

THE PROGRESSIVE THINKER

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

VOL. 8.

CHICAGO, JULY 7, 1894.

NO. 241



PRINCIPLES, NOT LAW.

The Formula of Nature.

Reply to Hon. A. B. Richmond
By PROF. W. M. LOCKWOOD.

"Errors, however beautiful and gold-
enamed by time, must be eradicated
from the human mind by the archangel
of eternal truth."—Shakespeare.

For untold centuries the human has
pictured nature and her cosmic forces,
forms and energies as being operated
upon by some power, individuality or in-
telligence from without. Not being able
to account for its visible transformations
and phenomena, or to comprehend the
rhythmic action and reaction of her auto-
matic factors, he has resorted to the pic-
turing power of his imagination rather
than to processes of analytical demon-
stration for a solution of his environ-
ment, and has invoked the aid in this
propagandism of music, poetry, and the
arts. Whether chanting in measured
strain the omnipotence of Zeus, or chis-
eling in stone the character and power
of Jove, or hymning in rhythmic meter
the various attributes of the Jewish God,
this abuse and misapplication of the pic-
turing power of imagination has been,
and is the principal factor for the prop-
agation of cosmic, social and religious
errors. We laugh at the ignorance and
idolatries of a negro Jasper for affirm-
ing with religious zeal his adherence
to the Pentateuch, and belief that
"the sun do move," yet before the smile
dies from our face we join in singing
"Nearer My God to Thee," a hymn
which as a product of the imagination
negates every fact of cosmic truth as
taught in all our schools and colleges,
outwits Jasper's zeal and ignorance,
and demonstrates how in modern re-
ligious formula, sentiment and emotion
captivate and perjure man's reasoning
powers, and bind in the shackles of su-
perstition his intellect.

Our most excellent brother, Hon. A.
B. Richmond, falls into this error of ap-
pealing to one's emotion and sentiment,
rather than to actual data, in introduc-
ing his counter argument of "Nature's
Laws," in this *Progressive Thinker* of
May 5th. He places a rhythmic senti-
ment by Samuel Rogers at the head of
his article, as indicative, we presume,
of the character of the argument to follow.
Whether Rogers had been duly sworn
"to tell the truth, the whole truth, and
nothing but the truth, so help him
God," regarding cosmic law, as he un-
derstood it, when the inspiration seized
him to write his stuff, we may never
know; but we are not a little surprised
that so learned and orderly a mind as
that of our friend whose "favorite study"
in early years was chemical physics,
should introduce a sentimental rhymist
instead of his favorite authors and in-
structors, to place in position a suitable
axiom, as the pole-star of this discussion.
This criticism will seem the more true
when we reproduce Rogers' idea of cos-
mic law, in evidence:

"That very law which moulds a tear,
And bids it trickle from its source,
That law preserves the earth a sphere
And guides the planets in their course."

Now, Rogers does not inform the court
what that law is; he does not analyze it
or demonstrate its "rule of action." He
simply makes a statement about law that
is lawless, and which in its application
to cosmic science is senseless, which fact
will become the more apparent to any
one who will take the time to study the
physiology of the human eye, and the re-
lation of the vitreous humor and lacrym-
al apparatus, including the *puncta lacry-
malia*, in processes of the formation,
secretion and expulsion of tears. We do
not believe that the intelligent physiolo-
gist and astronomer of modern times
will accept the unsustained opinion of
Samuel about "the law that moulds a
tear and holds the planets in their
course."

We now pass to a consideration of
"WHAT IS LAW?"

As understood by the Honorable A. B.
Richmond. If "it certainly prevails in
everything we see, feel, taste or smell,"
as our friend asserts, why does not the
average person, who has an average de-
velopment of these senses, know the law
of the thing he thus senses? Why did it
take such vast ages of time, of experi-
ment and investigation to formulate the
law of solar dynamics? Why so many
thousand years to demonstrate the laws
of "definite proportions" as applied to a
few chemical compounds? Why did not
Anaxagoras, who was among the first to
declare the continuity of matter, give us
these laws of matter? And why was
Democritus, who founded the atomic
theory, so ignorant of these laws that
"prevail in everything"? Can we in cor-
rect form of speech say that the formula
of definite proportions that comprises am-
monia is a law of nature, as an infinity
of the products of chemical combina-
tion? From our plane of observation

what we call law, as applied to chemical
proportions and combination, is only a
formula of proportion, and not "a rule
of action." For instance, ammonia is
composed of nitrogen, 1 part; hydrogen,
4 parts, and oxygen, 1 part. These ele-
ments comprise its formula, of combin-
ing proportions, and not a "rule of ac-
tion," for since we do not know any-
thing as yet of the phenomena taking
place within the elemental molecules of
nitrogen, hydrogen and oxygen, as they
combine in the rhythmic order, yielding
ammonia; hence the use of the term
"rule of action" is a misconception and
misapplication of the correct use of
words. Will Brother Richmond allow
us to state that mathematics is the base
of physical science, whether known under
the term chemical physics, or mechan-
ical; and, being the base, is an inexorable
factor in the consideration of all of the
processes of molecular change. In view
of this truth chemical science makes
use of certain algebraic symbols, not
only to express in abbreviated form the
character of the equation, but to indi-
cate the abbreviated name and propor-
tions of the elements entering into the
equation itself. Thus ammonia is ex-
pressed under the symbol (N. H. O.) and
modern chemists understand this sym-
bol as a chemical formula, comprising
that combination of elements by which
this compound is known.

Law, or "rules of action," do not make
mathematics; it is an eternal principle
of notation in its application to physics,
which intelligence finite or infinite did
not make, or cannot control in its re-
lation to chemical or cosmic affairs. But
on the contrary it is that immutable
factor in chemical combination, the re-
cognition of which dispels schism, soph-
istry and superstition, and places nature,
in the light of a continued progression,
where every element in her laboratory
of eternal cosmic energies is the vehicle
that transports her formative principles
into those higher forms, to comprise the
grandeur to-morrow.

Bro. Richmond does not seemingly un-
derstand our position. We hold that
nature is the result of eternal automatic
principles—not one principle or cause
alone, but many, blending into cosmic
unity and rhythm so far as the eye of
science can determine. Thus we have a
concrete principle of time and space con-
sidered as a universality, which, per-
haps, can be more accurately expressed
as an infinitude of duration and exten-
sion. Next in order comes mathematics
which relate to quantity. Biology,
which deals with the phenomena of liv-
ing matter. Psychology, or principles
of man's conscious ego, as related to its
environment, and chemistry, which in-
cludes physics, that principle of natural
science by which we analyze and demon-
strate the changes in bodies under the
influence of molecular affinity and repul-
sion.

Now, it is the sphere of science not
only to subdivide these departments for
the sake of analysis, but to demonstrate
by inductive reasoning their correlation
to time and space. Hence, in cosmic
affairs, nature seems to be under the in-
fluence of the automatic action and re-
action of eternal principle, and not under
law. Man did not make the law of defi-
nite proportions of these elements form-
ing water; he only discovered the ele-
ments and their arithmetical order of
combination. The principle of its com-
bination is eternal. God did not make
it or create it, from the fact that the ele-
ments, being matter in a molecular
sense, are as old as time and space; and
God had no choice in the process. He
was obliged, if he had anything to do
with the evolution of water, not only to
procure oxygen and hydrogen, but to
combine them in the rhythmic order, in
that arithmetical order by which wa-
ter is evolved. Hence we conclude that
no department of the activities of time
and space is governed by law or a law-maker;
nor does "law control its minor prin-
ciples," as our friend asserts, neither
did we make any such statement in our
former article. But the automatic prin-
ciple belonging to matter, of acting,
and being acted upon, with an inherent
tendency to higher form, will account,
when properly understood, for all of the
phenomena of nature.

All of the sixty-five or more elements
of nature possess this function or charac-
ter of action and reaction, also the ten-
dency to blend into higher forms, as is
witnessed in the evolution of simple to
complex forms of matter. We note this
fact in the action and reaction of oxygen
and hydrogen gas by which water is
evolved; and so long as this action and
reaction continues between and in the
molecules of these elements, we have the
phenomenon of water. This principle
of acting and being acted upon deter-
mines the positive and negative attri-
butes and poles of matter. Hence its
polarity and potentiality as well. With-
out electro-polarity matter would not
possess potentiality; and without elec-
trical potentiality existing in the mole-
cules of all elements of nature, there
could be no affinity for the promotion of
matter. Faraday discovered and dem-
onstrated this principle in electrical
physics, and every succeeding physicist
has confirmed this fact. If Brother

Richmond or Barrett or Huxley know of
any matter that is "inert," then they
know of matter that has neither polarity
nor potentiality. Such matter is "dead,"
since it can neither act or be acted upon.
Will our critics be so kind as to tell us
where this "dead" and "inert" matter
is to be found, that neither acts nor can
be acted upon? And will Brother Rich-
mond cite us to the essay or treatise by
Huxley where "he admits that, there is
no evidence of potential life in matter?"
Incredulity is not a prevailing weakness
with us but when so demonstrable a fact
as potential life in matter is denied, even
by Huxley, we would like to know the
reasons for such statement. In electrical
science a wire is said to be "dead,"
when this potential energy is minus, or
without sufficient vitality by which is
understood that the battery is weak or
the connections out of order. Renew the
battery and adjust the connections, and
the electro-tension of the wire will be
found to possess sufficient potential elec-
tricity to make it "alive." Potentiality
and polarity are immutable factors of
affinity, and in varying degrees they
enter into every structure of time and
space.

Every type or form of elemental life
possesses this function. Every crystal,
whether of rock, stone or metal; every
plasmatic structure, whether simple or
complex, is the result of polar potential-
ity. It inheres in the molecule, of
whatever character, whether nebulous
or solid, as a formative, potent energy—
hence molecular life is the automatic
source of all being. This potential
tendency to blend elemental matter into
cosmic forms is an inherent factor of
polarity. It is automatic or self-acting,
because of the action and reaction of its
polarized states. The tendency of a
nebulous element to rise, or to promote
higher form; is demonstrated by its
combination with other polar and po-
tential elements, as is witnessed in the
formation of the organic from the unor-
ganized—from the homogeneous to the
heterogeneous types of life. This view
of evolution must not be confounded
with abiogenesis, since we do not recog-
nize "non-living" or "dead matter," but
potential and polar life, as an automatic
factor of the molecule.

We think the quotation from Prof.
Huxley which Brother Richmond intro-
duces in this article, to be misleading to
those who are not familiar with his
thought. In an article before us upon
"abiogenesis" by this writer and
thinker, we find the following, which,
from our point of view, is more con-
sonant with his general declarations as
a materialist than the quotation intro-
duced by Brother Richmond. It is as
follows:

"If it were given to him (Huxley)
to look beyond the abyss of geologically-
recorded time to the more remote
period when the earth was passing
through early physical and chemical
conditions, he should expect to be a wit-
ness of the evolution of living protoplas-
m from non-living matter."

This quotation is taken from "Lib.
U. K. Art. Abiogenesis," and conveys a
very different coloring than the one se-
lected by our critic. That Huxley
should make such statement at a time
anterior (1869) to the application of elec-
tro-physiological science, is not to be
wondered at. But recent discoveries in
the function and office of the follicular
glands distributed throughout the
vascular system of the human, go far
toward demonstrating how out of a com-
mon current of blood projected through
the circulation, these glands have to do
with the formation of bone, finger-nails,
hair, ganglia, and tissues of various
character, and this distribution is now
known to be in strict accord with gen-
eral principles of electricity. That this
principle of elective affinity or nat-
ural selection inheres in the formative
processes of all types of organic exist-
ence, can no longer be doubted, since it
seems to be the province of crystal,
plasmatic or integral life, to preserve its
individuality and identity by the con-
stant recurrence of elective action, or
the selection of those elements in
rhythm with the process of structure of
each. A comprehensive view of this
system of philosophy has no place or use
in the mental goals of the past.
Cataclysms in nature, the irregular
phenomena of the seasons, the abnormal
expressions of human weakness, mon-
strosities of physical deformity and
mental depravity, can be accounted for
by the action and reaction of those prin-
ciples underlying cosmic structure and
environment. No longer need man
perjure his intellect by ascribing to the
mystery of godliness and omnipotent
powers frost in June and snows in July
in temperate latitudes and climates. No
longer bend the knee to the "heavenly
father," who is said to send his children
drouths and floods, blights and famine,
shrinking wheat, rubbings of corn, and
decaying potatoes, because he is
thought to know best what is good for
man's progression. No longer need we
study in the "Museum of Holiness" the
frocks of an all-wise Providence that
makes a two-headed puppy with one
body, and a two-bodied puppy with one
head; and two-headed lambs, five-legged
colts and pigs. No longer attribute to
intelligent design the creation of human
monsters, born with three eyes, with
heads and expressions like a dog or
monkey; men born with one arm, one
normal leg and one embryonic without
a femur, tibia, or fibula, or other con-
necting osseous structure; men and
women born blind, deaf and dumb; men
born with one eye, one hand and two
thumbs on the other.

