beat upon this lighthouse tower of strength. Every attack has she withstood like a soldier woman fighting for God and truth. From every onset, every encounter, she has emerged more brilliant, more grand than ever before, a perfect instrument in the hands of God's angels. Although seeking rest and recreation here by the sounding sea, she does not stop her arduous labors, holding large meetings every Sunday evening during the whole season, and going every Wednesday night all summer to her New York residence to hold a crowded seance, where incontrovertible evidences of spirit-return are given to hundreds of people.

This immortal and grand truth as presented through Mrs. Williams' cabinet fears no investigation. The greatest happiness, the greatest blessing I can wish any friend is that he may have a seance opportunity in his search for wisdom that I have found in my acquaintance with spirit-Holland, spirits Frank Cushman and Little Bright Eyes.

Mrs. Williams will soon return to New York City to begin her arduous winter work, and it is reported she will open a school of psychic philosophy in her private drawing-rooms for the winter months.

New York is blessed with this most marvelous medium, where she prefers to remain in this city of her adoption, although many overtures have been made to her from different large cities. May the Lord send us many more such instruments.

LUCY SCHIEFFELIN.

Mrs. Lillie in Minneapolis.

TO THE EDITOR:—On the afternoon and evening of Sunday, 10th inst., Mrs. R. S. Lillie, of Boston, gave the first two in the series of lectures to be given under the auspices of the Society of Modern Spiritual Thought, during the coming fall and winter, at the society's rooms in Masonic Temple. The return of this highly-gifted speaker was like the "dew of Heaven" to the Spiritualists of Minneapolis, and her words of comfort, of cheer and of hope, were welcomed by all. The subject selected for the evening's discourse was "Life." It is when touching upon the inner and higher faculties of the moral and spiritual realm of being that Mrs. Lillie becomes inspired with the loftiest ideas and reaches the greatest heights of mental and spiritual illumination. Under the inspiration of her words the listener cannot but feel that the Spiritual philosophy teaches something higher and better, something purer and holier than is generally understood by even so-called Spiritualists themselves. A marked and most agreeable feature of Mrs. Lillie's lectures is the excellent singing of Mr. Lillie, whose vocal selections are always peculiarly appropriate and are rendered with grand effect. Mrs. Lillie will be here for the remainder of the month, speaking twice on each Sunday. Mrs. L. has been invited, and has accepted the invitation, to fill the pulpit of All Souls Universalist Church, on next Sunday forenoon, and the members of that church are to be congratulated on the opportunity thus afforded them of listening to sound Spiritual doctrine, on the subject of "Symbols," from a Spiritualist's standpoint.

A. O. HOYT.

The Illinois State Association.

TO THE EDITOR:—The annual election of the Illinois State Spiritualists' Association was held September 6th, 1893, at 220 W. Monroe street. The following officers were chosen: G. L. S. Jenifer, president; James Bruce, vice-president; Mrs. D. Morrell, second vice-president; Mrs. Geo. Black, third vice-president; Mrs. S. Sorrell, treasurer; Donna Bruce, secretary.

Trustees: S. M. Seeley, Chicago; O. J. Howard, McHenry; C. I. H. Benton, Chicago; Geo. A. Black, Canton; J. P. Ransom, Wilmington. A large number was in attendance and many have been added to our ranks during the past year. The fact that Brother Jenifer was elected to the chair for the third time as president shows the confidence the members repose in his executive ability.

Anyone at a distance wishing to join the association can do so by remitting to me \$1 for dues and membership card for one year, the same to be forwarded to you on receipt of same. Friends, it is a worthy cause, help us along.

DONNA BRUCE,

Secretary I. S. S. A.

HEAVEN'S GREETING TO COLUMBIA.

From the sphere of the poets, Longfellow, Tennyson, Whittier, Whitman. Mrs. Cora L. V. Richmond (inspired author). A sermon in song delivered before the First Society of Spiritualists, at Chicago, Sunday, April 23, 1893. This sermon in song, recently published in THE PROGRESSIVE THINKER, has been brought out in a neat pamphlet form, in which very many of the friends of the well-known author will be pleased to preserve it. Price 15 and 25 cents, according to the style of binding.

