

THOMAS PAINE.

The Great Freethinker, the Model Humanitarian.

A Lecture Delivered BY MOSES HULL

At Anderson, Ind., on the 157th Anniversary of the Birth of Thomas Paine.

While the following is but an incomplete synopsis of that lecture, given to a packed house, it will give the large numbers unable to gain admittance, and for whose benefit it is published, a good idea of what that great speech was, and open blinded eyes to facts in history heretofore kept hidden.

Mr. Hull read the following poem as an introduction to his lecture:

When buried heroes come to life,
And speak of memories of the past,
For liberty shall not be lost;
For, when the name of Lafayette
Who fought and bled for freedom's reign,
Shall come the man of thought and song,
The author-hero, Thomas Paine.

When France shall lift her banners fair,
And brighter hopes shall dawn once more,
In counting up her jewels rare,
She'll not forget the days of yore;
For, when the name of Lafayette
Shall summon others in his train,
There's one they never can forget,
The author-hero, Thomas Paine.

When England's pride shall be to sing
Of nobles who her grand array,
More noble yet than long or king,
Great nature's aristocracy;
By need of service done,
By manhood raised in heart and brain;
Recalled shall be her outlawed son,
The author-hero, Thomas Paine.

When priestcraft dies amid the shouts
Of men who act with "Common Sense,"
And creeds their folly prove, in doubts
Which end in proving their pretense;
And when the "Age of Reason" brings
The better day, we'll never complain,
And talk no more of priests and kings,
But of our hero, Thomas Paine.

And when the world shall learn the tale
So finely told by noble deed,
They'll from his memory lift the veil
Now resting on the mighty dead;
And in his place aloft he'll stand,
And priests may howl and curse in vain;

For truth and justice, hand in hand,
Shall keep our hero, Thomas Paine.
Ladies and gentlemen: Two texts
occur to my mind as mottoes for my subject. One is, the words of the immortal McKay:

"Ever the right comes uppermost,
And ever is justice done."
The other is:

"The mills of the gods grind slow,
But grind exceeding small;
With patience stand they waiting,
With exactness grind they all."

Justice sometimes seems tardy; right does not always come uppermost in this world. It did not in the case of Socrates, Jesus, Joan of Arc, nor Thomas Paine. There is another life, where there are made right. Not one of the quartet of heroes of whom I have spoken is dead. In that "better country"—the country where masks are thrown off, they reap the reward of their attempts to make this world better.

Thomas Paine, the subject of this discourse, finished writing the "Age of Reason" just one hundred years ago yesterday. In fact, he made arguments which could not be met; and for that he has never been forgiven. The arguments used against him have been vituperation, slander and perjury. And what is the character of the man who for a century has been thus maligned by a slanderous clergy and an ignorant and superstitious laity? His character can be found in his writings. In his "Rights of Man," page 170, he says:

"In stating these matters I speak an open and disinterested language, dictated by no passion, but that of humanity. To me, who have not only refused offers because I thought them improper, but have declined rewards I might with reputation have accepted, it is no wonder that meanness and imposition appear disgusting. Independence is my happiness, and I view things as they are, without regard to place or person; my country is the world, and my religion is to do good."

"That religion is just the one which John Wesley and others of his contemporaries, and still others of this day, did not and do not believe; and for that he has been pilloried before the world as the enemy of all righteousness."

I remember a case in point: A Methodist minister once in denouncing Thomas Paine said: "I once, when a young man, thought it would be smart and afford a

cloak for my sins to pretend to be an infidel. I would get Tom Paine's 'Age of Reason' and post myself up. I got the book and began to read it. I had not read more than two pages of his atheistic blasphemy, his obscenities and his ribaldry until the book, which I hoped would confirm me in my infidelity, drove me to Christ for mercy. I would advise any person tinctured with infidelity to purchase and read Tom Paine's 'Age of Reason.'"

I asked him what obscenity, what blasphemy and atheism he found in Paine's writings. He answered: "It is found on every page; you cannot turn where it is not." I then asked him to quote a specimen for me. He refused, saying: "No decent man would quote it." I begged of him to at least favor us with a reference to where it might be found. After pumping him several minutes, I got him to tell one thing he said was in it. His language was about this: "Well, if you must have it, I will tell you one thing he said. He said that Jesus Christ was a bastard, and died with the delirium tremens."

I happened to have the "Age of Reason" in reach. I held it up before him, and said: "Here is the book. Every word of it can be read in three hours. I have but little money, but I will give you one hundred dollars if you will find anything like that in the book." Of course he refused. I pressed the matter, and finally said: "You have falsified, either in pretending to read what you have not read, or in stating what you have read in the 'Age of Reason.'" As I told those who heard these remarks where the book could be purchased, the result was that dozens of copies of the "Age of Reason" were purchased and read in that town within the next month.

I believe about all the falsehoods concerning Thomas Paine were started by a Tory Methodist minister named James Cheatham. They were proved false, and the reverend slanderer was convicted of perjury in the courts; but that made little difference; the stories were started "for Christ's sake," and found their way into the Sunday-school books, and so they are kept up. The Rev. Mr. Talmage, who can crowd more falsehoods into one sentence than any other man before the public, got all of them into one of his sermons in a single paragraph, as follows:

"Thomas Paine, the paragon of Bible haters; Thomas Paine, about whom his brother infidel, William Carver, wrote in a letter which I have in my house, saying that he drank a quart of rum a day, and was too dishonest to pay for it; Thomas Paine, the adored of modern infidels; Thomas Paine, who stole another man's wife and brought her to this country; Thomas Paine, who was so squalid, and so loathsome, and so drunken, and so profligate, and so beastly in his habits: sometimes picked out of the ditch; sometimes too filthy to be picked out; Thomas Paine—one would have thought that he could have depended on for good steadfastness against the great delusion [Christianity], but in his dying hour he begs the Lord Jesus for mercy."

Before I begin my reply to these falsehoods, let me mark and number them. Here they are, *seriatim*:

1. Thomas Paine, a Bible-hater.
2. Carver said he was too dishonest to pay for his rum.
3. Paine drank a quart of rum a day.
4. He has Carver's letter in his house.
5. Paine stole another man's wife.
6. Paine was squalid.
7. Loathsome.
8. Drunken.
9. Profligate.
10. Beastly.
11. Picked out of the ditch.
12. Too filthy to be picked out.
13. Paine begs the Lord Jesus Christ for mercy.