No longer need woman attribute to
original sin and the curse of a feli-
cious god, the birth she gives to hermaphro-
dites with spinal deformities, and

hermaphrodites with cerebral deformities.
When the underlying principles of
cosmic action and reaction are fully un-
derstood in their application to human
evolution, man will no longer seek to
trace "the image of a Heavenly Father
in the abnormal structure of the fools
and idiots born of careless lust and ig-
norant generation, but he will turn his
attention to the mental evolution of the
ninety thousand ecclesiastical idiots and
fools who instruct this blasphemous and
fetid platitudes against cosmic pro-
gression, and the twenty millions or more
evangelical infidels who accept it, as
the promise of ethical spirituality and
philosophy. The mental blight
this theological blasphemy against
nature's formula has caused is witnessed
in the ignorant and senseless views held
by very many well-meaning writers and
essayists of modern thought, in persist-
ing to ascribe to matter, the attributes
and character conceived in a prehistoric
age, when marvelous credulity and su-
perstitions were factors for the propaga-
tion of fetid doctrines, and where
creedal dogma and theology were born,
twins of mental depravity and evan-
gelical greed.

That this error still continues to be
poised in the pulpit and on the spiritual
stage, with all of the schools and
colleges of civilization where physical
science is taught are demonstrating
these ancient blunders, and are offering
the world of thinkers a nobler and more
sublime view of cosmic processes, is a
sad picture of the reluctance of human
mentality to exchange a fetid
marvel for a demonstrated truth. To
witness that many of these "marvels of
superstition" are so deeply imbedded in
the mental structure of some of my
dearest friends, while science holds the
lamp of indicative reasoning to her re-
corded, page and progressive formula,
at times causes a wave of regret and
sorrow which we cannot express in
written language or words. To be
called a materialist by my friends and
critics, although an exponent of the
philosophy of continued existence, based
upon nature's principles, does not dis-
turb me, since I reflect how few have
had the opportunity to learn the differ-
ence between the materialism that
negates every fact of the spiritual sunset
of life, and the materialism of potential
cosmic energies, the recognition of
which describes a conscious existence of
the formative principle of the human,
beyond the grave, as a necessary se-
quence to the progressive factors of to-
day, evolved from nature's laboratory of
infinite cosmic art.

Eventually my critics will be able to
discern that man is not only "bone of
nature's bone and flesh of her flesh," in
his physical structure, but that his con-
scious ego as an invisible magnetic
formative energy is the real factor that
nature employs as the guiding principle
while the body performs the physical
every breath as the life-principle acts
and is acted upon by the various condi-
tions and processes peculiar to his en-
vironment.

To call this system of human pro-
gression and philosophy materialism,
agnostic or positive, is to admit igno-
rance of what these speculations really
are. The materialism that annihilates
the formative energy, of "what-ever
character, that promotes form, visible
or invisible, negates the premise of
both chemical science and evolution,
and it denies the postulate of the
tendency of elements to combine and
form something entirely unlike any of
the elements entering into the struc-
ture," and "the inherent tendency of
matter to higher form." Hence, with
this kind of annihilation operative,
nebulous matter would have remained
nebulous forever. We should have had
no succeeding strata of rock, no mantle
of green—no returning verdure. To
annihilate the formative energy that
promotes and individualizes the crystal,
the blade of grass or flower, or to de-
clare the conscious life-principle of the
human destroyed and lost, "when the
combined activities of his chemical or-
ganism cease," is to extinguish all life
with the first type that appears, and
finally to annihilate affinity, potential-
ity, and polarity. This is the logical
sequence to that illogical speculation
called "positive philosophy," and the
fence or agnosticism is perched.

This fallacious doctrine is the result
of the application of Christian theism to
concepts of matter, and modern materi-
alism yields a tacit assent to these ideals
that matter is "dead," "inert," "inert,"
and "senseless," by its declarations that
"there is no evidence of life beyond the
physical disintegration of the plasmatic
organism."

To illustrate how divergent is this
view of nature from the system of philo-
sophy we instruct, let us introduce a
few experiments in "applied physics." On
my table as I write is what is called
a "short circuit" telegraphic outfit. We
will disconnect the key and sounder and
attach it to the commercial line connect-
ing Chicago with Meadville, Pa. I touch
the key, and calling up the gen-
eral telegraphic office at Meadville, I
transmit the following telegram:

"To the Hon. A. B. Richmond:—The
rap of the telegraphic key united a
world of commerce when it was demon-
strated that this rap, set in motion by
concentric energy, could be transmitted
over long distances, through a wire pos-
sessing sufficient electro-tension. In
similar manner, the spirit rap will unite
the children of earth to realms of life
invisible, when the popular mind is
willing to find an analysis of this truth
and phenomena in the principles of na-
ture. May we say to you that an analysis
of the former demonstrates the charac-
ter and formula of the latter. The

Spirit-world sends you many congratula-
tions.

[Signed] MICHAEL FARADAY.

Let us understand, first, how the con-
scious energy of an operator on the
earth-plane employs this system of elec-
trical physics to transmit a message.
For the sake of analysis, science assumes
that the wire over which the message
is sent is composed of innumerable
molecules of metal, impinging upon
each other throughout its entire length.
But the wire, of itself, does not possess
sufficient electro-tension; so we will
have to resort to artificial methods to
baptize the molecules of metal of which
the wire is composed, with a plus elec-
tro energy, and thus raise them to a
higher rate of tension. This is accom-
plished by introducing batteries at suit-
able distances along the line. We are
now in the presence of one of nature's
greatest automatic chemical and phys-
ical phenomena. The processes of de-
composition taking place in the battery
by the action of the solution upon the
metal pile, and the action of the pile
upon the solution, liberates molecules of
electrical energy, which formerly were
stored by processes of affinity in the
metal composing the pile, and in the
solution of the battery. And this elec-
trical energy, thus liberated, having a
great affinity for the molecules of metal
of which the wire is composed, is drawn
into it, leaping from molecule to
molecule with lightning rapidity, until
every part of the wire, per se, is flooded
or baptized with this electro energy.

Our wire is now found by test to pos-
sess sufficient "potential life" for a vari-
ety of wonderful experiments. But our
electro circuit is only half made. Thanks
to Steinheil, who in 1838 discovered that
the earth, composed of matter which
Brothers Richmond and Barrett are
pleased to call "dead," "inert," "inert,"
and "senseless," is found to possess,
without the use of artificial batteries,
sufficient potential life to complete the
circuit. Attaching our telegraphic ap-
paratus to each end of the wire line, we
close the circuit at this end by pressing
upon the telegraphic key. "Like at-
tracts like," and so we note the im-
mediate closing of the circuit at Meadville
by electro attraction. Now, not only
does the closing of the circuit at this
end, and the sending an electrical thrill
into every molecule of the wire all of
the way to Meadville, but the earth part
of the circuit responds to this thrill, and
lends its aid in closing the circuit at
that distant point. "Our circuit being
now complete, the telegraphic instru-
ments in proper position and all connec-
tions made, we will proceed to analyze
how "conscious energy" as the op-
erator, applies itself to the task of send-
ing the message; taking it for granted
that the system of alphabet employed is
generally understood.

Now let us look closely to connecting
data, for this investigation will take us
into the laboratory of brain, where
motor and sensory auras of cell struc-
ture, called cortical centers, are the
central stations through which con-
scious volition puts into operation its
subjective purposes, and conscious im-
pressibility, the sentient ego, receives
incoming vibrations from objective
nature. Around the upper end of the
fissure of Rolando in the human brain
are motor areas for the complex move-
ment of the arm; and about midway of
the ascending parietal convolutions, ly-
ing just below the fissure of Rolando,
are other areas for the various move-
ments of the hands and fingers. These
motor areas possess all of the character-
istics of an electro battery, for when
conscious volition desires to operate the
telegraphic key, these cells become in-
fused with conscious energy, which, op-
erating through these centers, put into
action the nervous structure, controlling
the aura, hand and fingers, and we are
thus enabled to transmit to our friend
a matter of scientific interest, through
these mechanical and physiological ag-
encies. We know to-day that these cortical
areas or centers possess this electro
function, since experiment discovers
that volition deflects the galvanometer
needle. Furthermore, when these cen-
ters lose their electro character the
arm, hand and fingers are paralyzed,
and the nervous structure, controlling
the aura, hand and fingers, is no longer
impoverished and depleted structure,
try ever so persistently. Yet conscious
energy has not lost a part of itself, be-
cause of the paralyzed arm and hand; it
simply as a motive power is unable to
operate an abnormal structure. Let it
be understood by our critics that the
term "consciousness," or "conscious en-
ergy," is a modern term for that very
ancient and much be-trashed word,
"soul"—soul being the term applied in
ancient times to the living organism,
hence the phrase "a living soul," and
the word "spirit," to express the dis-
embodied ego. We prefer the modern
term, since we do know something of its
relation to the vascular system through
nerve ganglia, and something of the
formula by which objective nature and
subjective psychic thought impress the
sentient ego. Thus the conscious ego of
Michael Faraday, finding, a brain and
mentality that by nature or education is
fitted to receive his thought, can infuse
these sensory and motor areas of the
earth operators' brain, and in this way
he becomes the real operator, while the
visible operator acts in the capacity of
a central station connecting two
spheres of existence. Therefore we
conclude that "conscious energy,"
whether existing in the form or out of
it, is the operator, and the electro-sta-
tion of the brain areas and centers, the
instrumentalities and mechanism con-
necting consciousness to its environ-
ment.

Right here I am met by my critics
with a chorus of dissent, and unkindly
they shout: "Materialism," "cold" and

"polished materialism," and "nothing
else." Peace, gentlemen! In the name
of logical, cogent thought, let us not be
too hasty to apply to each other terms
indicative of popular odium. Let us
rather introduce another interesting ex-
periment. We will run our electro wire
to Brown's Valley, Minn., where my
dear, old-time friend, J. O. Barrett, lives.
He has been deeply interested in study-
ing the habits, nomadic life and interior
character of the Sioux Indians on the
reservation adjoining his locality, and is
deeply impressed with the innocent
simplicity and primitive ideas of an-
cient Brahmanism, which system of
evolution makes reincarnation the order
of ancestral descent of the individual,
and through these experiences the as-
cent or development of his spiritual na-
ture—a system of re-embodiments, the
stepping-stone to Nirvana, where, if we
may credit the records, the Brahmin
finds eternal bliss or eternal extinction,
according to the school of belief he has
been trained in.

Brother Barrett's poetical nature and
idealistic imagery, no less than his deep
sense of justice, have entangled him in
a net of ancient primitive thought, and
to arouse him from this reverie of an-
cestral idealism, we will attach him to
the "hello station" of the modern tele-
phone, where a whisper can be heard
across the continent. We are not going
to whisper to him—no, no, indeed! We
shall shout to the top of our voice, and
ask him to crawl out of that shell of
Avatarism, and contemplate a truth be-
yond which the sophistries of ancient
India's occultism, and the marvelous
claims of the Hindoo adepts, are a rattles-
box and drum. No wonder Brother
Barrett "is tried." When the wine of
modern thought crawls into a shell of
antiquity, either the wine will get tired
and burst the shell, or the shell will
spoil the wine. In this instance, we
would like to save the wine—occultism
is welcome to retain its shells.