CLEANINGS

FROM THE ROSTRUM.

BY A. B. FRENCH.

This work is one that every one should read. It brings through the veil of the material world, as well as the physical, the spiritual world, and the beauty of every seance uttered. The work is dedicated to the author's favorite place, Earth French. For now passed to spirit-life. Hudson Tuttle, of Berlin Heights, Ohio, gives an interesting sketch of the author's life.

CONTENTS:

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Sketch of the Life of A. B. French.
William Denton.
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Mohammed, or the Faith and Wars of Islam.
Joseph Smith and the Book of Mormon.
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THOMAS PAINE.

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By Wm. Henry Burr. Price 15 cents.

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HISTORICAL AND CRITICAL RE-views of the Sunday Question, with Replies to an Objector, by G. W. Brown, M. D. A pamphlet that should be in the hands of all. Price 15 cents. For sale at this office.

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THE DIAKKA AND THEIR EARTHLY VICTIMS. By the Rev. A. J. Davis. A very interesting and suggestive work. It is an explanation of the origin of the Diakka, and a description of their life and work. It is a most important and valuable work. Price 15 cents. For sale at this office.

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OUTSIDE THE GATES; AND OTHER

tales and sketches. By a band of spirit intelligence, the mediumship of Mary Theresa Shelham. An excellent work. Price \$1.25.

MARTYRS OF HUMANITY.

In all ages there have been free men with minds as broad and liberal that the world has been made better for their having lived. I lay particular stress upon the word FREE. Such a diversity of opinion exists in the present age that he who dares utter his honest opinions after careful investigation and study, must undergo public criticism. Upon all questions in controversy there are two sides, be it in the political or social world. To attack a man's utterances in this age is a significant acknowledgment that some deep and new thought has been brought out which will help thinkers—progressive people—to thinking. In America, where political rights are accorded every man, we find a vast difference in opinions upon the political, economic and social questions of the day which are being discussed, with various methods presented for the remedy of the evils and abuses alleged to exist.

Each school of thought is well satisfied that its own theory of solving these great questions at issue, involving the best interests and welfare of the people of a great nation, is the ideal one in its character. With master minds and men—with free speech and free press, the people are given the opportunity to express their opinions by the ballot. How few there are who have the slightest conception of the magnitude of the issues at stake which they have dared to decide. How little they know of the merits underlying the principles involved and the results arising from their action largely performed in ignorance. They only see the surface and not the current underneath. The few great minds among men shape all policies and decide the destinies of their fellow-countrymen. The majority protest, whether upon a moral ground of being unjust or selfishness to attain ends for self-gratification.

He who dares speak the truth casts a firebrand among a class of people called society, and lives only to awaken to the fact that he is in the minority for the time being at least. In the great world of thought there have been and are those who have been termed traitors in the political world. A man who dares assert his honest thoughts in the religious field is termed heretic; but in spite of these anathemas the best interest of the masses, the church and state, have been subserved and preserved by these same "traitors" and "heretics" who believed and believe in true liberty of mind. Go back and look over the centuries past and every advancement made has tended to a higher state of civilization than the preceding century knew, until today, in the age of semi-slavery, there has been brought out the refined within the coarse, and we, in consequence, enjoy the works of master minds in the field of literature, politics, art, in painting and in music, that which carries the soul into its origin, while last, though not least, is the great shop in the mechanical world. The man with mallet and chisel, saw and plane, pencil and tracing-paper, all of these have added to the world's progress. The honor to these giant minds is their untiring efforts in delving into the apparent unknown, bringing light out of darkness and the beauty of truth into the soul of man.

Selfishness and prejudices have actuated man until we find him in these particular respects a detriment to the world. He has overlooked the beautiful maxim, "Do unto others as ye would that others do unto you." In the selfishness of men we find the great malice of all classes of people not thinking for themselves, but following others think for them. Serious charge, yet how true. By their atrocious dictum you must not reason, for to do so is to rebel. You must not seek to challenge their assertions, for to do so is egotism. You must believe. Some would have you think them infallible in morals and infallible in opinions. In both of these essential qualities, which we claim to possess, and which we make up strength of character in the intellectual and social world, we would find that it would not require a glass of great strength, if thrown upon their inner life, to discover the defects existing within them.