These statements are every one false, and I cannot think Mr. Talmage knew so little as not to know it. Let us look at a few of them:

1. I asked was Mr. Paine an infidel—a Bible hater. No, he loved the Bible; he did not like the idea of making a fetch of it. He himself replies to Mr. Talmage's charge that he was an infidel. He said:

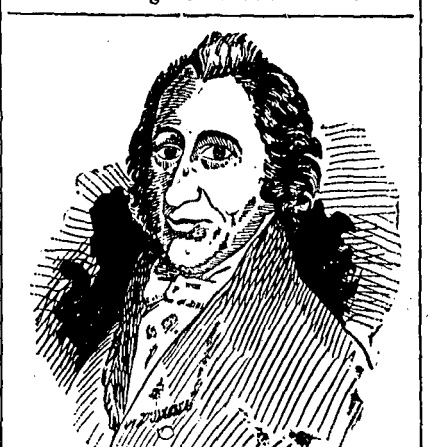
"Infidelity does not consist in believing or disbelieving; it consists in pretending to believe what one does not believe. It is impossible to calculate the moral mischief, if I may so express it, that mental lying has produced in society. When a man has so far corrupted and prostituted the chastity of his mind as to subscribe his professional belief to what he does not believe, he has prepared himself for the commission of every crime."

Paine was right; and with this very sensible definition of infidelity he was as far from being an infidel as any man in the world. Farther, much farther from it than the average man who has learned the trade of preaching, and finds himself compelled, for a small stipend, to preach what in his heart of hearts he does not believe.

Was Paine a drunkard? All these stories originated with one James

Cheatham, whose property was confiscated on account of his opposition to the government, and his aid and sympathy with England in her effort to crush the life out of the colonies of America. Mr. Cheatham failing to prove his charges in this country, and finding himself indicted for his falsehoods, wrote to Joel Barlow, our minister to France, to find evidence that in that country he had been guilty of some of the sins he had charged on him here. But Mr. Barlow was not a good witness for Mr. Cheatham. He wrote:

"I never heard before that Paine was intoxicated that night. Indeed, the officers brought him to my house, which was two miles from my lodgings, and as much from where he had been dining. He was not intoxicated when they came to me. You ask me what company he kept. He always frequented the best in England and in France."



THOMAS PAINE.

I cannot take the time to make more lengthy quotations from Mr. Barlow's letter, but I will summarize his statements as follows:

1. Paine "was a good talker."
2. "Never heard of Paine being intoxicated."
3. "Paine always kept good company."
4. "Had a good mind."
5. "Was sober when arrested."
6. "Always truthful."
7. "Charitable beyond his means."

These few sentences will give a pretty good view of what our French minister thought of Thomas Paine. Of all men in the world, Barlow perhaps knew Mr. Paine best.

Did Paine steal another man's wife? This was the charge brought against Mr. Paine which got Cheatham into trouble. Paine, Bonville, and Carver had all gone to the other side when the Cheatham slanders came to the front, and but few cared enough about the matter to come to the front with a refutation of the religious lies. But Cheatham made the mistake of telling who the woman was; the woman was still alive, and well respected by everybody. She and her friends had the Methodist boys and falsifier arrested, and she proved in court that Mr. Paine allowed her to come to this country with him—that Mr. B. sent her here because of the danger arising from the unsettled state of affairs in France, and that he was compelled to remain until matters were more settled, and that he passed away before he could get free to follow his wife and children. Mr. Cheatham was found guilty, and was punished for his slander and perjury.

That, however, makes little difference with the Rev. Talmage and his fellow slanderers of the dead; they know there are thousands who will never take the trouble to look up the facts, and they will make a little momentary capital with such people.

Mr. Talmage says he has William Carver's letter in his house, which states that Paine drank a quart of rum a day, and was too dishonest to pay for it. I will give Mr. T. a receipt for the hundred dollars he owes me if he will show me that letter. The fact is, he has no such letter; he never had such a letter, nor never saw it. No such letter ever existed, and Talmage knows it. He probably has an old Sunday-school book with a falsehood in it a little similar to the one he tells. Mr. Carver, who was Mr. Paine's friend, and defended him after he was dead, never said Paine drank one drop of rum in his life. The facts are, that after Paine left Carver's, Carver sent his bill to him; the bill was for rum, and Paine paid it. He was a very popular man; he had a great deal of company. Carver fed his company. In those days rum was on every respectable table. Ministers indulged in it at home, at the communion-table, and at conference. A quart of rum was consumed a day; it was Paine's company that consumed it; he therefore charged it to Paine, and Paine did not refuse to pay for it.

All the talk about Paine being squalid, beastly, drunken, picked out of the ditch, too filthy to be picked out, etc., is merely theological ad captandam.

The story of Paine's calling on Jesus for mercy at his death is mere fabrication, thoroughly refuted in Vale's life of Paine. "Paine died," says the historian, "peacefully and quietly, without a struggle, retaining all his mental faculties to the last." Willet Hicks, the Quaker who took care of him, and who was present to the very last, disputed all this stuff about Paine's death.

Apologies to this, I see in the Chicago Times that Paine is denounced as a blasphemer, an Atheist and a blackguard. What are the facts in the case? In the

"Age of Reason," p. 11, he publishes his creed. Here it is:

"I believe in one God and no more; I hope for happiness beyond this life; I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow-beings happy. I say nothing against Atheism, but allow me to ask: Was this the creed of an Atheist? Did anyone in this audience ever read a better creed than this? For believing in the equality of man; in doing justice; in loving mercy, and in endeavoring to make his fellow creatures happy, he has been pursued for a hundred years as though he was an Abraham denying his wife, or offering to slay one son, or driving another son and his mother out into the desolate wilderness to starve, or a Moses teaching his friends how to 'spoil the Egyptians,' or a David, putting his enemies under saws and harrows, or in furnaces. If Paine had been a Paul, preaching against circumcision and then circumcising Timothy, or becoming all things to all men; or even a Peter, lying and cursing, and swearing, he could not have been pursued with more vehemence than he has for giving the world the most sensible creed it ever read. In contrast with Paine's creed let us examine the opinions of John Wesley. Wesley said:

"They [the Church of England] wish, then, to repress outward sin; to reclaim the people from cursing and drunkenness, and Sabbath-breaking. They are well pleased that their parishioners grow more diligent and honest. Nay, they are glad that their parishioners are brought to practice both justice and mercy; in a word all this is nothing before God."—Misc. Works, Vol. III, p. 99.

I wonder if even the Methodists of today, when in their sober senses, would not acknowledge that Paine's creed is better than the Methodism of Wesley. Paine states an item of his belief in his will, written less than five months before he passed away. In this document, dated January 18, 1809, he says:

"Reposing confidence in my creator, God, for I know no other, nor believe in any other, I, Thomas Paine, of the State of New York," etc., etc.

In this will he remembers the Bonnevill children, and leaves money, he says:

"For their education and maintenance. In order to bring them well up, give them good and useful learning, and instruct them in their duty to their God and the practice of morality."

In his will also he tells the world what his life would be. He said:

"I have lived an honest and useful life to mankind; my time has been spent in doing good, and I die in perfect composure and resignation to the will of my creator, God."