We are going to telephone Brother
Barrett the sentiment of Shakespeare
that stands at the head of this article,
and we want him and Brother Rich-
mond to agree, every man of wire and ear-
line, composed as they claim, of "dead"
and "inert" matter, still is sufficiently
alive to transmit our message, not, how-
ever, as vocal speech, but as a mode of
molecular motion, which at the other
end of the line is reproduced as vocal
speech. Oh, what is the diviner name
of that entity called matter which the
centuries of the past have called
"dead," "senseless," and "inert," yet
which, under the inspiration of elec-
trical energy, becomes the vehicle of
thought and sensation? Time and dis-
tance are annihilated. I talk to my
friend, and he talks to me, as though in
the immediate presence of each other.
Not only do I sense his words, but along
with them comes a sensation of his fine
individuality. In whatever language I
speak, in whatever tone of voice,
whether of pain and pathos, or in joyous
mood, the molecular structure of the
circuit thrills with my personality and
thought; my identity is recognized hun-
dreds of miles away.

Let me ask if the wire and earth-line
had been made of the auditory nerve of
Brahm and Buddha, or of the omniscient
ear of the God of Moses, one or all,
could this circuit have been more po-
tential? Oh, how the shadows of ecclesi-
astical blight and its pernicious
formula of thought strains the mental
vision of to-day. Man strains his im-
agination and perceptive powers to trace
the gods; while all around him nature's
action and reactions write a more
sublime, enduring and eloquent than all
of those ascribed to these unknown and
unknowable sources.

The dawn of modern science discovers
not only continued existence as a se-
quence necessary to nature's order of
evolution, but that every human is the
rightful heir to all her truths and
economies without the intervention of
priest or priest; and that any system of
oppression or philosophy that is not built
upon an analysis of her eternal prin-
ciples of progression is not true.

For a clergyman or registrar in Eng-
land to celebrate a marriage in a pri-
vate house, except by special license
from the Archbishop of Canterbury, is a
felony, and punishable by severe pen-
alties.

The Scottish marriage law is so loose
that if a lady living with John Smith
is addressed in the presence of Smith as
Mrs. Smith, and answers to the name,
the courts have decided that she is le-
gally his wife.

A Missouri divorce was once granted
because "the defendant goes gadding
about leaving this plaintiff superfluous,
or, if he gets any, he has to cook it
himself."

In Pennsylvania a henpecked husband
was relieved from the yoke of mari-
mony because "the defendant struck
this plaintiff a violent blow with her
bustle."

Illinois leads the States in divorces.
During the twenty years ending with
1890, there were 36,072; Ohio came next,
with 26,361; Indiana had 25,193; Penn-
sylvania 16,020; New York 15,355; Mis-
souri, 15,278.

Sheboygan is the Evergreen City;
most of its trees are cedars.

According to Wright, drunkenness of
the husband as a cause of divorce is the
most frequent in Illinois, Ohio, Iowa
and Massachusetts; drunken wives are
most numerous in Pennsylvania.

SPIRITUALISTS WIN.

Case of the Haslett Park As-
sociation Comes Down.

SUPREME COURT HOLDS THAT THE
TRANSFER MADE BY THE ORIGINAL
OWNER WAS LEGAL, AND THE VER-
DICT OF THE LOWER COURT WAS AF-
FIRMED.

TO THE EDITOR:—I enclose you a
cutting from the Lansing (Mich.) Re-
publican, of June 26, 1894, giving par-
ticulars of the Haslett Park suit, which
may interest you and your readers who
are waiting for the glorious news.
DR. E. A. READ.

ACTION OF THE SUPREME COURT.

The supreme court, June 26, handed
down twenty-six opinions, among the
number being the somewhat celebrated
case of the Haslett Park Association vs.
Frank J. Haslett and Sarah Haslett.
The opinion was written by Justice
Grant and unanimously concurred in.
The bill in the case was filed to re-
store a lost deed claimed to have been
executed by one James H. Haslett on
August 24, 1891. Mr. Haslett died
intestate June 23, 1891. The defendant,
Sarah, is his widow, and Frank, his son.
The complainant is the Spiritualist
organization which has for several
years held meetings at the park and
which was organized under the laws of
the State. The land conveyed consists
of eighteen acres situated on the shore
of Pine Lake. Mr. Haslett was an
ardent Spiritualist, and had for a long
time been interested in the formation of
an organization for the purpose of de-
veloping its philosophy and practices.
He owned other lands adjoining this.
He had openly and frequently declared
his intention to convey this land to such
an organization. He had employed an
attorney to draw articles of association,
a deed and a mortgage to be executed by
the association simultaneously with the
deed. Previous to the meeting which
was held at the park August 24, when
articles of association were adopted,
he had issued a circular to the Spiritu-
alists of Michigan, in which he set
forth his purpose, the necessity of an
organization, and his intention to con-
vey the property. In this circular he
published in full the proposed articles
of association and the mortgage. It was
contemplated that the three should be
executed at the same time. The
articles were executed and one of the
members drove hastily to Mason, four-
teen miles, to have them recorded in
the register's office, as provided by law.
After his return it is claimed the deed
was executed.

The court says: "We are convinced,
upon a careful examination of the evi-
dence, that the deed was executed and
delivered. This was the conclusion of
the learned circuit judge before whom
the case was heard in open court. It
would be profitless to enter into any de-
tailed statement of the evidence upon
which this conclusion is based. It is
purely a question of fact, concerning no
one but those directly interested, and
can form no valuable precedent for
guidance in future cases. The court
decreed that the defendants had no
interest, right or title in the premises,
and that they should execute a deed
in the same form as that copied into
and a part of the record of the com-
plainant association in evidence in the
case."

A copy of the deed was preserved and
expressly states that it was subject to
and accepted under the conditions
that James H. Haslett should be per-
petually elected a member of the board
of trustees and president of the board,
so long as he lived, and that in his will
he should name his successor, who
should hold the office as long as he
should live, and that the stipulations
and conditions contained in a mortgage
to James H. White should be faithfully
complied with.

Says the court: "The mortgage was
never executed. While it is not con-
clusively established what became of
the deed after its execution, it is quite
possible that it was handed to Mr. Has-
lett as president of the association, and
was lost by him. Its loss was discovered
some time before his death, which was
sudden, and efforts were made to find it.
It is evident that money did not come
in as fast as was expected, and it is
quite possible that the execution of the
mortgage was delayed for this reason."

Some bonds, however, were issued
under the terms of the mortgage and the
direction of the complainant. A resolu-
tion was passed by the trustees shortly
after the date of the deed, directing the
issue of \$3,000 worth of bonds to Mr.
Haslett. The mortgage provided for the
raising of \$25,000 for the purpose of
erecting buildings and making improve-
ments upon the property, and the bonds
were to be issued of the denomination of
\$5,000 each. The deed contemplated the
execution of the mortgage, and made
the stipulations and conditions therein
a part of the deed. It may have been
the intention of the court below to incor-
porate them in the decree. Haslett and
others had contributed, and such were
to receive bonds for such contributions.
There is nothing to show that Mr. Has-
lett waived any of the conditions in the
deed. A delay of less than two years
cannot be construed into a waiver.

"Complainant is entitled to this deed
only upon the conditions of the original
grant. There is much force in the po-
sition taken by the defendants' counsel,
that the deed was not recorded, but was
retained until the mortgage was executed."

CONTINUED ON PAGE 5.

FROM THE EARTH TO THE UNIVERSE!

The Current Evolution of Religion!

Stern Facts for the People to Consider.

By LEON LEWIS.

X.

THE PURPOSE OF THIS MOVEMENT THE WORLD'S RELIGIOUS AND POLITICAL UNIFICATION.

The great movement thus arriving upon our globe is based upon the broadest foundations possible. It is the most logical and imperative of the needs of mankind, and its organization and accomplishment is inevitable.

It is necessary, because it alone can remove the evils by which mankind is still afflicted, and bring the Earth into harmony with its sister planets and with the invisible universe. And it is inevitable because it is inherent in the divine constitution of things, as the cumulative sequence of all past religious progress, and because it is sure to be demanded at no distant day by all intelligent minds in every quarter of the globe.

This movement will be at once destructive and creative. It will destroy all existing superstitions and establish the true faith, thus rendering religion scientific and science religious. It will be general, extending to the uttermost parts of the Earth, and definitive because it will be thorough. It will be as irresistible as the law of gravitation, and as certain in its course as the Earth in her orbit. It will be, in short, the great ultimatum of human progress, and the crowning event of human history. And its triumph will be the realization of man's highest good during all the long and glorious ages which are to come.

To this vast and ever-memorable movement we have given, and hereby give, the name of THE WORLD'S UNIFICATION.

XI.

DEFINITION OF THE WORLD'S UNIFICATION.

The World's Unification is simply the bringing of its ideas and institutions into harmony with the facts and laws of the Universe. It consists in the rejection of those local and transient superstitions which belong only to our globe and in the inauguration of that absolute religious science which belongs to the whole host of starry heavens, and which is as true in one as in another.

It is as natural for a human race to undergo this change of faith, in due course of its religious progress, as it is for an individual to exchange with his growth the fancies of his infancy for the facts of his manhood.

A world is not more certain to be the abode of human beings than it is to undergo this religious movement.

Just as the discovery of the real figure of the Earth was inevitable, in the natural development of navigation, just so is inevitable, in the natural development of religion, the discovery, sooner or later, upon our own globe or any other, that an adequate conception of religious truth is derivable only from the revelations of the entire body of Nature, and not from mistaken views of the affairs and manifestations of any one planet, no more than a true geography could have been written when the Earth was supposed to be a flat surface, and when only a small portion of its surface had been visited.

The true religion in one world is the true religion in all others.

Any creed, dogma or doctrine, taught or believed upon our globe, which would not be applicable everywhere throughout the entire Universe, in all ages and times, is necessarily an error and imposture.

Such errors exist among us, and they must necessarily perish.

The great change, therefore, which comes in due course to every world in the Universe—the exchanging of its local and transient errors for universal and eternal truths—is hereby definitely proclaimed upon our planet.

XII.

THE UNVEILING OF THE COSMOS.

The long, long Night of the World is nearly ended; the long, long Day is at hand!

Already is the radiance of the Universal Morning breaking around us.

It is time for man to awake.

The old order of things is going; a new and final order of things is coming.

The countless superstitions which have so long distracted and divided mankind are giving place to the One True Religion.

The "gods" of the Earth are vanishing with the shadows which produced them—the Infinite Spirit of the Universe is here.

The "Bible" of man is vanishing into well-merited oblivion—the "Bible" of Nature is opened.

The armies of Science are everywhere advancing—the armies of superstition are in full retreat.

The reign of the local and transient is ended—the reign of the universal and eternal is begun.

The true "City of God"—the radiant Temple of the Heavens—is opening to its worshippers.

Let us enter therein!

XIII.

THE EARTH AN INFINITESIMAL MOTE OF THINGS.

Through the depths of infinite space, in the midst of endless millions of suns and worlds and human races, an infinitesimal mote of things is advancing from its recent organization to its early dissolution, suspended a moment between the beginningless Eternity of the Past and the Endless Eternity of the Future.

That infinitesimal mote of things is the Earth we inhabit and the living creatures upon it.

The career of a gnat, which hovers a moment in the beams of a summer afternoon, is not more ephemeral, in comparison with its surroundings, than are the careers of the Earth and man, in comparison with the great Eternities of the Universe; and it is safe to say that the career of that gnat fills a larger space in the history of our globe than does the career of terrestrial man in the infinite records of the Starry Heavens.

XIV.

AN APPEAL TO THE ORDINANCE OF NATURE.

It is now clearly seen that the Earth has no such importance as has been claimed for it in the vast assemblage of worlds of which it is a member.