Since the days of Judas Iscariot the world has had many such characters. Not only to country and society, but to God. There are pretenders, hypocrites, everywhere, and the love which is everywhere, and the accomplishment of their purposes are unknown to the finite eye. Hence we condone the purposes of man in which he is interested, and we learn falsely to value him for his zeal and alleged advancement of the little world in which he lives. He is looked upon for his nobleness of purpose and appreciated for his philanthropy of soul to advance the world by his example and teachings, when his insidious nature is laboring to open the line of thought that dishonesty lurks beneath such a fine of his anatomy, and eventually his true character is known. There have always been men of nobleness of purpose and honest thinkers—men whose honesty of purpose and theories have shown to the world that their line of education and investigation for the truth has outlived them. They did not die with depressive here and there. They were lovers of liberty, with an eye single to the ideal. They were men of genius whose names should be honored with the ages. They have incessantly labored and given their lives for the purpose of bettering the condition of man and womankind. Such have walked in every avenue of life. They have come from the workshop, the farm, the editorial room, the low-path of the canal, the forest and the pulpit. They have freed men. They have been the emancipators of mind and soul. They have created out of mental and spiritual darkness—light. For this, such humanitarians can truly be called great. Such men have been as torches in the darkness of superstition, fear and ignorance. A Luther, a Wesley, a Washington, a Jackson, a Greeley, a Garrison, a Sidney Dyer, a Briggs and an Edison. All these have done much in the present century to release souls from the bondage of fear and to raise man to a higher knowledge of himself.

Great men do not seek applause. They are content as promulgators of ideas which they hope may do good and live after them, and the world be made the better for their being cast upon the billowy sea of diversified opinions for discussion and approval or disapproval

upon the calmer judgment of their fellow-beings.

Men by their burning words of inspiration have been made great, for God uses man for the accomplishment of his purpose, as we express the alphabet for the purpose of expressing his thought; therefore his influence goes out, and his opinions are accepted and adopted for the good that they can do. The mind balancing these opinions must be considered from the standpoint as to whether the requisite qualifications for being a critic are within the individual sitting in judgment. Many a great and ennobling mind has thrown pearls before swine, and we find many a dowered mind among men—pigmies—who dare criticize a philosopher and student; yet in the fullness of their heart these great philanthropists in brain power have gone before the world with their pearls of thought and fed the people until vast multitudes have risen into a higher sphere than that of barbarism in thought and life. They have emerged to the light of freedom of soul and to the realization that there is no death, and through the instrumentality of these ennobling minds millions of lives have been filled with love and song. Such men have been the benefactors of the race until now we live to see, in some measure, their ideals of life and happiness realized while their teachings are being handed down to the generations to follow.

The educators of all ages have been scorned and persecuted. Their ideas tending to advancement have been slow of progress owing to their coming in conflict with schools of other lines of thought and theories. Such have been ridiculed by the men of their time, and in the various fields of activity the term "rebel," "traitor" or "heretic" have been applied. In the full belief that they were right they toiled on and on, and "burned the midnight oil" in bringing out the great truths which have revolutionized and advanced civilization and released cramped minds from the thralldom which encompassed them by prejudice and bigotry, bringing us into a higher state of civilization, which has brought with it a higher type of the oppressor whose labors will bring forth his own reward meted out to him in the name of justice and in behalf of humanity.

All these men have been imbued with the loftiest ideals of higher life. All such are entitled to our gratitude for the good they have done. Let us feel that an unseen power has been at work in the elevation of man into a higher life. There are those who will cite us to the advancement made or brought about by Christianity—that mask is better today than during the ages past. The careful observer cannot agree to this statement. It is true that there is a Damon and Pythias, a Dore and a Naomi. Christianity has been with us nearly two centuries and yet its "refining influence" is barely perceptible. Christianity fostered and favored slavery. The church has been on the side of the rich individual and corporations. Its clergy accept the courtesies of the railways, which can only stand to their credit as so much bribery. While they stand in their pulpits theorizing, moralizing and denouncing, they are laboring towards capital, vying us to the scripture, "Servants, be obedient to your masters," is it to be wondered at that the people and the church are so far apart? Is it any wonder that with so much of hypocrisy in the church immorality and vice are rampant?