This should forever settle the case as to Paine's life. His arguments for the existence of God, I heard used by Rev. Joseph Cook. His discourse delivered before the Society of Theophilanthropists, has been preserved. Here is one of his arguments:

"Do we want to contemplate God's power? We see it in the immensity of creation. Do we want to contemplate His wisdom? We see it in the unchanging order by which the incomprehensible whole is governed. Do we want to contemplate His mercy? We see it in His not withholding His abundance even from the unthankful. In fine, do we want to know what God is? Search not written books, but the scriptures called creation."

Paine said: "Any system of religion that shocks the mind of a child cannot be a true system."

I well remember going to church when a child, and hearing descriptions of hell which caused my hair to stand on end. Thank God, after more than thirty years of effort, I can say, as Carlyle did: "I learned many things in Sabbath-school, a few of which, by the grace of God, I have been enabled to forget."

The Minnesota University is abreast of the times, and has abolished the time-honored system of credit marks, which lingers as a relic of barbarism in children's schools, and passes the student's grades on merit, and not on the success as a machine in cramming his memory. It has also rescinded the rules making attendance at the chapel compulsory. Previously these were enforced, and "spotters" were employed to mark the delinquents. Now attendance is at the pleasure of the students, and they are in every way treated like reasoning and responsible beings, and not like children. All of which shows that the faculty have escaped from the old puts of theology, and that the university will take a higher rank as an educational factor.

It is hardly necessary to go extensively into the life of Thomas Paine. He was born at Thetford, in England, January 23, 1737, and was reared just as other children of that day were. He worked with his father at stay-making until he was seventeen years old. At that time he enlisted in the navy, and shipped on the ship "Terrible." After a while he became very anxious to be changed to "The King of Prussia," this was done; the "Terrible" went down the next time it put out to sea. Thus Paine saved his life by the inspiration which came upon him to change ships. His life at another time was saved as if by a miracle. Of that I will speak later.

In 1759, he married Miss Mary Lambert, who only lived one year. He became an excise man, or what we call a Customs House officer, but was dismissed for exposing the speculations of his superiors in office. This government soon learned its mistake and restored him to

his position. He afterwards wrote a book on their excise tariff system, exposing the wrongs in it. For this he was discharged from office.

In 1771 he married Miss Olive, daughter of a tobaccoist, and worked with his father-in-law at the tobacco business. For reasons known only to themselves Mr. Paine and his wife never lived together; neither one of them ever told the reason. Neither ever spoke a word against the other, but no amount of pumping could ever get either of them to tell the reason of their not living together.

In 1774 Mr. Paine met Benjamin Franklin in London; Franklin, after hearing Paine talk, got acquainted with him, and decided he was just about the man needed in America, and urged him to come. Franklin's letter introduced him to the ones here who could help him, and almost immediately he got in as editor of the *Pennsylvania Magazine*. There he immediately began to attract attention as a writer of great force. Shortly after he came here, so the story goes, there was a very important meeting of a few rebels in Philadelphia. Among them was one George Washington, a Virginia planter; B. Rush, a Philadelphia physician, Ben. Franklin, a Philadelphia printer, and a Boston lawyer by the name of Adams. They were discussing the ways and means of carrying on the rebellion. It seemed they had gone far as far as they could winter weather was upon them; our poor, almost or entirely barefooted soldiers could endure the thing no longer; they had lost hope and were deserting the army. In fact, all hope of succeeding in our war was gone. Franklin had invited Paine to come in to that meeting; at a rather late hour a ray was heard at the door; a servant stepped to the door and reported that a gentleman at the door wished to speak with Mr. Franklin. Franklin went to the door, and after a few moments, low conversation brought Mr. Paine in and introduced him to the conference, then explained the subject under discussion. Mr. Paine's first words startled everyone more than anything they had heard before since the rebellion had been inaugurated. "This is not a rebellion," said Paine; "it is a revolution." He then went on to point out that we could gain independence as easily as we could get England to reduce our taxes, or to convene our legislatures at more convenient times and places. He next showed the absurdity of having a king, and pointed out to them the prospective growth of our "free and independent states," from a little margin on the bank of the Atlantic to a continent extending from sea to sea; he prophesied that our great farms and cities and our white-winged vessels carrying our commerce to every part of the world.

When he finished, his little audience was almost entranced and George Washington grasped him by both hands and said: "Mr. Paine, write this out for the American armies." Before two o'clock the next morning Paine was writing "Common Sense." The result was electrical. It was ordered read in the army. It set men to thinking as they never thought before; desertion ceased; they could endure anything to see Mr. Paine's ideas carried out. Washington said:

"Such flaming arguments as in the pamphlet, 'Common Sense,' will not leave numbers at a loss to decide on the propriety of separation."

Major General Lee said:

"I never saw such a masterly, irresistible performance. . . . In short, I own myself convinced by the arguments, of the necessity of separation."

"This book may be called the 'Book of Genesis,' for it was the beginning. From this spread the Declaration of Independence."

Morse said:

"The change in public sentiment in consequence of 'Common Sense,' is without a parallel."

I have neither the time nor the disposition to make lengthy extracts from "Common Sense," or to give even an outline of its arguments. Suffice it to say it was written to show that no foreign potentate and any right here. As the stars converted all the world to Mr. Paine's position, I may premise that he was correct when he said: "Time makes more converts than reason." The following brief quotation will give you an idea of what you may find at greater length by reading the whole book:

"The state of a king shuts him from the world, while the business of a king requires him to know it thoroughly; therefore the different parts unnaturally opposing and destroying each other prove the whole character to be absurd. How came the king by a power which the people are afraid to trust, and always are obliged to check? Such a power could not be the gift of a wise people; neither can any power which needs checking be from God."

"A French bastard landing with an armed banditti, and establishing himself as king of England, against the consent of the natives, is, in plain terms, a very paltry, rascally original. It certainly hath no divinity in it."

"As to usurpation, no man will be so hardy as defend it; and that William the Conqueror was a usurper is a fact not to be contradicted. The plain truth is that the antiquity of English monarchy will not bear looking into."

If my memory serves me right I promised to contrast the writings of Thomas Paine with those of John Wesley on this point. They both came to the same country; Paine came to see that we had freedom and a republic; Wesley came to see his power; and the power of the church of which he was

the founder, against republicanism and freedom. Wesley in his "Miscellaneous Works," vol. III., p. 487, says:

"As soon as I was convinced that they [the Americans] sought independence, I knew they were wrong."

Again he said:

"Do all these [the dissenters] defend the American rebels? I hope not a tenth part of them."

In his reply to Dr. Smith, Wesley said:

"You profess to be contending for liberty; but it is a vain, empty profession; unless you mean by that threadbare word, a liberty from obeying your rightful sovereign, and from keeping the fundamental laws of the country. And this undoubtedly it is which the Confederate Colonies are now contending for."