It is now clearly seen that the Earth can no more claim a history or a government detached from the history and government of the Universe than a grain of sand can claim an existence separate from that of the shore in which it is imbedded, than a man can claim a history totally detached from that of his ancestors, or than one's hand can claim a growth and existence separate of one's body.

The ostrich, which hides its head in the sand, and imagines itself unseen by the hunter, is not more foolish than a man who supposes that worlds began with the Earth, that time began with the affairs of our globe, or that men began with the inhabitant of our planet.

All these pretensions of human vanity and ignorance are near their final extinction.

Just as it was impossible that the Earth should always be left to a patchwork system of Astronomy, just so is it impossible that the Earth should always be left to a patchwork system of Religion.

In Religion (as also in Astronomy) men of Science must and will replace the men of Superstition.

Just as men have gone to the actual constitution of Nature for relief from false and absurd systems of Astronomy, just so will they go to the actual constitution of Nature for relief from false and absurd systems of Religion.

For it is now clearly seen that in Religion (as also in Astronomy) we have to deal with the entire body of Nature, as represented by millions of suns and worlds and their races from everlasting unto everlasting, and not merely with a fragment of Nature and a moment of time, as represented by our obscure planet and its inhabitants.

It is now clearly seen that, to arrive at the one true system of Religion, we must take precisely the same course by which our ancestors arrived at the one true system of Astronomy—that is to say, we must dismiss the absurd inventions of men, and advance to a knowledge of the absolute facts of Nature.

XV.

THE RECOGNITION OF THE COSMIC CHARACTER OF RELIGION.

We recognize the fact that the Universe is a unit, and that consequently, to whatever extent its worlds and its races may be multiplied, it can possess only one true system of Religion.

We also recognize the fact that the Earth is a portion of the Universe, and that consequently the Earth's true system of Religion can only be—and must inevitably be—the True System of all the worlds of the great UNIVERSE of which it is a member.

We accordingly recognize the fact that untold millions of worlds like ours, with untold millions of human races, are not merely in existence around us, but that all of them are subject to precisely the same religious laws and conditions and circumstances by which the Earth is governed, even as the Earth is subject to the same religious laws and conditions and circumstances by which they are governed.

We recognize the fact that all the countless millions of worlds and human races composing the Universe are called into being and governed by one system of universal and eternal laws and forces; that their "Revelation" is our "Revelation"; that the INFINITE SPIRIT bears the same relation to the occupants of our globe that He bears to the inhabitants of all the countless millions of peopled worlds around us; that they all form one family; all have one Religion, and must all be regarded as worshippers in one and the same temple.

We recognize the fact that in due course of human progress every world in the Universe outgrows its mistake of placing itself in the centre, and of considering itself the possessor of an exclusive and special order of things, and that it thereupon takes for the basis of its Religion the universal and eternal Revelations of Nature, and thus arrives at the UNIVERSAL UNIFICATION, or at the great religious Unity of the Starry Heavens.

XVI.

THE SOLIDARITY OF THE EARTH WITH THE UNIVERSE.

It surely cannot be difficult for reasonable minds, even if they have no especial acquaintance with modern Science, to comprehend that the Earth is no more a central and principal object in matters pertaining to Religion, than it is a central and principal object in matters pertaining to Astronomy, Gravitation, or Spectrum Analysis.

It is within the knowledge of every intelligent person that the Earth is not alone in the boundless abysses of Space, but is accompanied by infinite millions of similar worlds, including a dozen important members of the same solar system, to which it belongs.

It is not even the most important world in our own solar system, Jupiter and Saturn being respectively 1,400 and 800 times larger.

The Earth is not the first world that came

into existence, nor the last, but is co-located in the midst of a large group of similar worlds, some of which are younger, but the majority of which are older.

The Earth is not the only world inhabited by rational and religious beings.

It is not the sole world possessed of a divine Government.

It possesses no exclusive quality or characteristic to distinguish it from the other worlds of the infinite aggregation of which it is a member.

It is merely a single planet in the midst of infinite millions of similar bodies.

It is peopled precisely as infinite millions of other worlds are peopled.

It is governed precisely as infinite millions of other worlds are governed.

It is as much like other worlds as any two peas are like each other.

It came precisely as other worlds came.

Its status is their status.

Its purpose is their purpose.

It exists as they exist.

Its career is substantially their career.

Its history is substantially their history, even as its destiny is inevitably their destiny.

By its materials, by its origin and structure, by its aspects and movements, by its laws and forces, by its characteristics and manifestations, by all its features and events, by all its evolutions and developments, in a word, by all the facts of its being and history, the Earth exists in the closest union and association with its sister planets, possessing what they possess, displaying what they display, accomplishing what they accomplish, and experiencing what they experience.

And as a consequence of these facts and circumstances, the history of the Earth can no more be dissociated, in any respect, from the general laws and forces of the Cosmos, or from the general history of the Cosmos, than the history of an apple can be dissociated from the tree which produced it.

The Earth is a simple unit, a single feature, in a great whole, to which it belongs as much as a grain of sand in the midst of the desert of Sahara belongs to the continent of Africa.

It enters into the general laws of worlds precisely as any individual of our race enters into the general laws of mankind.

It is of no more account in the midst of the worlds composing the Universe than a single citizen in comparison with all the human beings in existence.

We might as well ascribe a separate and exclusive origin and history to the grain of sand, as we might ascribe a separate and exclusive origin and history to our planet.

XVII.

THE FATUITY OF THE GEOCENTRIC VIEW OF THINGS.

What is the use, then, of trying to maintain the Earth in the pretended isolation, in that imaginary exclusiveness, which has so long been claimed for it?

Why continue to ascribe to man that imaginary and false importance he is now so clearly seen not to possess?

Why continue to treat the Earth and man as if they were all there is, when in reality they are only an infinitesimal portion of things?

Why pretend that the Earth was suddenly "created out of nothing," when in reality it was slowly developed during infinite ages from a globe of matters in fusion thrown off from the Sun?

Why pretend that the Earth came into being alone, by laws and forces peculiar and exclusive to itself, when in reality it came into existence simultaneously with infinite millions of similar planets, and by precisely the same laws and forces which produced all those millions of worlds; as is shown at a glance by the very position of the Earth in the midst of the Solar System and in the midst of the Starry Heavens?

Why pretend that the Earth has existed less than six thousand years, when in reality it has existed more than six thousand millions of millions?

Why pretend that the Earth was "created" by a being outside of Nature, when in reality it was produced wholly and exclusively by natural laws and forces?

Why pretend that man was "created" in a state of mental, moral, and physical perfection, when in reality, he came upon the Earth in the lowest stages of savagery, bestiality and ignorance?

Why continue to seriously discuss a "Hell" and a "Devil," after all persons of sense have recognized that those absurd dogmas signify nothing more than that ignorant men have taken erroneous views of some of the darker aspects of Nature?

Why continue to argue from the standpoint of "miracles," after it has been demonstrated by even the most elementary facts of physical science that there never was, and never will be, any interruption or suspension of natural laws and forces, and that no such interruption or suspension is possible?

Is any one foolish enough to suppose that the facts of Nature can be permanently suppressed by the fables of men?

Is the Earth any less spherical, or any the less recognized as spherical, because it was supposed during thousands of years to be a flat surface?

Has the Earth ever ceased to move eighteen miles a second in its yearly course around the Sun because it was believed and asserted by all mankind during thousands of years to be stationary in the midst of the Heavens?

The victory remains inevitably to the facts.

XVIII.

THE DISMISSAL OF GEOCENTRIC SUPERSTITIONS.

It is still seriously claimed that our globe had a special and exclusive origin; and that it is the only world of any consequence in the sphere of Religion—but this pretension is the hollowest of absurdities and impostures.

It is still seriously claimed that the INFINITE SPIRIT of the Universe has made to the occupant of our planet a special and exclusive

"revelation," without which man would have possessed no religious knowledge whatever—but this claim is wholly unfounded.

It is even claimed that the INFINITE SPIRIT has been put to death upon our globe, pursuant to a "grand scheme of human redemption" upon which he had entered—but the annals of Bedlam cannot produce a notion more preposterous and ridiculous than this hideous imagining.

Now, what are all claims of this nature in the sober light of reason?

They are simply the mistakes of Ptolemaic theologians.

The "Creation" of the Earth in "six Days," the "Creation" of Plants and Animals, the "Creation" of "Adam and Eve," the "seventh Day of Rest," the "Garden of Eden," the Dogmas of "Original Perfection" and "Original Sin," the "Temptation and Fall of Man," the "Serpent," the "Flood," the "Ark of Noah," the "Tower of Babel," the "Holy Scriptures," the "Inspiration of the Bible," the "Devil" and "Hell," the "Miracles," of the "Old and New Testaments," the "Trinity," "Three Gods in One," the "Immaculate Conception," the "Holy Ghost," the "Atonement," the "Son of God," "Redemption," the "Savior," the "Gospels,"—these things and all things like them are merely superstitions which have been derived from the great mistake of the ancients in supposing that the Earth was the centre of the Universe, and that the Earth and man were the central and principal objects in all matters pertaining to Religion.

These things are merely different faces and phrases of one and the same local nightmare—namely, the geocentric view of our being and surroundings—and have no more real value in human affairs than the empty shells of the oysters devoured by the aborigines of ten thousand years ago, on the shores of the Baltic.

It is now easy, in fact, to perceive that the Earth can no more possess a system of Religion exclusive to itself than it can possess a special and exclusive system of Gravitation, or a special and exclusive system of moonshine.

In all respects, as in any respect, the Earth enters into the general laws of the Universe, and it is high time that all those ancient nightmares of our race to which we have alluded were definitely discarded.

"There is no alliance possible," says Prof. J. P. Lesley, "between Jewish Theology and Modern Science. They are irreconcilable enemies. Geology in its present advancement cannot be brought more easily into harmony with the Mosiac Cosmogony than with the Gnostic, the Vedic, or the Scandinavian. It has escaped fully and finally from its subjection to the creed."—*Man's Origin and Destiny*, 46.

"Transferring thought," declares Prof. John Tyndall, "from our little sand grain of an earth to the immeasurable Heavens, where countless worlds, with their freights of life probably, resolve unseen and bringing this face to face with the idea that the Builder and Sustainer of it all should contract Himself to a burning bush, or behave in other familiar ways ascribed to Him, it is easy to understand how astounding the incongruity must appear to the scientific man. Did this credulous prattle about miracles stand alone both the miracles and their evidences would have long since ceased to be the transmitted inheritance of intelligent men."—*Fragments of Science*.

XIX.

THE DESIGN OF OUR WORK.

The purpose of the writer, therefore, is to exterminate the Ptolemaic superstitions by which the human race is still debased and enslaved and to proclaim and inaugurate the One True Religion.

We propose to do for Religion what Copernicus did for Astronomy.

We will emancipate it from the old errors. We will change its base.

Like Astronomy Religion shall have the Cosmos for its basis, instead of the Earth.

It shall be cosmic instead of geocentric, universal instead of local, eternal instead of transient.

Like Astronomy, Religion shall have the facts and forces of Nature for its base, instead of the mistakes and fictions and impostures of men.

Religion shall be real, instead of imaginary. It shall be scientific, instead of ignorant.

It shall be all-questioning, instead of credulous.

It shall be a demonstration of Reason, instead of a mandarin snivel or a fool's conceit.

It shall be the glory and consolation of men, instead of the shame and torture of slaves.

Instead of being a patchwork of Time, it shall be a seamless tissue of Eternity.

Instead of being a darkness of the Earth, it shall be a radiance of the Immeasurable Heavens!

XX.

THE PROCLAIMING OF THE RELIGION OF NATURE.

The hour has now sounded for the occupant of our globe to abandon his local superstitions and advance to the knowledge and possession of the One True Religion of the Universe, as it exists on millions of worlds around us, and as it is proclaimed universally and eternally in the divine Revelations of Nature.

In this faith and purpose these facts are submitted to the world, with an adequate realization of the little they have to expect for some generations to come, but also with an implacable and tender devotion to the vast and glorious ages when these ideas and principles will enter into the lives of the Nations.