It is true that the truest and noblest men of past and present time have given their lives for humanity through the ignorance of the times. While the cause of martyrdom goes on, it is pleasant to note that the progress of thought is also continuing, which makes man better, and out of which must evolve a betterment in the physical and mental condition of the human race. An infinite power is at work which will revolutionize the world in the matter of a higher plane while in earth life, and a surprised advancement in the spiritual evolution of the soul.

GEO. C. STOLL.

Indianapolis, Ind.

THEOLOGY AND SCIENCE

Continued from First Page.

has undertaken to do this by what it claims as revelation. Science has, on the contrary, taken phenomena as the indices of law. One says God, the other says force. Why not consider the two together philosophically, as they are blended in expression? If the unseen can express itself through law externally, what is there impossible in the assumption that it can express itself internally? Theology is based on the claim that it has done so. Modern thinkers admit this and only insist in the scientific spirit, that it is a law, and operates to-day as it has ever done since life was on the earth. What is needed—all that is needed—then, is to ask this unseen about itself. From the beginning until now no other than human intelligence, seen or unseen, ever spoke to man—as man knows the law of mental expression. It is the duty as it is the office of both science and theology to ask on this fact, and its lesson. There need be no conflict in the broad field of freedom there is none. If there is but one God, there can only be one field of knowledge—the Infinite embraces everything, understands that Infinite sufficient for its own needs—and because it exists. That is the true theology, the real science.

COL. R. T. VAN HORN.

A KICK.

Delivered with Considerable Force

TO THE EDITOR:—In today's (Sunday) papers it was announced that John Slater, of California, would lecture at 139 Twenty-second street. I went to hear him. After the company—forty or fifty persons—had waited fifteen minutes, a man ascended the platform and stated that Mr. Slater would not be present, so there was in and to the story. I asked, "Why?" The man stated: "Because there are not sufficient persons present." My advice to the Chicago Spiritualists is: If Mr. Slater advertises a meeting, don't go! The chances are you may be disappointed, if there are not sufficient persons present.

The place announced for the meeting is not where Spiritualist meetings are held.

W. YATES.

2807 Indiana Avenue.

"Mrs. Winslow's Soothing Syrup for Children Teething," soothes gum, reduces inflammation, cures wind colic, 35¢ a bottle.

A Survey Past and Present.

Corra L. V. Richmond and Her Work.

TO THE EDITOR:—Once more history repeats itself, and once more the summer vacation, with its dreams of sylvan dells and leafy groves, its separations and reunions, has come and gone—once more the season for labor is upon us, and once more as a society we have settled down to earnest work in the gathering in of the autumnal fruitage.

With the close of the season, surrounded by the love and prayer of her people and with their fervent God-speed sounding in her ears, our beloved pastor, Mrs. Corra L. V. Richmond, went forth on her Heaven-appointed mission of sowing the spiritual seed at the various camp-meetings of the East. For upwards of forty years has that seed been scattered with an unswerving and faithful hand in the face of ridicule, contempt and derision; the banner of truth has ever been borne unflinchingly along.

Never has the world's demand for reform been heeded; never have the marching orders of the guides been obeyed; but, with a loyalty and devotion born of an absolute consecration to her cherished work, this battle has been steadily fought and the victory won—has the world reached a height, explored its depths, and accepted its hidden treasures? Then onward and upward has been the battle-cry; other alpine crowns to be reached, more glorious vistas of heavenly beauty to be explored, until our spiritual journey has been almost dazed and we have been constrained to say, Hold enough! Steadily has the truth made its inroads upon the allied armies of ignorance and bigotry, until, one by one, these have fallen back, giving place to the brooding dove of peace and the twin angels of love and liberty. Surely the "sun of righteousness" has arisen in our world with healing on its wings.

The signs of the times were especially apparent at the different camp-meetings visited; particularly so at Cassadaga, for never before has such appreciation of her work been shown—never such feelings of loyalty and esteem for the instrument manifested, and never such an intense desire on the part of thinking minds to explore the treasure-mine of the teachings. We rejoice that during her earthly pilgrimage she has been permitted to reap the fruits of her labor, and to gather in some of the golden grain, but not here shall the full measure of her joy be meted out—by and by angel hands shall crown and angel voices proclaim the work well done.