Again:

"That they [the Colonists] contend for the cause of liberty, is another mistaken proposition. What liberty do you want, either civil or religious? You had the same liberty we had in England; I say you had; but you have now thrown away the substance and retain only the shadow. You have no liberty now, either civil or religious, but what Congress pleases to allow."

In his address to the American Colonies, Mr. Wesley said:

"But you say you are entitled to life, liberty and property, by nature—that you never ceded to any sovereign power the right to dispose of these without consent. . . . If your ancestors were subjects they acknowledged the sovereign; if they had a right to English privileges, they were accountable to English laws, and had ceded to the king and parliament the power of disposing without their consent of both their lives, liberty and properties."

Paine had said:

"Man has no property in man, neither has one generation property in generations which follow."

Again, Wesley said:

"The people never surrender it [their power] at all; they could not surrender it, for they never had it."—Reply to Smith.

The assumption that people are the origin of power is in every way indefensible. "Thoughts Concerning the Origin of Power."

How different that kind of talk from that afterward dealt out by Abraham Lincoln. He said: "A government of the people, for the people and by the people."

Again, Wesley said, in his "Address on the American Colonies:"

"The supreme power of England has a right to levy taxes on them [the colonies] for any beneficial and to the whole Empire. Would being independent of England make you more free? Far, very far, from it. Would a republican form of government give us more liberty, either religious or civil? By no means. No governments under heaven are so despotic as republicanism. No subjects are governed in so arbitrary a manner as those of a commonwealth. . . . Oh, let us follow after peace, let us put away our sins, the real ground of all our calamities, which never will nor never can be removed until we fear God, and honor the king."

This is enough to show Wesley's attitude toward this Government. Thomas Paine followed him at every point; no wonder Wesley and his coadjutors hated him.

After writing "Common Sense," Paine wept with the army; he carried both a musket and a pen; but he demonstrated that the pen is mightier than the sword. His next great production was "The Crisis," this came out at regular intervals in pamphlet form until the war was over.

The first words of the first number were as follows:

"These are the times which try men's souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of his country; but he that stands it now deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict the more glorious the triumph. What we obtain too cheap we esteem too lightly; 'tis dearness only that gives everything its value. Heaven knows how to put a proper price on its goods; and it would be strange indeed, if so celestial an article as freedom should not be highly rated."

When certain ones urged that we should settle with England on any terms and call the question up later, he responded:

"If there must be war, let it be in my day, that my children may have peace."

To the charge made by John Wesley and others, that the Americans were rebels, he replied:

"He that rebels against reason is a rebel; but he that in defending reason, rebels against tyranny, has a better title to 'defender of the faith' than George the III."

There were in all sixteen numbers of "The Crisis," in the last of which Mr. Paine wrote:

"The times that try men's souls are over, and the greatest revolution the world ever knew is gloriously and happily accomplished. Not every country can boast of a fair origin. Rome, once the proud mistress of the world, was originally a land of robbers. Plunder and rapine made her rich; and her oppressions of millions made her great. But America never need be ashamed to tell her birth, nor relate the stages by which she arose to an empire."

After the war was over Mr. Paine became Secretary of Foreign Affairs; or what would be called Secretary of State.

As such he subscribed \$500, all the money he had in the world, to help our Government through its financial crisis. Finding that not enough, he went to France and obtained a gift of 6,000,000 livres, and a loan of 10,000,000 more, and thus enabled the new government to tide itself over the financial crisis, caused principally by the war.

He afterward became clerk of the Pennsylvania legislature, for which the legislature voted him \$5,000. The Government also, in consideration of his great services, presented him a farm of 350 acres of land in New York.

By this time the revolution was under way in France, and Paine determined to go there to assist the revolutionists. Franklin urged him not to go, said: "We have freedom here, and where freedom is, there is my home." Paine's response represented the man; said, he "They have not freedom in France, and where freedom is not, there is my home."

Paine invented the suspension bridge and built two of them: one at Rotherham and one at Yorkshire.

In 1790 he wrote his noted reply to Edmund Burke, entitled, "The Rights of Man." This was written in London in the heart of Toryism. The Government tried to buy it; failing in that it tried to suppress it. Being afraid to attack Paine, it began a process against his publisher, pretending that Paine could not be found. When Paine heard of it, he wrote Sir Archibald McDonald, his prosecutor:

"You began a prosecution against my publisher, you said, because Mr. Paine could not be found. Mr. Paine, sir, so far from secreting himself, never went a step out of his way to avoid any step you might adopt with reference to him. It is on the purity of his heart, and the universal utility of principles and truths which his writings contain, that he risks the issue; and he will not dishonor it by any kind of subterfuge. The apartments which he occupied at the time of writing that work he continues to occupy to this hour, and your solicitors as well as my own attorney know it. At least they know now where Mr. Paine can be found. Sir, for the appearance of fairness on your part, for it is the right of discussion and investigation that is questioned, I propose that you cease your prosecution against my publisher; and direct your whole process against me, with whom you will not find it impossible to enter into any private negotiation."

I believe Mr. Burke, finding himself not able to answer "The Rights of Man," has promoted this prosecution. I shall return the compliment by showing him to be a masked pensioner at fifteen hundred pounds per annum."

Inasmuch as England thoroughly hated him for writing "The Rights of Man," it may be well to make a very few quotations from it. On page 17 he says:

"Man has no property in man, neither has any generation property in generations which follow."

On primogeniture he said:

"The native and character of aristocracy shows itself in this law; it is a law against every law of nature, and nature itself calls for its destruction. Establish family justice and aristocracy falls. By the aristocratical law of primogeniture, in a family of six children five are exposed. Aristocracy has never but one child. The rest are begotten to be devoured. They are thrown to the cannibal for prey, and the natural parent prepares the unnatural repast."

"What art thou, vain dust and ashes, by whatever name thou art called, whether a king, a bishop, a church, or a state, a parliament or anything else that obtrudes thine insignificance between a soul and its Maker? Mind thine own concerns. If he believes not as thou believest, it is a proof that thou believest not as he believest, and there is no earthly power can determine between you."

In one of his hits at aristocracy he has the following:

"Aristocracy is a kind of fungus growing out of the corruption of society. . . . The more aristocracy appeared, the more it was despised. There was a visible imbecility—a want of intellect in it. While it affected to be more than citizen, it was less than man. It was jeered at as an ass rather than dreaded as a lion. . . . The nobility are generally those of no ability."

On government he says:

"Government by monks who know nothing of the world beyond the walls of a convent, is as consistent as government by kings."

On freedom of thought he has the following:

"Freedom has been hunted around the globe, reason was considered a rebellion; and the slavery of fear had made men afraid to think. But such is the irresistible nature of truth, that all it asks is the liberty of appearing. The sun needs no inspiration to distinguish him from darkness."

I might stand here and quote all night from this great book; but I must make this suffice. Such statements as I have quoted from this book caused Andrew Jackson, president of the United States, when he made a subscription to get a monument for Thomas Paine, to say:

"Thomas Paine needs no monument in the hearts of the lovers of liberty. 'The Rights of Man' will be more enduring than all the piles of marble and granite man can erect."