Our design is to present a comprehensive Exposition of the general Constitution of the Universe, not merely in the sense of its material grandeur and beauty and everlastingness, but also in the more important sense of its spiritual meaning and teaching and significance.

The position we take is, that the great facts

and principles of Nature, as displayed upon our own globe and throughout the vast Scene of the Starry Heavens, in their Unity and Eternity, afford the only basis upon which any reliable and permanent religious belief can be founded, or upon which any reasonable man can henceforth invite any other reasonable man to seek with him spiritual growth and edification. We further declare that a comprehension of those august facts and principles is absolutely essential to the mental, moral and physical development of every rational being. We even venture to affirm, as a fact which every well-constituted mind upon our globe is capable of comprehending, that the Cosmic View of Nature—as set forth in these pages—is actually accepted throughout the Universe by millions upon millions of human races like our own, as the basis of the ONE TRUE RELIGION.

"He who denies the infinite effect," says Giordano Bruno, "denies the infinite Power." It is accordingly from the standpoint of Nature, as displayed in its infinite Evolutions, Unities, Eternities, and Universalities, that we propose to do what we can towards the unveiling of the glorious edifice for which the world has so long waited—that edifice towards which the occupant of our globe, in common with his brethren of other planets, has toiled so painfully through blood and tears during ten thousand centuries—that edifice, finally, in which our ennobled and unified race will receive the best fruition of its hopes and prayers and yearnings during millions of years to come: the COSMIC TEMPLE.

(THE END.)

THE GREAT DRAMA.

The Life History of a Remarkable Woman.

The dramas of real life are not exceeded by those depicted in the creation of the poets' intensest imagination.

"Man's inhumanity to man makes countless thousands mourn" was a poet's utterance, and has been verified times unnumbered.

A remarkable instance of inhumanity, coupled with and flowing from the spirit of Calvinistic orthodoxy, was that suffered by a lady of high culture and great strength of mind, and the history of her case has been embodied in four goodly volumes, written by herself.

Mrs. E. P. W. Packard was the wife of the Rev. Theophilus Packard, a Presbyterian minister at Manteno, Illinois. She had been reared in the Calvinistic faith, but she outgrew the horrible tenets of Calvinism, and had the strength and courage to declare and defend her honest convictions.

For this she was incarcerated in an insane asylum, by her godly husband, under the laws of the State of Illinois. He thought thereby to prevent her injuring the Church, and perhaps—like the Romish Inquisitors of Torquemada's time—to effect a change in her opinions and bring about the salvation of her soul. A queer process for the salvation of one of the "elect"—or non-elect!

For three long years she suffered the torture of imprisonment with others, sane and insane. Her books, written during this period, present her thoughts, her mental and personal experiences. She narrates the treatment received from her husband and from the officials to whom is committed the care of the insane. In the asylum she found many others who, like herself, were perfectly sane, suffering most unjustly the heartless outrage of imprisonment.

Since her escape from the clutches of the asylum authorities, and her husband, Mrs. Packard has devoted herself to the humanitarian work of securing proper, just and wise laws regarding insane persons, and those charged with insanity, and the government and conduct of asylums for the insane. She has by her personal efforts secured favorable reformatory legislation in several States in behalf of these objects.

Altogether Mrs. Packard has shown remarkable ability as well as sanity in her writings and her efforts. Very interesting are the five volumes of "The Great Drama," which are supplemented with another, suggestively called "The Mystic Key"—opening the door to new light on the other volumes. Besides these there is a little pamphlet comprising a bill for the Postal Rights of Inmates of Insane Asylums, and an Argument in support of the same.

The Baby's Bed.

"The baby must have a cradle,"
The fair young mother said:
"He must have a place of his very own
To nestle his precious head;
He shall have a downy pillow,
And a coverlet soft and white,
And the lattice-work shall be woven through
With ribbons, dainty and bright."
"Oh, yes, he must have a cradle!"
The proud young father said,
As he smoothed with tremulous fingers
The pretty, curl-crowned head;
"He will take a world of comfort,
As he slowly, sleepily swings,
Half-waking and half-dreaming,
While his mother rocks him and sings."
So planned the fond young parents,
As they watched their darling's grace,
Yet they did not buy a cradle
For the baby's resting-place;
But they bought a tiny casket
As white as the drifted snow,
And their hearts were well-nigh broken
With a sudden weight of woe.
And they laid the beautiful baby
In a bed of his very own,
And strewed it with similar and lilies,
And roses white and half-blown;
And his pillow was soft and downy,
The blossoms covered his breast,
And he slept and needed no rocking
To deepen his quiet rest.

—Good Housekeeping.

The Past Guarantees The Future

The fact that Hood's Sarsaparilla has cured thousands of others is certainly sufficient reason for belief that it will cure you. It makes pure, rich, healthy blood, tones and strengthens the nerves, and builds up the whole system. Remember

Hood's Sarsaparilla Cures

Be Sure to get HOOD'S and Only HOOD'S.

Hood's Pills are especially prepared to be taken with Hood's Sarsaparilla. See per box.

YOU SHOULD

Have a copy of the "Astral Guide." It contains a lecture on Astral-Magnetic Treatment by Prof. Oliver H. Richmond. It is endorsed by advanced Masters in Spirit Life and will inform you where to procure specific remedies for all the absolute cures of all acute and chronic diseases. Astral Guide sent on receipt of price.

L. J. SHAFER, Chemist, 1210 Washington St., Chicago, Ill.

THE PRIEST, THE WOMAN

—AND— THE CONFESSIONAL.

BY FATHER CHINIQUEY.

This is a most valuable book. It comes from an ex-Priest, whose character is above reproach. Everybody should read it. Price, \$1.00. It contains the following chapters:

- CHAPTER I. The Struggle between the Burden of Womanly Self-respect in the Confessional.
- CHAPTER II. Auricular Confession a Deep Plot of Perdition for the Priest.
- CHAPTER III. The Confessional a Hell of its Own Making.
- CHAPTER IV. How the Vow of Celibacy of the Priest is made easy by Auricular Confession.
- CHAPTER V. The highly-educated and refined Woman in the Confessional—What becomes of her after unconditional absolution?
- CHAPTER VI. Auricular Confession destroys all the Sacred Ties of Marriage and Human Love.
- CHAPTER VII. Should Auricular Confession be tolerated among Civilized Nations?
- CHAPTER VIII. Does Auricular Confession bring Peace to the Soul?
- CHAPTER IX. The Dogma of Auricular Confession a Sacred Lie.
- CHAPTER X. God compels the Church of Rome to confess the Abominations of Auricular Confession.
- CHAPTER XI. Auricular Confession in Australia, America, and France.
- CHAPTER XII. A Chapter for the Consideration of Legislators, Husband and Father—Some of the matters on which the Priest is bound to advise the Fox Family.

Sent Post-paid, Price, \$1.00.

THE MISSING LINK

In Modern Spiritualism.
By A. LEAH UNDERHILL,
One of the Fox Sisters.

AN ACCOUNT OF MODERN SPIRITUALISM—so-called—from its inception at Hydesville, N. Y., including the experiences of the Fox Family, spiritualistic and otherwise, could not fail to be of very interesting and the interest is intensified when that account is written by one of the Fox Sisters. Such is the fact in this instance, the valuable history being written by Mrs. Leah Underhill, who has married with Daniel Underhill. The scenes, experiences, trials and triumphs of these pioneers of the great movement are narrated in a most interesting manner, and with more completeness than can elsewhere

In passing into this state, the extremities

We therefore advise our friends who are anxious to make their capabilities manifest to

Admission to each session 10 cents.
W. S. DECKER, Secretary.

Paine's Age of Reason, an investigation of true and fabulous theology, too well known to need its character here stated. Paper, 2 cents; cloth, 50 cts.

Address this Office, 40

It will prove a rich addition to any Sp
library, and a most excellent book for any
ing information concerning Spiritualism and
ings.

For sale at this office. Price,

Loomis St., Chicago, Illinois.

ent status of society—the inequalities in the measure of condemnation voiced by society against acts of the same moral quality performed by men and women respectively. It shows the failures rampant in such matters of moral and social import, and the wrong that flow therefrom to innocent victims of social ostracism. It contains a fine history of the author. Fine cloth, 280 pages. Price, \$1.50.

THE PROGRESSIVE THINKER

Published every Saturday at No. 40 Loomis Street

J. R. Francis, Editor and Publisher.

Entered at Chicago Postoffice as Second-class matter

Terms of Subscription.

The PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance.

One year	\$1.00
Six months	.60
Three months	.35
Single copy	10c

REMITTANCES.

Remit by Postoffice Money Order, Registered Letter, or draft on Chicago or New York. If sent from 10 to 15 cents to get draft cashed on local banks, do not send them unless you wish that amount deducted from the amount sent. Direct all remittances to J. R. Francis, No. 40 Loomis St., Chicago, Ill.

USEFUL SUGGESTION.

There are thousands who will at first receive only twenty-five cents for THE PROGRESSIVE THINKER. These few, however, will suggest to those who receive a sample copy, to solicit several others to unite with them, and thus be able to remit from \$1.00, or even more than the latter sum. A large number of these suggestions will apply in all cases of renewal of subscription. Solicit others to aid in the good work. You will experience no difficulty whatever in inducing Spiritualists to subscribe for THE PROGRESSIVE THINKER, for not one of them can afford to be without the valuable information imparted therein each week, and at the price of only about two cents per week.

A Bountiful Harvest for 25 Cents

Do you want a more bountiful harvest than we can give you for 25 cents? Just name and think for a moment what an intellectual feast that small investment will furnish you. The subscription price of THE PROGRESSIVE THINKER for three months is only twenty-five cents. For that amount you obtain one hundred and ten pages of solid, substantial, well-selected and mind-refreshing reading matter, equivalent to a medium-sized book!

Take Notice.

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

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

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

SATURDAY, JULY 7, 1894

The Lost Tribes of Israel.

Again an interest is revived in the tradition of the ten lost tribes of Israel. It is claimed that at the time of the Babylonian captivity, about B. C. 588, the twelve tribes, descendants of the twelve sons of Jacob, who were located in Palestine, were carried into bondage, only two of which tribes ever returned. The great anxiety of Christians, who have always been known as Jew-haters, unless dead, is to find what became of the large remnant. It is hoped their great solitude is not in the interest of persecution.

Years ago these lost tribes were traced to America by some inquiring divine, and they, in his estimation, became the progenitors of the aborigines of this country. The Mormon leaders acted on this proposition, and claim their Jo Smith found the buried records of their wanderings in the shape of engraved plates which he, aided by Sidney Rigdon, translated into English, now known as the Book of Mormons.

Rev. J. Wilson, an English scholar, profoundly wise in his own conceit, traced the lost tribes from Central Asia to England, and made them parents of the Anglo-Saxons. He published an exhaustive work full of detail on the subject, in 1844.

These people with such a romantic history, having their origin in a fertile imagination only, have been clearly traced to Siberia, where they mingled with the natives, so their identity is lost. They broke away from their captors, crossed the Indus, intermarried with the natives and formed the upper class of the Hindoos. They lost their religion and formed the Brahmins. A recent traveler in Japan found them there. He is quite positive they are scattered all through that empire. Dr. Menbauer, the Semitic librarian of Oxford University, is said to be gathering data to find where the lost tribes are now domiciled. The facts are, they are like the reputed Will-o-the-wisp, they lead the pursuer everywhere, they are found nowhere, they are

"Themselves but shadows, and into shadows go."

Our own opinion may not count with Christian readers, so we quote from that trusted orthodox authority, Kitté's Cyclopaedia of Biblical Literature, article "Tribes," wherein is given:

"A few words about that inexhaustible source of theologic-historical charlatanism, the lost tribes, on which there have been written so many volumes that it would be difficult to condense the contradictory opinions advanced in them within the limits of a moderate article. Suffice it, there is scarcely any human race so object, so forlorn and dwindling, located anywhere between the Chinese and the American Indians, who have not been represented to be the ten tribes which disappeared from history during and after the Babylonian captivity. If the books written on the ten tribes contained much truth it would be difficult to say where they are not."