On Sunday the 10th of September, it was our joy and privilege once more to welcome her and her companion in life home to their accustomed work. For eighteen years ever, and again, the seasons of rejoicing have been given us, but never have these outward expressions of welcome degenerated into form or ceremony, for they are ever the spontaneous outbursts of a love and devotion deep as the soul itself, and lasting as eternity. The rostrum was artistically decorated with tropical palms, out flowers, etc., whilst immediately above her head two white doves were descending, bearing a wreath of choice immortelles; a select orchestra welcomed her with the sweet strains of "Home Again," and during the services played several choir selections, among them: "Clad in Bridal Attire," "Home from Camp," etc., all of which were exquisitely rendered, and as she stood amidst these beautiful surroundings with that grace and dignity so peculiarly her own, and discoursed the sweet melody of the spirit in her own inimitable manner, we may perhaps be pardoned if our hearts did not claim her, but that we could lovingly claim her here.

Thus for the eighteenth time under her pastorate have we fairly lauded our little barque again. We look forward to a year of reaping, for though our days of warfare may be nearly over, if the hours, as we believe, ahead, when the principles for which we have fought shall be acknowledged as truth by the trumpet blast of public opinion, this still is no time for idleness. There is still much to be done, and joyfully will we continue in the field and lovingly garner in the sheaves.

Yours fraternally, C. CATLIN.

Two Days' Grove-Meeting.

The Spiritualists of Waukegan, Wis., are arranging for a two days' grove-meeting, to be held Saturday and Sunday, September 23d and 24th, in the Spiritualists' park, at Waukegan, Wis. W. H. Bach, of St. Paul, Minn., has been engaged to deliver several lectures on the occasion, and will be assisted by others. We own our own hall and the park in addition, and are desirous of making a move that will result in establishing an annual meeting of this sort, if it is possible. Sunday afternoon will be occupied by the exercises of the children's lyceum, dedicated exercises, and a meeting will be held in the hall in the evening. Everybody is invited to attend, and assist in making this an annual occasion.

R. FISK, President.

EVA H. POTTER, Secretary.

Grove Meeting.

W. H. Bach writes from Waukegan, Wis.: "The Spiritualists' Society of Waukegan, Wis., are making arrangements to hold a grove meeting in the park owned by them Saturday and Sunday, September 23d and 24th. The exercises will consist of lectures and tests for the spiritual part, and a musical and literary entertainment, together with a museum of natural curiosities for amusement and a general good time all around. Everybody and all of their relations, invited to attend."

To keep your secret is wisdom; but to expect others to keep it is folly.—O. W. Holmes.

The hard literalist is the poorest of men, living on the monotonous diet of facts.—W. R. Alger.

I love to lose myself in other men's minds. When I am not walking I am reading. I can not sit and think; books think for me.—Charles Lamb.

As freely as the firmament embraces the world, or the sun pours forth impartially his beams, so mercy must enfold both friend and foe.—Schiller.

There is a sure mark of the absence of the highest moral and intellectual qualities than a cold reception of excellences.—Bailly.

Passed to Spirit-Life.

From Liberal, Mo., at sunset of September 1, 1893, Edmund B. Wheelock, aged 81 years. The greater portion of the long life of this veteran worker has been spent in labors of love for suffering humanity. He was ordained as a Universalist minister in 1830, and reordained in 1838. He was also a graduate in homeopathic medicine. At the outset of the Spiritualist movement he embraced the new philosophy, and in 1872 he was ordained by the Religio-Philosophical Society. He has been a faithful laborer in the vineyard; earnest, energetic and enthusiastic in the advocacy of what he believed to be right. Funeral services were held at the "Celestial Dome," at the camp, by G. H. Walsen, Mrs. Jennie B. Jackson and the writer. J. MADISON ALLEN.