While Mr. Paine was in France he was elected a member of their General Assembly, which corresponds with our Congress. He was everywhere, and at all times on the side of mercy. Now that the revolution was over he favored

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

L French. They are worth their weight in gold.
Price, paper, 50 cents.



PURE SPIRITUALISM.

What Is It, and What Its Mission?

THE VIEWS OF A VETERAN WORKER—HE IS AN ALL-AROUND THINKER, AND WANTS FREEDOM OF EXPRESSION.

"Many men of many minds," seems to be as true of Spiritualism as of all other progressive movements. While Brother Bach contends for a Spiritualism pure and undefiled, Brother Bonney seems to see something lacking in the methods of the former, and C. M. Overton is anxious to part company with Brother Bach immediately, and relegate him to the company of the saints in heaven, where he can take his fill of quiet ease, and where his soul will not be vexed with the problems confronting a suffering humanity.

Now, we do not want to spare the good brother yet, nor would we consign him to the monotonous occupation of the palm-singing elect. Brother Bach would make a mighty poor subject to spend an eternity singing, or (if not possessed of that desirable accomplishment) in leading around the throne. We opine that any person of intelligence, and with a fairly active brain, would long for a change of employment, even if they were compelled to go to hades to find opportunity for action.

If Spiritualism has no other mission than simply to demonstrate the fact of the continuity of life, then the whole burden rests upon the phenomenal mediums, and we have no need whatever of platform workers. Christianity, pure and simple, has held away for two thousand years, and the whole burden of their song has been: "Come to Jesus." In the meantime crime has been rampant, our penal institutions and insane asylums are filled to overflowing, hundreds of thousands are in bondage and despair through enforced idleness and consequent poverty, and with no opportunity to better their condition; the world is not saved, and as yet the church has discovered no panacea for existing wrongs, save their everlasting cry: "Come to Jesus!"

Injustice and wrong hold high carnival in spite of the church—in fact, is too often aided and abetted by it. That this is true, the past history and present attitude of the church clearly demonstrates.

Lord Macaulay is credited with saying: "Not once in two hundred years, not even by accident, has the church been upon the side of the people;" and it is a notorious fact that the church, from its inception until the present time, has never instituted a reform movement. Christianity as taught by the church to-day is a back number so far as doing anything for humanity is concerned. Not only this, but by every means in its power it is seeking to abridge and destroy the liberties of the people, even calling in the aid of the legislative power to assist them in their infamous purpose.

The regular M. D.'s in many instances are no less infamous than the church, and are seeking the aid of legislation to protect them in their monopoly of curing or killing their patients, with the plea that the dear people need protection against the irregulars, while these same irregulars are restoring to health and strength the victims of drug poisoning, through the divine gift of healing by the laying on of hands.

With the earth producing everything to supply the needs of the whole human family, and more than enough for all, yet we have the spectacle daily before us of honest, sober and industrious men begging food for themselves and families in order to keep their miserable souls in their starving bodies. With want and distress on every hand, while granaries and warehouses are filled to overflowing—a spectacle over which the angels weep; yet we are told that Spiritualism has nothing to do with their conditions, but we must confine our efforts to the promulgation of Spiritualism, pure and simple, contenting ourselves with demonstrating the fact of a continued life, while dreaming of future happiness in another world.

We take exceptions to Brother Bach's former article, where he makes the statement that the Spirit-world is not interested in the various reformatory movements of the age, and that mediums are only called to demonstrate the fact of immortality. Such a view, from our standpoint, is narrow and belittling. If the movement known as Spiritualism does not comprehend the all of life, and does not propose to remedy the existing wrongs which Christianity with its two thousand years has failed to correct; if it has come simply to found another sect or ism, then it is too narrow to meet the demands of the age and must make room for something broader in its scope and purposes.

If the brotherhood of man is ever to be established in fact, these existing wrongs must be righted and there must be reconstruction upon the basis of natural justice; and this, as we understand it, is the work in which many spirits, who were reformers here, are still engaged, and are inspiring their instruments to labor in the same direction.

Is it to be supposed that such men as Wendell Phillips, Charles Sumner, Wm. Lloyd Garrison, Gerritt Smith and other champions of reform are doing nothing, save simply demonstrating that life beyond the grave is a fact? Would not Spirit-life prove a veritable purgatory to such women as Lucretia Mott, Elizabeth Cady Stanton, Susan B. Anthony and hosts of others, if there were not something more to achieve for humanity? And, pray! what difference does it make to the average working man who is compelled to devote every energy to obtaining the bare necessities of life, whether the whale swallowed Jonah or whether spirits communicate with mortals? What they most need is a fair opportunity in this life, and it is not to be expected they will devote much time to a contemplation of the hereafter while the burdens of this life are pressing so heavily upon them.

Brother Bach seems to fear that unless we muzzle our speakers and confine them to Spiritualism pure and undefiled, the people will reject the swindle and boycott our camps.

This may be true according to his observation, but my experience has been precisely the opposite. At the Clinton Camp, the people demand the discussion of any question that has a bearing upon the welfare of humanity in either world; and for eleven years we have not once failed in having a successful camp, nor do we anticipate any failure while having a free platform and our speakers remain unmuzzled. When the time arrives that speakers shall not be allowed to speak their honest thought upon all subjects that have a bearing upon the welfare of humanity in both worlds, it will be in order to disband our camps, lock the gates, and inscribe thereon the simple legend: "Come to Jesus!"

Rochester, Ind. WILL C. HODGE.

Poking Fun at the Salvationists.

One of the most effective "Fools' Sessions" ever held was one in Ullrich's Hall, Chicago, transformed for the time being into the "new headquarters for the Salvation Army." The three leading personages of the performance were "Brother Rippedeas Schnaeppi, captain;" "Brother Urian, Fishmoll, leader of the singing;" and "Sister Tambourine-Susie, sergeant major." And there was a chorus of Salvationists and one of Pious Youths. The chorus of Salvationists sang as follows:

Salvation army's our lay,
Tara-ra-boom-de-aye.
We fight the devil every day,
Tara-ra-boom-de-aye.
And surely all in hell you'll burn,
If forthwith not to us you'll turn:
The truth of this you soon will learn,
Tara-ra-boom-de-aye.

Then the captain delivers himself thus:
The crowds I tell the self-same lay,
Tara-ra, etc.

To all the women I do say,
Tara-ra, etc.
Full many a black sheep I have saved,
For their salvation I have slaved,
At meetings I have often raved—
Tara-ra-boom-de-aye!

Whereupon "Sister Tambourine-Susie" takes up the burden of the song in this wise (delivered in an awful basso profundo):
I was a sinner once and gay;
Tara-ra, etc.

And often, too, I went astray—
Tara-ra, etc.