Not Correctly Rendered.

Mayor Hopkins vetoed an ordinance which the city council recently passed in the interest of employees of retail stores, barber shops, etc., preventing places of business being opened on Sundays. The mayor urged there was a State law covering the question, and declared an indorsement of that maxim, "That government is best which is governed least." Did not his honor misquote the axiom, "That government is best which is best administered"? The correct rendering of the one he attempted to use is, "He governs best who seems to govern least."

Whiskey Pegs for Missionaries.

A traveler in India, writing to the London Christian, says:

"During our first week at a hotel in Bombay, I was amazed at seeing every one around us, even ladies, drinking 'whiskey pegs'—that is, whiskey and soda water. At Calcutta I was given the reason, very few people can drink beer in India without upsetting their digestion, so spirits are almost universally drunk at meals."

The observant traveler goes on to tell

that "even missionaries generally drink the inevitable 'peg.'" Our Sunday-school children should double their contributions to the missionary fund in consideration of the great expense their good missionaries are put to in buying "whiskey pegs" for weak stomachs.

A Life Is Immortal.

The story told of Henry Ward Beecher many years ago has a peculiar charm to the unregenerate on a sultry day, such as this when we write. It was said the celebrated divine rose in his pulpit on a hot morning in midsummer, the perspiration streaming down his face, which he vainly tried to wipe away with his handkerchief, then commenced his discourse with: "This is a d-d hot morning." Pausing for a moment and looking around on his shocked audience, he continued: "Such was the language I heard in the street this morning, as I was making my way to this temple to worship the living God." He then launched into his subject, and gave one of his most eloquent and effective discourses against the too-prevailing habit of profanity.

This story used to make the regular circuit of the country press once a year, and it may be some worthy youth borrowed the expressive phrase which Mr. Beecher only quoted to give emphasis to his remark, to his great discredit among the godly.

But our motive in repeating the anecdote is not yet reached. When the original was making one of its annual rounds, some admirer of Mr. Beecher, who could not believe the great pulpiteer could be guilty of such gross impropriety, wrote inquiring what were the facts. Mr. Beecher replied through the press. He said he had not supposed the silly story of sufficient account to merit a denial. It was undoubtedly written by some one for sensational purposes; if the author enjoyed it, he was determined not to be irritated; but he concluded:

"It is just to say, the story has not one word of truth for its foundation." Mr. Beecher received a letter a few days later from a well-known lady paragon, in which she greatly regretted that Mr. Beecher was disposed to suppress the truth. She said she was in the audience on the occasion referred to, she heard the very words credited to him, and she never listened to a more interesting or instructive discourse than that which fell from his lips on that heated occasion.

MORAL.—There is no use trying to head off a lie. The more it is kicked, the greater its vitality. Once in motion, it runs on forever.

Getting Sensitive.

A learned Methodist divine is reported to have said: "We must no longer call the Roman Catholic church 'the mother of harlots'; for she is the mother of all our evangelical churches."

Good for the preacher. He is getting sensitive on a tender subject. Ever since the days of Luther, the opprobrious title of "The Great Whore" of Babylon has been universally applied to the mother church; but the inquiry, "What shall the daughters of such a mother be called?" has awakened thought, and the good Methodist brother is the first to cry aloud against such designation. Before all the world will be quieted, possibly a new research will be set up, and the whole system on which Catholicism and Protestantism was built may be found resting on a base that is suggestive of the objectionable title.

Feeble Remedy for Expiring Faith.

If it is true that the popular religious belief is built on the dogmas of original sin, the fall of man, total depravity, atonement by a crucified God; and that all these rest on an endless hell, then, when the corner-stones and the foundation are gone, will not the entire fabric—creeds and churches—meet a common fate? A God in the Constitution is a feeble remedy for an expiring faith. However firmly entrenched, full belief in the superstitions of barbaric age cannot be impressed on civilized man. The mind must be enslaved in childhood to make it capable of believing, when it has reached maturity, that God has an infinite realm in the Devil, who has a kingdom into which the great mass of mankind is to be hurled, to suffer the tortures of the Christian Inquisition, magnified in severity a thousand times, forever.

The Pope a Spiritualist.

Dr. Langsdorff in the *New Spiritistic Platter* started the report that the Pope had privately instructed the prelates not to adopt a hostile attitude toward Spiritualism, and this has been widely copied. If it be true, which is highly doubtful, the pontiff has awakened to the realization of the vast power in the movement, and sees in it a means whereby the interests of the Catholic church may be advanced. If spiritual communion must be received, then it must be held in the lines of the church and the hands of the priests. Should this be attempted, the Pope will, too late, that the forces of the Spirit-world are stronger than the united powers of the church. Allow the laity to communicate with their spirit friends, and the voices of the invisible world will be placed before that of the priest, and will quickly lead out of superstition and darkness.

To Retain Dr. C. A. Briggs.

The Union Theological Seminary has changed its constitution, so as to give the board of directors power to employ others than ordained ministers as members of the faculty. The change was made at the meeting of the board just before the general assembly opened at Saratoga. The seminary is thus restored to an independent basis. Should the general assembly depose Dr. Briggs from the ministry he could still be retained at Union.—*News.*

Thus, by degrees, will all our institutions of learning free themselves from ecclesiastical control, and the great thinkers will be free to express their thoughts, and lead the world on to victory and freedom. God speed the day.

A CRITICAL THINKER.

He Has Presented a Valuable Work to the World.

PROF. EDWIN JOHNSON.

We are quite anxious to make the scholarly readers of THE PROGRESSIVE THINKER acquainted with the name which heads this article, as also with his labors to this date, but little known to American readers, save to the few who have learned of him through these columns. Born in London in 1842, the son of a Congregational preacher, and designed by his parents for the ministry, he was given every advantage which learning could bestow. His tutors in college embraced the most cultured names in English literature, many of whom are well-known to American readers, such as Sir Wm. Smith, the learned author of *The Bible Dictionary*; *Dictionary of Greek and Roman Biography and Mythology*; *Greek and Roman Antiquities*; and, we believe, a *Greek and Roman Geography*; an aggregate, without the latter work, as found in our own library of 8,448 octavo pages. But this is only one of his distinguished preceptors. In 1863 Prof. Smith procured Edwin Johnson one of the most learned pupils he had ever instructed.

Mr. Johnson graduated with honors at the London University, and in 1865 he was ordained to the Congregational ministry, in 1870 he was made Professor of Classics in New College, which chair he filled until it was merged into another in 1879.

About this time he wrote in Latin for a Dutch Theological Society, his *Antiqua Mater. A Study of Christian Origins*. This was rendered into English and was published by Trubner & Co. The book is well worthy the scholar's attention.

In the introduction of his "Rise of Christendom," a later work, he tells his readers:

"The business of my life, for more than thirty years, has been mainly with classical and theological literature. The serious problem to which I have devoted all my leisure of late, has been the ascertainment of the origin of Christianity, and the way in which it was first planted. In 1880 I occupied myself in finding an answer to a question propounded by the Teyler Theological Society of Haarlem. The student was required to close the New Testament and ascertain the origin of Christianity from the Christian and the Graeco-Roman writers of the second century. I found the imperial writers knew nothing of the church or Christianity. I found the Christian writers knew nothing of the New Testament—nothing of those strong dramatic representations which have been familiar to us from childhood. Christianity was a system of mythical ideas, wholly derived from a capricious exegesis of the Old Testament writings. The result astonished me; but it stood fast, nor have my esteemed critics succeeded in the slightest degree in controverting it."

While engaged in his researches he found, to his great surprise, Father Hardouin had anticipated his discoveries by some two hundred years. With free access to the great libraries of the world, which were minutely searched, and many unpublished manuscripts, professedly ancient, carefully examined and drawn upon for facts, he has established his position, which seems impregnable. It was not the work of a day, but of years, and in the face of all of his early teachings and convictions.

We have noted in these columns from time to time during the last few months the astounding discoveries Prof. Johnson has made; how the whole system of Christianity is comparatively modern engraving on Roman Mythology; that her Gospels, her Epistles, her Church Histories, her Writings of the Fathers—all are monkish forgeries; as are nearly all the classics referring to Christianity which are not filled with monkish interpolations. Even fictitious volumes of history are filled with interpolations to remedy defects which the original forgers overlooked.

Though the Professor was the author of many volumes before his retirement from the ministry, his subsequent productions are no less numerous. His *Pauline Epistles*, a copy of which we have just received from the author, with his compliments, and which we shall delight to notice in a future issue, is just the work he has been doing. It is a profound insight into the many languages as well as the many languages as he is learned, and as conscientious as he is truthful, no one who follows his revelations can question for a moment.

Making-Rain Praying Overdone.

When the rain-makers failed in their attempt to open the windows of heaven at Pella, Iowa, on the 18th of June, by bombardment, it is said interested parties tried to placate divine vengeance, as shown by the protracted drouth, by prayer. We are fully confident, if the prayer-gauge is relied upon and the imprecations are continued long enough, copious showers may be secured; and so with the bomb process.

Mrs. Reed, of Reno county, Kansas, says her prayers were so fervent, that her large garden was almost wholly destroyed by the downpour of hail and rain which followed. The good sister must devise some method to know just how much prayer will be acceptable, and when to shut down and let the storm-god do the rest.

Is Mars Trying to Signal the Earth?

It is reported from the Lowell Observatory at Flagstaff, that two star-like lights have been observed within the south polar snowcap of the planet Mars. Astronomers of the Flammarion school begin to have the impression that the inhabitants of Mars are trying to open communication with this planet.

CHILDREN ARE TUNED.

And Their Tones Correspond to the Colors.

E. C. GETSINGER TELLS HOW IT IS DONE.

—THE STARS VIBRATE, THE SOULS OF PARENTS AND CHILD VIBRATE, AND THE YOUNGESTER BECOMES ANYTHING FROM BLACK TO BLUE.

TO THE EDITOR:—It appears from the Detroit Journal that E. C. Getsinger gave his last lecture of the series in the Twentieth Century club-rooms, Detroit, Mich., on Sunday, June 17th. He told why the stem and moon affect man. He said that the names given to the constellations forming our ecliptic and zodiac were of great importance, and originated from more substantial minds than those of the ancient mythmakers and poets. Those names were of scientific origin, and after the Egyptian sages had, by some means unknown to us, fathomed the metaphysical problems embodied in those parts of the universe—maybe through psychometry—the mythmaker took the interpretations of the scientist and interwove with them the touches of his genius. The result was a series of beautiful myths and legends. These to-day are only retained in part, for Egypt fell and deteriorated. Greece, the nation of orators, used these legends in her orations as exemplifying traits of human nature. But Greece had no practical use for the science or cause of these names as given, consequently the names alone were handed down to us by the Jews and Greeks, while the science embraced in the religion of the stars died with the luster of Egypt's mentality and wisdom.

"This knowledge, then, remains to be resurrected," he said, "and in my research I have found an important clue upon which I can base many of the conclusions as taught by ancient astrology; much of which is contained in the Christian bible, but not as modern astrology would interpret their hidden meaning."

"When the child is yet unborn, the head and feet are together. So is the grand, solar man formed in the constellations—with the sign of the head and feet together. This implies that man develops the same as the universe; that he has within him the capabilities of understanding all that exists. Even the protoplasmic cell is a miniature world, with its dense nucleus, then the more transparent substance surrounding it, just as the gas planes and atmosphere surround earth. Being a lower species of life and original in its formation, it has not had the advantage of the benefits derived through hereditary possibilities, consequently is a low species until evolved into a higher. It also is a small particle, consequently matures quickly, as the earth matures more rapidly than Saturn, owing to the difference in volume of mass of matter."

"There is no special dispensation in nature. All discipline under the same discipline as outlined by the laws of nature. These laws are so accurate and insurmountable that it seems to be a series of grooves marked out, as a general rule mark out a plan of action, but his plan into execution. The struggle is between evil and good—between progress and lethargy. The generals are the leaders in thought, the followers were once his taunters."