From Liberal, Mo., August 31, 1893, aged 19 years, 9 months and 25 days, Remus, son of Chas. Thompson. He was a youth of excellent habits, good disposition and strict integrity. The funeral was held at the Spiritual Hall. The attendance was very large, the occasion being one of especial significance and deepest sympathy from the peculiar circumstances attending the transition. Services by Mrs. Jennie B. Hagan-Jackson, Mrs. M. Theresa Allen and the writer. J. MADISON ALLEN.

Passed to Spirit-Life from his residence in St. Paul, August 23, from the effect of a pistol shot, Henry Horack, aged 58 years. Born in Germany, reared a Catholic, coming to this country many years ago, engaging in business and readily adopting the habits and customs of the Americans, he was active and upright in all his business affairs and dealings with his fellows, was a faithful member of the Order of United Workmen and was buried under the auspices of the order. He was brought to a knowledge of the truth of the phenomena and philosophy of Spiritualism some two years ago. He leaves a devoted wife who enjoys the knowledge that he has lived and still lives, and that his interest is unabated in her welfare. Mrs. S. M. Lowell, of Anoka, delivered the funeral oration to a crowded house of intensely interested listeners, composed of representatives of all denominations. St. Paul, Sept. 8. M. T. C. FLOWER.

From Mulberry, Kansas, Sept. 3, 1893, James B. Mince, aged 38 years, 1 month 18 days, of congestion of the brain. He was at Liberal Camp in good health only a week before his demise. Reared a Baptist, he became a firm Spiritualist about seven years ago; was mediumistic and a good healer. May the joyful consciousness of his continued presence, tender care and loving help, be a consolation and support to the bereaved family. Services by the writer. J. MADISON ALLEN.

GENERAL SURVEY.

CONTINUED FROM 5TH PAGE.

C. P. Ludwig writes that at seances of Joseph King, in the parlors of C. M. Johnson, at South Haven, Mich., with a large circle in attendance, many forms came and were recognized, among them a brother of Mrs. Johnson. He caressed his sister. She wished to walk with him, as he did in earth-life, and he came out and walked gracefully. Mrs. Shimer remarked that it beat Happy Charlie. In an instant Happy Charlie stood in the door of the cabinet, saying, "No more!" Then he came out and danced equally as long. At seances held afterwards at Mr. Ludwig's, under test conditions, many forms appeared and caressed their friends. Twelve or thirteen converts to Spiritualism were made.

G. H. Cook writes that Brother Dr. Vail, of Merle, San Diego county, California, accidentally shot himself, and after living a few days with his jaw shattered and tongue partially cut off, he passed over, leaving a wife and four children. He was president of Merle Society of Spiritualists; was a good physician. He was well known in Illinois, Kansas and other States.

Societies wishing the services of A. E. Tisdale for the months of December, 1893, or January and May, 1894, may address him at 549 Bank street, New London, Conn.

John Hutchison writes that the annual meeting of the society at Lima, Pa., was a grand success. The inspirational lectures of Mrs. S. M. Lowell, of Anoka, Ia., seemed to please every one. The attendance at the grounds on Sunday afternoon was large.

Prof. Joseph Rodas Buchanan's permanent address is San Francisco, Cal., in Murphy building, rooms 93, 94, Market street.

F. H. Parker, of Santa Cruz, Cal., writes that Bishop A. Beals is doing good work, and audiences are increasing in numbers and interest. He speaks twice on Sunday and once during the week, giving psychometric readings and answers to questions under inspiration. His singing and playing are a good feature of his meetings.

F. H. Parker writes that Mr. and Mrs. J. L. Baisley are to make Los Angeles their future home. He is a good singer and pianist, and fine test medium; and Mrs. B. is a good magnetic healer, clairvoyant and clairaudient.

Dr. Sarah Allen spoke to a grove-meeting at Lima, Mich., the first Sunday in August, and was to speak there September 10th. She writes that it is a new religion to the people in that section—they do not know what to think of the tests unless it is the "works of the Devil."

A quarterly meeting will be held sometime in November, in Chesaning, Mich. Mrs. Hopkins, of Saginaw, and Dr. Sarah Allen, of Flint, are committee of arrangements. Definite notice will be given later.