Now I am clothed in heavenly gear,
My soul is white and does not fear,
I feel full proud of my career—
Tara-ra-boom-de-aye!

At another stage of the proceedings the chorus of Pious Youths is heard from as follows:

We are like lambs and without guile,
Are good and nice and rare;
We drink nor wine nor beer—'tis vile;
Clear water's all we swear;
The wicked hate us heartily,
But we pray on and on,
And tear from Satan's grasping claws
Full many a soul anon.

See our pious sisters fair,
With us they shun the world;
They know no sin and know no care,
In Jesus' lap they're curled.
We are a happy family,
And live thus side by side;
On all the bliss of heaven's abode
We have a patent right.

—Herald.

The Day of Promise.

Behold the dayspring from on high
Is dawning o'er the earth;
The hoped-for time—"Sweet By and By,"
Is soon to have its birth;
The darkness of the dismal past
Now rapid rolls away,
And o'er the mountains, rising fast,
We see the coming day.

The "day of promise" is at hand,
"God's Kingdom" now is here,
And ours indeed the "promised land"
Where first it doth appear;
Behold its tokens everywhere,
On earth, in air and sky;
Awake, O mortals, from despair
And see "the clouds roll by."

"The Christ," in spirit comes again,
With all the angel host,
Baptizing now the sons of men
With promised "Holy Ghost;"
The spirit on all flesh is poured
As in the days of old,
And "spirit gifts" are now restored
With increase manifold.

The mighty hosts are going forth
Their mission to perform—
Great truths to bring to light the earth
And work the world's reform;
To make men live the higher law
As 'twas by Jesus given,
That all may see what John foresaw—
The earth itself made Heaven!

Their work in triumph now goes on,
Old things now pass away,
And victory shall yet be won
O'er all the wrongs that stay;
The olden faiths, long since outgrown
By every reasoning mind,
By new revelations overthrown,
Will soon be left behind.

Rejoice, O ye who've waited long
To see the "promised day"
When there shall be an end of wrong,
For which we work and pray;
Rejoice around each social hearth
At last to see it proven,
God's will shall yet "be done on earth"
As it is done in Heaven!

DR. DEAN CLARKE.

The Progressive Thinker.

Spiritualists, THE PROGRESSIVE THINKER leads, for leading minds send in their best thoughts, and they know by so doing they reach the largest number of readers. Send 25 cents to J. R. Francis, 40 Loomis street, Chicago, Ill., and try the paper for three months.

Extracts of Letters from Old Spiritualists.

Rejoicing in National Organization.

The following are extracts from a few of the letters received by the officers of the National organization. Many others might be quoted of a similar character, but these will suffice to show the feeling of satisfaction which has come to many who appreciate the efforts now being made to spread the knowledge of our glorious cause through the National Association.

From Mrs. Miller, San Francisco, Cal.:—"I have read the appeal of the National organization. It is a grand work, and a movement much needed at the present time. I am a poor widow, but an old and earnest worker in the Spiritual field, and am nearly 65 years old. I am called the mother of Spiritualism in this city and the Pacific Coast. Am the daughter of a Methodist minister, converted to the glorious cause the phenomena demonstrates and the philosophy teaches. I have given my all of this world's possessions to help spread the truths of Spiritualism, and to-day, although a poor woman in earthly things, I am the richest woman on earth in Spiritual knowledge and gifts of the Spirit."

From Olive A. Blodgett, Dayton, Ohio:—"I am proud of the organization, and have with voice and pen stood by it. May the angels from both sides of life see to it that it is ably sustained."

From S. P. Foulk, Findlay, Ohio:—"I think that Chicago convention was one of the grandest movements ever made for the good of Spiritualism."

From Samuel Leshner, Mancelona, Mich.:—"I think this move of organization is one of the best things that could have been done for our cause."

From C. A. Schofield, Denver, Col.:—"I am glad to see the Spiritualists of America uniting, and hope the Association will be productive of much good."

From Wm. Reeves, Evansville, Ind.:—"We are in full sympathy with this grand movement and have already sent forward the money and are looking for a charter very soon. All hail to the National Spiritualists' Association. It is 'Glad tidings of great joy to all people.'"

From Mary E. Sweet, Downey, Cal.:—"I rejoice to see Spiritualists at last attempting an organization of our scattered forces, and I pray the ranks may strengthen until old orthodox shakes in witnessing our array."

From Mrs. Betsy Hungerford, Appleton, Wisconsin:—"I am over 80 years of age and have been a Spiritualist nearly 40 years. I thank God I have lived to see the day when we can be looked upon by the outside world as an organized body."

From R. K. Robertson, Eagle Bridge, N. Y.:—"I read your address and remarks in relation to organization. I am happy to receive this news, for it is most opportune and is glorious news to me. I have long hoped to see this day. I am by nature an outspoken Spiritualist, now 71 years old, and am happy with the knowledge that comes to me daily."

From Mrs. F. A. Spinney, Chelsea, Mass.:—"I am in hearty sympathy with this movement and feel it is time such action should be taken, for in union there is strength, and we should stand shoulder to shoulder for the good of this glorious cause so dear to my heart."

From P. J. Curtis, M. D., Jackson, Michigan:—"The organization of a National Association has long been needed for the protection of our mediums and lecturers against the many wrongs and injustices dealt out to us from the orthodox world and the Romish church. We must stand together, and with the aid of our good spirit friends we will spread the light of love and truth abroad in the land, educate the ignorant and bring peace and consolation to those who are searching for a higher and better life."

From S. W. Bussey, Dayton, Ohio:—"May all the good angels be ever with you and the officers of the National Association, is the prayer of your brother for the truth."

From J. R. Alter, Stuttgart, Arkansas:—"We all realize that the National Association can become a great help to Spiritualism."

We might trespass to a much greater extent upon your space with very many similar extracts of letters as above, but will defer until a more convenient time. These cheering letters mitigate to a great extent the indiction of ignorance and disposition to ignore the benefit to Spiritualism by the National Spiritualists' Association, from the comparative few who are inappreciative.

ROBERT A. DIMMICK, Sec.

Comfort in Sorrow.

You will not blame the burst of natural grief that brings the overburdened soul a kind relief. Sorrow is natural law—that must have sway. The bond of all who live—that must be kept. Even the divine to human grief gave way.

Beside the grave of Lazarus "Jesus wept." His grief that resists reason, reason's time, is simply grief that charges God with crime. A childless widow, seemingly forsaken, Gave words to wrath—rebellious, fierce and wild.

Wrath that the gift the Giver gave was taken; And would not pardon God who took the child. She had a waking vision: saw a band Of happy children; there she knew her boy. Each held a lighted lamp in his young hand.

And, as they passed, each sang a hymn of joy—All but one mournful child; his solemn tread And face were gloom; his lamp—it had no light.