Mr. Getsinger took for his basis of argument the experiment he had explained on the previous Sunday, in which the sound of the voice formed figures of flowers, shells, stones, etc., or getting the same figures from those made by a single tone.

"It is not necessary," he said, "that the sound be one of the voice; it can be made by a violin or any instrument. It is not even necessary that it be from an instrument, for you can take any vibrating body or bodies and they each or all give forth a certain volume of vibratory force which is resolvable into sound. Now, take the sum total of the sound of these things, and you get the constellation of Scorpio, of Capricorn, of Aries, of Leo, etc., and have these particular concert sounds vibrate upon a tensioned membrane of great expanse, covered with a gelatine film, and the sound may produce figures on that film such as the names of the constellations imply. Since the figure of the being denotes its characteristics and nature, these nature can again be resolved back into a particular concert of sounds. This, I hold, that the ancients had some means of finding the combined vibrations of the groups of scintillating bodies and named them according to the figure they would produce if embodied in matter and thus know their nature and effect on man, beast and vegetation. For, if vibration animated and formed man, these vibrations still affect him. If music, colors and harmonies exhilarate us, then everything which impresses our consciousness will have a similar effect, and senses have proportionate effect on us."

"When a child is given existence, the position of these vibratory bodies affect either or both of the parents' brains, and when all is in harmony, a being who is the incarnation of their state of mind is produced. This decides the interior or soul nature of the offspring. As it continues to develop, the mother's mind or thought is directly reverberated upon the little organism. The child is born, and at its birth the stars are in a different position, and the earth and moon are in a different constellation. The child is at once impressed with the ocean of vibratory action to which it is subjected directly. This decides the note or pitch in which the child will be tuned. It also decides the physical nature of the child and the corresponding of its interior or soul nature. These nature are again resolved back into a particular concert of sounds. This, I hold, that the ancients had some means of finding the combined vibrations of the groups of scintillating bodies and named them according to the figure they would produce if embodied in matter and thus know their nature and effect on man, beast and vegetation. For, if vibration animated and formed man, these vibrations still affect him. If music, colors and harmonies exhilarate us, then everything which impresses our consciousness will have a similar effect, and senses have proportionate effect on us."

"When a child is given existence, the position of these vibratory bodies affect either or both of the parents' brains, and when all is in harmony, a being who is the incarnation of their state of mind is produced. This decides the interior or soul nature of the offspring. As it continues to develop, the mother's mind or thought is directly reverberated upon the little organism. The child is born, and at its birth the stars are in a different position, and the earth and moon are in a different constellation. The child is at once impressed with the ocean of vibratory action to which it is subjected directly. This decides the note or pitch in which the child will be tuned. It also decides the physical nature of the child and the corresponding of its interior or soul nature. These nature are again resolved back into a particular concert of sounds. This, I hold, that the ancients had some means of finding the combined vibrations of the groups of scintillating bodies and named them according to the figure they would produce if embodied in matter and thus know their nature and effect on man, beast and vegetation. For, if vibration animated and formed man, these vibrations still affect him. If music, colors and harmonies exhilarate us, then everything which impresses our consciousness will have a similar effect, and senses have proportionate effect on us."

"Man and woman are but the instruments through which the creative force in nature finds expression. If the state of mind of the embryo-producing parent was of a low nature, the child's soul nature is tuned to a low note, corresponding to the colors between dense black and gray. If the mind was of a high order during this period, and previously, then the child is tuned to a more intense state of action, corresponding to colors ranging from white to blue. It is through the ignorance of the creative law and lack of knowledge of the law of heredity that men and women marry who are not in the least fitted for each other. One is pitched in 'A,' the other in 'B.' Strike these two notes on a

piano and you get the atmosphere that they live in invisibly. On the other hand, 'A' and 'C' would be harmonious.

"The former live in harmony and misery, their minds being in a constant state of dissatisfaction. They beget misery and produce personified dissatisfaction, and in this way foist upon the world and nation children who, as citizens, can never be useful members of society. All through the lack of knowledge, yet our government makes no provision for those minds capable of fathoming these problems which lead to perfect government, but spends millions of dollars in its great endeavor to make provision for those who speculate on change! Egypt never reached its zenith through legislation, but attained the zenith as a nation through knowledge of the law of heredity.

"When the law of heredity is understood, then it will be a hard matter to be married, but an easy matter to be divorced, and divorce will be as respectable as marriage. Then the man-made laws of to-day will have to give place to scientific examinations, by those possessing the necessary knowledge, as to the fitness of two beings desiring to marry. If they be congenial, well and good; if not, then shall they be rejected. If, after marriage, one retrogrades and the other advances so as to develop minds inharmonious to each other, then unfitness should divorce and separate as well as fitness combine and marry. The children should be educated by the State, not only those of divided homes, but all, and in this way be formed into citizens of the highest standard.

"What this law of heredity is better understood, then parents may beget children according to their ideals. If to be the recipient of your ideal, be it a child, lover, sweetheart, wife or husband, you must first live up to the standard of your ideal, then through that universal law of spiritual and material attraction, your ideal will be forthcoming. For nature would not be so unjust as to present one of personified virtue to one who is beneath and inferior to the ideal. But these combinations may often occur in marriage, simply because the sensitive and susceptible woman was charmed and psychologized by the serpentine and passionate man, or through the passion of both setting aside their reason and calm judgment. This law of heredity is so clearly set forth in the science of stellar correspondence, that if I am given the date of birth and sex of a child, I can accurately calculate from the tables the exact state of mind of the parents at the time when the embryonic life was initiated. Consequently these are not theories, but facts. Again, I found in my recent experience in casting horoscopes, that the time of birth takes place when the moon is in the same sign of the zodiac in which it was at the time when embryonic life began, and I am now working out some new ideas which this fact has given me."

"We are a part of the universe. The universe existed before you and I existed. When we entered, we had to take it as we found it, and as it changes in its detailed construction so we change, for it finds expression through us in thought and in deed. Our will overcomes all obstacles and brings us gradually to the goal of our ambitions, be they high or low. It is not a fixed law that you can choose or reach, but it is a fixed law that you can aspire to. We are only responsible for our actions through our ambitions, which are based upon reason or passion, for no one can shrink that responsibility which rests on him in violation of his capabilities or the abuse of his better judgment. You possess both—evil and good. It was your choice, and in that choice lies the scope of duty and responsibility."

"Children are educated only up to a standard based upon inaction and faith, instead of on self-reliance produced by knowledge of the laws which govern us. Here duties are only thought to be short cut, and based upon a system of belief, and not so much of practice. This has tended to form alliances in which the greater number of the partners are desiring, if not seeking, separations, and where will it end?"

These thoughts, presented by this young scientist, E. C. Getsinger, are very suggestive and worthy of careful consideration. They carry the mind into new fields, broaden the understanding and throw a flood of light on some very important subjects. S. N. T.

Be on Your Guard.

White Dawson, of Aurora, Ill., writes: "About four weeks ago a Dr. Lorrain came to our city and advertised himself quite extensively as a medium and an expert for THE PROGRESSIVE THINKER. He has skipped from town between two days, leaving unpaid advertising and room-rent bills, and on the pretext of getting up a seance by bringing out from Chicago a gifted medium he borrowed my Chicago railway ticket of four rides, amounting to \$2.40, and failed also to pay for that. Can you locate him for me? It was in regard to his connection with your paper, I thought it best to be honest, and let him have my ticket. You ought to warn your readers of such characters. He was inquiring from a party here what kind of a city Elgin was."

We desire to say that we know nothing whatever of the party named, and we caution our readers to beware of him. The ranks of Spiritualism are at present overcrowded with such characters, and every one should be cautious as to whom they trust.

The Spider and the Fly.

Pope Leo, with the aid of his astute advisers, has prepared another encyclical letter. It is mostly a reiteration, in somewhat altered phrase, of former encyclical letters that have been published to the world from time to time. It damns the Free Masons unconditionally, for which the brethren of mystic life should be, and doubtless are, duly thankful; and in smooth-spoken, oily, and sweetest-throated phrase, winningly invites the Protestants, Greeks, Christians, etc., to come into the true fold, the Roman Catholic church. In this respect, the encyclical recalls to mind the old song:

"Will you walk into my parlor?" said the spider to the fly;
"Tis the prettiest little parlor that ever you did spy," etc.

How many silly Protestant flies will accept the spider's very cordial invitation?

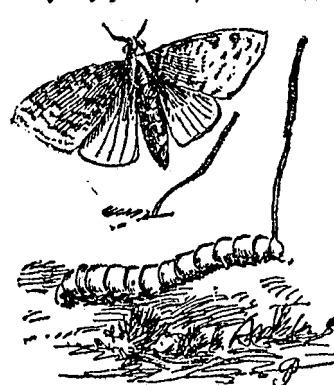
Galveston handles every year 700,000 bales of cotton.

PLANT OR ANIMAL.

A Strange Entity Called the Bulrush Caterpillar.

A Creature Whose Stem Is Animal and Whose Head Is a Vegetating Process.

It appears from the Chicago Tribune that Howard B. Gross, of this city, who has recently returned from New Zealand, brought with him a specimen of what is known as the bulrush caterpillar in every day parlance, but the scientific



name of which is *Hepialus Virescens*. This singular plant or animal, whichever it may be, is a puzzle to scientists, who are unable to place it in either vegetable or animal kingdom. In New Zealand it is called "aweto," and the scientific name of the fungus growth on the caterpillar is *Cordiceps Robertii*. This combination of plant and animal is probably the most remarkable known, as the plant kills and takes possession of the animal. The animal is the foundation from which it rears its stem and is the only source from which it derives its support. It certainly forms a most surprising link between the animal and the vegetable kingdom. The aweto is chiefly found at the root of the rata (*Metrosideros robusta*). The plant in every instance exactly fills the body of the caterpillar. In the finest specimens it attains the length of three and one-half inches, and the stem which germinates from this metamorphosed body is from six to ten inches high; its apex, when in a state of fructification, resembles the club-headed bulrush in miniature. There are no leaves; a solitary stem comprises the entire plant, and if any accident breaks it off a second arises from the same spot. The body is found buried and the greater portion of the stalk as well. When the plant has attained its maturity it soon dies away. These curious plants, when fresh, have the flavor of a nut. The natives eat them and likewise use them when burnt as coloring matter for their tattooing, rubbing the powder into the wounds, in which state it has a strong animal smell. When newly dug up the substance of the caterpillar is soft, and being divided longitudinally, the intestine channel is distinctly seen. Most specimens possess the legs entire, with the horny part of the head, the mandibles, and claws. The vegetating process invariably protrudes from the nape of the neck, from which it may be inferred that the insect, in crawling to the place where it inhumed itself prior to its metamorphosis, whilst burrowing in the vegetable soil, gets some of the minute seeds of this fungus between the scales of its neck, from which, in its sickening state, it is unable to free itself, and, consequently, being nourished by the warmth and moisture of the insect's body, then lying in motionless state, they vegetate, and not only impede the progress of change into the chrysalis, but likewise occasion the death of the insect. That this vegetating process thus commences during the lifetime of the insect appears certain from the fact of the caterpillar, when converted into a plant, always preserving its perfect form. In no one instance has decomposition appeared to have commenced or the skin to have contracted or expanded beyond its natural size.

Catholicism and Crime.

TO THE EDITOR:—The last issue of THE PROGRESSIVE THINKER contained two articles on its editorial page, one on "Catholic Colonization," starting with the following paragraph:

"The foreign population of the United States in 1890, as shown by the census for the decade, embraced 2,244,602; or over 9 per cent of the entire population. In 1880 that foreign element had swelled to 9,249,547, over 14 per cent."

This "foreign element" is, as you say, "largely Catholic." Yes, indeed, "largely" is a modest word in this connection.