The Society of Modern Spiritual Thought held its annual meeting at the residence of Mrs. Westerfield, September 9th. The work done by the society during the past year proved highly satisfactory. With Mrs. Lillie and her husband for the month, and Mrs. Richards for October, the work starts out with excellent prospects for the coming year. Officers chosen as follows: N. C. Westerfield, president; P. S. Mackey, first vice-president; W. A. Stowell, second vice-president; Miss E. E. Mills; treasurer; A. O. Hoyt, secretary.

Mr. Edward Schloebauer, of Berlin, Germany, gave us a call a few days ago. He is prominent in Germany as an active worker in the cause of truth.

John A. Johnston, physical and test medium, is now in this city, and is located at 83 South Sangamon street, where he will remain for a short time. He will hold dark circle trumpet seances and also sit for independent slate-writing. Mr. Johnston intends to visit Cleveland.

George H. Taylor, secretary, of Helena, Mont., writes that Prof. Charles Murray has been giving inspirational lectures, followed by tests, which were a decided success, convincing many of spirit-return and life eternal. As a result of his labors the First Spiritual Society of Helena, Montana, has been organized, with Mrs. J. L. Mattice as president—herself a fine medium.

The following is a list of delegates from the First Society of Spiritualists to the National Convention, Sept. 28, 29, 30, 1903, at Chicago, Ill.: Mrs. C. L. V. Richmond, Mrs. Anna Orvis, Mrs. E. Ormby and Dr. L. Bushnell West-Side Spiritual Society, Ad street, W. F. Parker.

Complimentary literary and musical entertainment will be given for the benefit of A. H. Williams, at National hall, 681 West Lake street, Thursday evening, Sept. 21, 1893. A varied programme of unusual excellence will be rendered by professionals. Admittance 25 cents. There will be a social time, with dancing at the close of the entertainment.

Amazed at the Remedial Powers.

[ADVERTISEMENT.]

BLAIRTOWN, IOWA. DEAR DR. DOBSON:—We have neglected reporting to you the cure of our boy by your spiritual remedies. He commenced to improve soon after taking the medicine, and in the month was up he was completely cured. He would often say: "That was a good doctor that made me well." The people here are amazed at the cure, for our best physicians said he must die. Another doctor said to us that it was not on account of your being a Spiritualist that you cured him, it was the magnetic force, and we told him we would like for him to perform such a cure. We will give praise to these various mediums who hooted at Spiritualism when you had that seance here, now want to see the doctor who can perform such a wonderful cure. We send our everlasting gratitude to you for curing our little boy.

WEBSTER ELLYSON, GRACE A. ELLYSON.

Every mail brings letters with just such praise of Dr. Dobson's marvelous cures of persons he never saw. Every mail carries to various parts of the country nearly every State in the Union, and to distant lands, these magnetic cures are being reported. They come unsolicited from all parts of the world. Such letters prove beyond doubt that Dr. Dobson is doing a vast deal of good, performing wonderful cures and relieving sufferers by scores and hundreds. His name is a household word in homes all over the land, and his praises are sounded by thousands who never saw him, but who have been saved by his simple yet wonderful remedies. He must be a happy man in thus being able to contribute so much to the happiness of his fellowmen.—The Record, Maquoketa, Iowa. (See ad. in another column.) Address all letters to San Jose, Cal.

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S. J. DARNEY, CLAIRVOYANT. Send 10 cents in stamps and a lock of hair for a reading. Send 25 cents for a reading and a lock of hair for a reading. Send 50 cents for a reading and a lock of hair for a reading. Send 75 cents for a reading and a lock of hair for a reading. Send 1 dollar for a reading and a lock of hair for a reading. Send 1 dollar 50 cents for a reading and a lock of hair for a reading. Send 2 dollars for a reading and a lock of hair for a reading. Send 2 dollars 50 cents for a reading and a lock of hair for a reading. Send 3 dollars for a reading and a lock of hair for a reading. Send 3 dollars 50 cents for a reading and a lock of hair for a reading. Send 4 dollars for a reading and a lock of hair for a reading. Send 4 dollars 50 cents for a reading and a lock of hair for a reading. Send 5 dollars for a reading and a lock of hair for a reading. Send 5 dollars 50 cents for a reading and a lock of hair for a reading. 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