When, sobbing through her tears, the mother said: "How comes it, dear, your lamp is dark as night?" "Mother," he said, "you mother, make me sad: Your tears put out my lamp and stay my voice. I must be mournful when I would be glad; In silent sorrow when I should rejoice."

Up rose the mother from her knees, and smiled; Her sobs were stilled, of tears remained none; As, bending low her head towards her child, She clasped her hands and said: "His will be done."

Out burst the lamp with a wide-spreading light; Out burst from all the group a joyful hymn: It changed to perfect day her dismal night. When heard and echoed by the seraphim.

H. R. WARRELL.

THREE CHEERS!

To Be Given for E. Bach.

Thoughts in Reference to Dark Spirits.

TO THE EDITOR:—I wish to express my delight with E. Bach's articles. The one as to certain individuals parading their insane delirium which they call "reform," and the other concerning theatrical, theological doings at funerals. Friend Bach utters my own sentiments in each instance. When I ask a sensible Kansas man if he is going to attend an approaching Spiritual camp-meeting or lecture, the answer is probably: "No! I suppose you intend to have the usual anarchical display, labeled reform, don't you?"

I would not wish to put a padlock on the mouths of this peculiar people, but let them lecture to such mental giants as go out on purpose to hear them. Should I attend an announced political meeting and if invited to speak arise and make a violent assault on the Christian religion and vindicate Spiritualism in the name of "political reform," I should expect to be called (and appropriately, too) a long-eared crank.

Now, Mr. Editor, please let me add another topic. I have been much interested in the column concerning earth-bound spirits. The more I study it the more incomprehensible it becomes to me. My entire life has been devoted to the analysis of evidence, and I cannot help applying the same rules in the study of these supposed communications which I apply in scanning the evidence in a case in court. When we have listened to much conflicting testimony, it is not very difficult to examine the whole carefully and thereby find just where the truth lies. Now, I beg that no one shall question my sincerity when I deny all intention of discrediting these disclosures. I would gladly know, firstly, how they are obtained; do the spirits come in materialized form? If not, how then do they present themselves? One thing which is puzzling to me is the fact that in each instance the questioner starts out and lays a plan of work in his question which exactly fits the answers; that is, the questioner never finds it necessary to call a halt in his course, throw out a skirmish line or search for the best method of procedure. In short, he goes right to the point every time as one who anticipates the coming answer.

While this does not in the least shake my assurance in the good faith of the work, yet it might lead skeptics to say that the questioner and respondent are one and the same person. Let me call attention to THE PROGRESSIVE THINKER of January 20th. It is not before me, but I think I can quote the substance of the conversation with the earth-bound spirit which I have in my mind. The interrogator asks why do you not speak to me? Then follows the idea that no one notices this spirit and that he is overlooked by all earth people. Had it turned out otherwise this opening would have been lost. Hence it might appear that the questioner (on this side) knew what was going to follow.

The female spirit follows him from day to day, and this has not awakened any thought in his mind that he is in spirit-life, yet when he comes into the presence of the gentleman who has the circle in control the lady speaks to him and forgives him. I can see no reason why she does this at a time our mundane philosopher is present, any more than at some previous period. Why is he so frank as to confess his dishonesty to one whom he takes to be on the earth-plane with himself—he ought to suppose that this man would give him away, yet all of this points towards the finish. Since he believes himself on the earth-plane, I can't conceive how he (a rich man) should be foolish enough to suppose his money is in his safe. Rich men do not often keep their money in the safe; perhaps never more than a hundred dollars. Queer, it seems to me, how readily he agrees to redress the earthly wrong he has done. He gives it as his opinion that the people avoid him—won't look at him because they are envious of him, he being rich. Here he manifests an inexperience almost puerile. He ought to know that the world bows down to wealth.

Now, while the difficulties which I am recounting do not in the least shake my faith in the truthfulness of the communications, they seem to open to me such a strange unexplored field that I am bewildered and dazed. I cannot understand how this man can wander about so deliberately without going back to see to his affairs. He should have learned before this that he could not open his safe; that he could not count his money; that he could walk through people, walls and fires with impunity. I cannot understand, it at all. Somebody give me light. It may be after all that I am dead myself.

B. R. ANDERSON.

Concordia, Kansas.

An Important Announcement.

ADDED TEACHINGS ON THE SOUL—THE ENTIRE

SERIES TO BE PUBLISHED BY SUBSCRIPTION.

Mrs. Cora L. V. Richmond desires to announce, in response to many inquiries, that her guides have now consented to the publication of the entire series of the Soul Teachings, which will make a volume of five or six hundred pages, and will include all the series of lessons given to private classes up to the present time.

To enable her to publish this work, many members of her classes have already subscribed for, or promised to take copies, thus affording a guarantee fund.

The volume will be \$5.00 in cloth, and will be issued as soon as three hundred names have been subscribed.

The Contrast: Evangelicalism and Spiritualism Compared. By Moses Hall. A trenchant presentation of the subject. Paper, 50 cents; cloth, \$1.

RICHMOND ON INGERSOLL.

The Views of a Prominent Lawyer.

I am delighted with the article of Hon. A. B. Richmond on Col. R. G. Ingersoll, and I endorse all the good he says of the rubicund orator, with a few grains of allowance. It is about time that his true portrait be drawn, and Mr. Richmond has done it admirably. A great many persons doubt whether Mr. Ingersoll has done the cause of liberalism more hurt than good, but one thing is certain, the liberals have done him more good than he has done them—especially in a financial sense.

I knew two liberals who went to hear him lecture some time ago in Chicago, and when they left the house, one said to the other: "What do you think of Ingersoll?" The answer was: "His rhetoric is admirable, but his logic is damnable!" Here you have the truth laconically told.

Col. Ingersoll's speech before the Unitarian Club was printed and circulated by the thousands, and yet if his admirers had read the review of the address that John W. Chadwick wrote in a very kind and charitable spirit, they would have been ashamed of Ingersoll! His only success as a lawyer is owing to his wit, repartee and rhetoric, as he has not a judicial mind and is not "learned in the law."

Col. Ingersoll is not a friend of Spiritualism, and cannot see what Mr. Richmond sees so clearly. The explanation is this: Spiritualism is "spiritually discerned," and the lusty Colonel is not spiritual. It is amusing to see how adroitly he and other infidels shield themselves from the downright odium of Atheism and materialism, by that word which Prof. Huxley did not invent—Agnosticism. This word, like Chartist, "covers a multitude of sins." Let us give Ingersoll his due. He has shaken the cobwebs of error from many a bedimmed eye and has made glad many a sorrowful heart. But do not let us make a God of him and then fall down and worship him.

R. B. WESTBROOK.

Philadelphia, Pa.

Design in Nature.

THE DOMINION OF NATURAL LAW—THE LEAVES OF A PLANT AND THE SUN—LAWS THAT GOVERN MATTER.

TO THE EDITOR:—Facts such as cited by A. B. Richmond to prove design in nature and the existence of an intelligent designer are the very ones which convince me that all forms of matter are the result of natural law and that all manifestations of spirit are in accordance with law. He says:

"Intelligent force, or force directed by intelligence, is moving matter all around us. The mist of the morning, the tides of the ocean, the revolution of the earth, and all lesser phenomena included therein, are proof positive of its existence."

The tides of the ocean, the revolution of the earth, etc., prove the dominion of natural law. The existence of such law does not necessitate the existence of a law-maker. Natural law was not created, any more than matter was; it is a property of matter and a part of spirit; without it all would be chaos. To assume that there is a God behind the law because we cannot comprehend the *modus operandi*, is as senseless as public worship by those who could not comprehend the mysteries of human propagation. The leaves of a plant turn toward the sun, and the roots of a plant grow in the direction of moisture, not because the hand of a God turns or twists them aside, but because it is the nature of the plant to seek sustenance. Otherwise it could not live. The same holds true of everything else in nature. It must obey the law of its being. Worlds revolve and are kept in place by the laws that govern matter. This is a self-evident fact, for the recognition of which it is not necessary to know the whole arcana of nature. We understand something of that, which we call the attraction of gravitation, and something of that we denominate repulsion. We know a little about "magnetism" and "electricity," and there is reason for the belief that by the action of such natural "forces" worlds revolve in space. It is belittling the grandeur and sublimity of nature to assume that a thinking being, a designer, a creator, brought it into existence and keeps it in order. Nothing can be superior to nature. All that is a part of nature. Mr. Richmond proceeds:

"Every painted feather, shell, fruit and flower are unanswerable witnesses of an artistic designer."

Not so. They are witnesses of adaptation to environments. These being favorable, the shells, flowers, fruits, etc., have evolved from crude forms to their present stage of progress, and their "creation" is still going on. Varieties result from variation of conditions. Changes of environments not sufficiently sudden or overwhelming to destroy life produce changes of structure. A skillful gardener may be called a "designer," but he isn't a God.

It is the nature of every living thing to endeavor to adapt itself to unavoidable circumstances. This is true of every order of life, from the lowest to the highest, including man not only as to his physical organization, but man as a moral, intellectual and spiritual being. The result is continual change of form and feature, of mental power and moral character. Spite of all drawbacks, there is gradual growth, and in the coming centuries the higher order of man will be far in advance of the best on to-day. He (which includes *sex*) will be healthier, handsomer, and in every way better and higher in the scale of being. But it will not be because of "the design of an infinite God." It will be because of the inherent tendency of all things towards higher forms.

Wm. N. SLOOM.

The Fountain of Life, or the Threefold Power of Sex. By Lois Waisbrooker. Paper, 50 cents.

Letters from Mothers

Speak in warm terms of what Scott's Emulsion has done for their delicate, sickly children. It's use has brought thousands back to rosy health.

Scott's Emulsion

of cod-liver oil with Hypophosphites is employed with great success in all ailments that reduce flesh and strength. Little ones take it with relish.

Prepared by Scott & Bowne, N. Y. All druggists.

RUPTURE CURED

FOR TWELVE DOLLARS.

HISLAND, OREGON, June 20, 1893. Dr. Parker & Son—Gentlemen: I am happy to inform you that the first result of your last April's complete cure of me of a very severe case of hernia, which I have never felt since, is that I am now able to do my usual work, and I am very grateful to you for what you have done for me. I have never felt since, and I am very grateful to you for what you have done for me. I have never felt since, and I am very grateful to you for what you have done for me.

The above cure was effected in less than a month's time, at a total cost of \$12. Thousands of similar cases have been cured for from \$10 to \$20 each. Dr. Parker & Son, 100 North Second Street, Philadelphia, Pa. Call or address Dr. Parker & Son, 100 North Second Street, Philadelphia, Pa. Call or address Dr. Parker & Son, 100 North Second Street, Philadelphia, Pa. Call or address Dr. Parker & Son, 100 North Second Street, Philadelphia, Pa.

THE PRIEST, THE WOMAN

—AND—

THE CONFESSIONAL.

BY FATHER CHINIQUEY.

This is a most valuable book. It comes from an Expert, whose church has been reduced to ruins, and who knows what he is talking about. Everybody should read it. Price, \$1.00. It contains the following chapters:

CHAPTER I.

The Struggle before the Surrender of Womanly Self-respect to the Confessional.

CHAPTER II.

Artificial Confession a Deep Pit of Perdition for the Priest.

CHAPTER III.

The Confessional is the Modern Sodom.

CHAPTER IV.

How the Now of Celibacy of the Priests is made easy by Artificial Confession.

CHAPTER V.

The highly-educated and refined Woman in the Confessional—What becomes of her after unconditional surrender—Her condition.

CHAPTER VI.

Artificial Confession destroys all the Sacred Ties of Marriage and Holy Society.

CHAPTER VII.

Should Artificial Confession be tolerated among Civilized Nations?

CHAPTER VIII.

Does Artificial Confession bring Peace to the Soul?

CHAPTER IX.

The Dogma of Artificial Confession a Sacrilegious Imposition.

CHAPTER X.

God compels the Church to Rome to confess the Abominations of Artificial Confession.

CHAPTER XI.

Artificial Confession in America, Australia, and France.

CHAPTER XII.

A Chapter for the Consideration of Legislators, Judges and Fathers—Some of the matters on which the Priest of Rome must question his Pontificate.

Sent Post-paid, Price, \$1.00.

THE GOSPEL OF NATURE.

IT IS A MOST EXCEL-

LENT WORK.

This work is by DR. M. L. SHEPHERD, assisted by PROF. W. V. LORAN. Hereafter it has been sold for \$2.00, but the price now has been reduced to \$1.00. It is a book that will interest and instruct. It contains 480 pages, and is full of suggestive thoughts. Dr. Shepherd was a medium of the highest order, and his work is a reflection from the celestial spheres. It treats of the Soul of Things; Intelligence in Substance; Animal Intelligence; Purification of the Human Mind; The Science of Death; Spiritual Death; Immortality; Mourning; The Condemnation of Language; The Ancestors; Matter and Spirit; The Human Condition; Spiritual Organization; Born Again; The Key; Spirit Biography; Does it Live? A New Science of Life, etc.

The author says: "Each individual partakes of both physical and mental or spiritual elements for himself. Each one must digest his own food, and must feed for himself, and that is all that he can possibly do whether he be priest or layman, teacher or pupil. My physical frame is not the property of God, and my mind is not the property of God, and my soul is not the property of God, and my body is not the property of God, and my mind is not the property of God, and my soul is not the property of God, and my body is not the property of God, and my mind is not the property of God, and my soul is not the property of God, and my body is not the property of God, and my mind is not the property of God, and my soul is not the property of God, and my body is not the property of God, and my mind is not the property of God, and my soul is not the

100