The second article we refer to above was "Tide of Crime Rises," showing that crime is on the increase out of proportion to the population. To show this, you print the following table, which is founded on the United States census:

Year.	Prisoners.	Ratio of population.
1850.....	6,737	1 out of 3,442
1860.....	19,086	1 out of 1,647
1870.....	32,901	1 out of 1,171
1880.....	58,609	1 out of 855
1890.....	82,329	1 out of 757

You say in this last article that "it is sad to contemplate that in proportion to its (Spiritualism's) grand truths have been disseminated crime has increased. It is a coincidence not very pleasing, and which should receive the careful and critical attention of thinking minds."

Now, Mr. Editor, by placing these two excerpts side by side, taken from the same page of the last issue of your paper, it is very hard to find another "coincidence?" It was not so very long since that THE PROGRESSIVE THINKER showed us that Spiritualists were the "most moral" people in the world. Where else, may I ask, may any reasonable mind look for the cause of the increase of crime than in the growing increase of Roman Catholic population?

W. F. WHITEHEAD.

Lowell, Mass., is the Spindle City, from its leading industry.

Hartford is the Insurance City, from its leading business.

Brooklyn is called the City of Churches. There are over 300.

OUT OF POVERTY

Two Magnificent Polish Temples Have Been Reared

And the Humble Contributors to This Extravagance

Are Now Left to the Charity of the City.

Unmoved Saints Sit in Their Cool Niches

AND SILENT PRIESTS PAY LITTLE HEED TO THE STARVING.

These startling headlines were used by the Toledo Blade, in an announcement of the completion of two magnificent churches erected in that city by the Polish Catholics. St. Anthony's is the most costly, and is a magnificent structure into which has gone \$110,000. It is of brick with stone trimmings, and its spire is 350 feet high, being the highest in the city. The frescoed dome is 100 feet above the floor, supported by huge marble pillars. The windows are of the most elegant design, and the chancel and altar elaborate in decoration. No expense has been spared in its interior finish. Its seating capacity is 1,600, and three times every Sunday there are no vacant seats.

Around this magnificent edifice are the homes of those who have contributed to its erection by their spare savings. The contrast is great, for these are the homes of want and squalor. These hungry Poles, supported by charity the past winter, have been forced by the unscrupulous priests to give the money which would have sustained them to build these extravagant churches. Now, when the city asks the church to care for the people it has reduced to beggary, the priests coolly reply that the city must care for them!

The following engraving is a likeness of one of the members whose hard-earned money has been taken to build these churches:



LYCEUM WORK.

As Presented in Toledo, Ohio.

Spiritualism has never died out in Toledo since its advent there, although, as in many other places, it has had its high tide and ebb tide, according to the strength and efficiency of its workers. There have always been a few who "stood by their guns" in evil report and good report, but a few cannot always work to the extent of their uttermost strength, because nature is sure to enter her protest against



MESSAGES WRITTEN IN CLOSED ENVELOPES OR HEARD CLAIRAUDIENTLY.

PHENOMENAL.

Through the Mediumship of George Cole.

HISTORICAL SPIRITUALISM.

In making this manifestation, it may be well to state what age and people I represent on this occasion.

In earth-life I was known as Ericthionus, a Greek, who lived at about 300 years before the Trojan war, for in other languages, 1841 years prior to the advent of the Christian era.

My earth work was identified with teaching what at those times was known as the Eleusinian mysteries, which name is derived from the place or field on which people assembled to receive my instruction. The place was named the Field of Eleusis and the precepts there taught were borrowed from the Mysteries of Isis which at that period and at times anterior was the religion and faith of the Egyptians.

The Eleusinian Mysteries taught by me were of a religious and moral nature, and embraced the doctrine of God from which most of your theology is derived, the immortality of the soul, on which Plato so largely philosophized, and the life and rewards of a future life as now taught by Spiritualists of this day and age. Historians have claimed that much of my earth work was merely traditional, and not worthy the pronounced regard to morals of after ages, yet the Roman orator, Cicero, not only made a study of my philosophy but spoke upon it and wrote manuscript of his fellow countrymen.

I do not exaggerate when I state that my "works" as an Eleusinian were as prominent and as much read, in a comparative sense, as are many of the works of modern authors. This may appear somewhat extravagant in statement when the lightning rapidity and facilities furnished by the modern printing press is considered. But let me state that in times of antiquity the styles and papyrus on an important work were manipulated by hundreds of scribes or students, employed for that purpose; and though the time required for the issue of a volume would be so much longer, yet the increased number of writers would furnish very many volumes of one work in a comparatively short period of time. Hence the Athenian, the Roman, the Alexandrian, the Byzantine libraries of antiquity were each and severally and respectively as large, if not larger and more voluminous than are the great public libraries of Paris, London or other places of this day.

Oh! but the moderns will ask, what has become of those great libraries of antiquity, whose each and every volume was written by a copyist? The question is easily answered. The many wars and revolutions, the invasions, the depredations of the Saracens, the Goths and Vandals, in their relentless empy against learning, science and art caused them to fall in the general ruin which overtook the nations of Europe in the first period of the Christian era.

But your daughter reminds me that the library at Byzantium was destroyed by the Moslems or followers of Mohammed some centuries after the destruction of the Roman libraries. This is true, but I spoke collectively and was aware that the followers of Mohammed were the descendants of Goths and Vandals—the barbarians who subverted and destroyed almost all that was precious to preserve.

It will thus be observed, through all these periods of darkness and despair, suffering and annihilation, the Eleusinian doctrine has reached this nineteenth century of the Christian era with but little modification. It is true that the spirit is now punctuated with the grand and magnificent temples erected for the worship of the same God, and many of whose devotees are perhaps as sincere and earnest in this day as in mine, yet the principles taught on the Field of Eleusis were those of pride, elegance of manners and fine apparel, not that selfish exclusiveness that is apparent among all your aristocratic priests and ministers, but those fraternal feelings which exemplified the equality of man to man, and the reverence to a God who could be kind and wise and Omnipotent ruler and a kind and loving father.

It is, however, upon the latter principle of the Eleusinian faith that I now wish to speak, a principle which involves a future active, intelligent state of being, which has been denominated in all ages as spiritual. This life, this future state, is the true, the palpable, the real existence of which mortal lives in the various emanations are mere episodes—points of progress through the ages—never to cease.

It is from that life from which all mortals have emanated and ever will emanate and to which life they ever have and ever will return; and yet mortals with their great material advances and social enlightenment have allowed an impenetrable screen to be placed between them and that life, and thus have become more and more ignorant of, or ignorant of the future state as age has passed age, as one period of time has succeeded another, until at last the question of future existence has become a matter of such indifference that the question becomes burdensome even to a casual consideration.

There is one redeeming feature to modern time; it is the relationship or rather inter-communication re-established between the two spheres of life. The screen has been lifted to many mortals; the way has been opened; and beings from the spiritual sphere have visited their friends of the mortal sphere, communicating with them, giving positive evidence, not only of the immortality of the soul, but an active, intelligent state of being, whose influence has beautified, enlarged and developed the spheres of both sides of existence until the planet earth revolves in a brilliant beauty

around the sun in musical harmony with other and greater spheres of life.

The Eleusinian faith from the mysteries of Isis has taught much which has elevated and aggrandized the intellectual status of mortal man, and now that spirits are again returning earthward to propagate and demonstrate by manifestation the truth of those doctrines, the world's mortals will lay aside those jealousies and animosities, those family feuds and bitter repressions, coming to regard one another as brothers, which they are under the one and true father, the Omnipotent One.

ERICHTHIONUS, Eleusinian, 1841 B.C.

Passed to Spirit-Life.

Passed to the higher life, June 18th, Mrs. R. A. Langdon, of Prolestown, Ill., in the 70th year of her age. She had been a Spiritualist and medium for 35 years. Her last request was that a Spiritualist should deliver the address over her earthly remains, which was faithfully carried out by her only remaining son and numerous Spiritualist friends, particularly Mrs. M. A. Emory, who had been her neighbor for 30 years. Brother J. A. Bailey, of Clinton, Iowa, delivered the address.

Passed to spirit life, May 6th, 1894, from her home in Omaha, Nebraska, Mrs. Lizzie I. Cochran, aged 41 years, and 6 months, youngest daughter of John and Rachel Fox. She knew the beautiful truth of spirit return and was satisfied.

Mrs. A. D. STONE.

Elsie Sophia Griffin passed to spirit-life at Decatur, Mich., June 17th, aged 14 years. She was a beautiful girl, full of tenderness, love and spirituality. Her parents had gone before her to spirit homes. Mrs. Jennie Hagan-Jackson spoke at the funeral and appropriate remarks were made by Mrs. Kelley, of Benton Harbor, Mich.

James R. Palmer passed to spirit-life June 11, 1894, in his 83d year. In his early years he was a Presbyterian. He became a Spiritualist in the fifties and remained such till the close of his life, passing to the beyond in the fullness of bright hope and anticipation of meeting loved ones gone before. His wife preceded him a little more than three years. The funeral service was conducted by Rev. E. Howe, of the Methodist Episcopal church, assisted by C. Wiltsie.

Reuben Ward Hays departed this life June 23d, 1894, after a long illness—consumption. Mr. Hays was 38 years of age. Since his seventeenth year he had worked on the railroad, a number of years as train dispatcher. He was very trustworthy. A few days before his death he wished to have sitting for spirit communion, and evidently the angels came to him. I hold his hand the last hour, and he would frequently point to something and try to speak, though apparently unconscious. We shall soon meet him.

G. W. CARPENDER, M. D.

Even the Plutocratic Press Rebels.

That staid and very conservative journal, the Baltimore Sun, recently published a scathing rebuke leveled at the efforts now being consummated to bring the working people of this country under the yoke of the money power, from which we extract the following:

"Popular government in America cannot endure the triumphant ascendancy of wealth, legislating in its own selfish interest and driving the people into poverty by unequal taxation, which in its essence is sheer robbery. No nation has ever survived the permanent spoliation of the many by the few. When 8 per cent of the people, the Roman empire secured, by class taxation, over one-half of its total wealth, it went down to destruction. Egypt taxed her toiling people to enrich her plutocrats, until 90 per cent of all her wealth was in the hands of 2 per cent of her inhabitants, and was stricken from the list of nations. Babylon did the same thing, and, with a treasury glutted with gold and silver, and fabulous wealth and apparently invincible power in the hands of a few, the empire of the world was overthrown by the few, and the empire crumbled into the dust. Nor is modern history without its illustrations of the truth that no government can deliberately use its taxing power to confiscate the earnings of the main body of the people and give them to privileged classes without being finally drawn into the vortex of ruin. The constitutional monarch of France passed to a violent death along that road. And Great Britain is not numbered among the nations that were once but are not now great, it is only because the terrible reign of corruption and protection, the twin parents of national decay, which she endured when Prime Minister Walpole said that every one of her public men 'had his price,' was overthrown by reforms within herself that were only brought about by popular uprising that came near to being violent revolutions."

Had the above been written for a labor paper it would have been stigmatized as nonsensical and visionary. What do our law-makers think of it, coming from the source mentioned?—Ex.

There is one redeeming feature to modern time; it is the relationship or rather inter-communication re-established between the two spheres of life. The screen has been lifted to many mortals; the way has been opened; and beings from the spiritual sphere have visited their friends of the mortal sphere, communicating with them, giving positive evidence, not only of the immortality of the soul, but an active, intelligent state of being, whose influence has beautified, enlarged and developed the spheres of both sides of existence until the planet earth revolves in a brilliant beauty

OUTSIDE THE GATES; AND OTHER tales and sketches. By a band of spirit intelligences, through the mediumship of Mary Thelma Shelhamer. An excellent work. Price \$1.25.

DEATH AND AFTER LIFE, BY AN drew Jackson Davis. Something you should read. Price 75 cents.

FROM SOUL TO SOUL, BY EMMA Root Tuttle. A beautiful book of poems of rare merit. Price 75 cents.

LEAFLETS OF THOUGHT, GATH- inged from the True of the Present in human- ity through the mediumship of B. E. Mitchell. Ex- cellent throughout. Price \$1.25.

IT IS INTERESTING.

LIFE AND LABOR IN THE SPIRIT- World. Being a Description of Localities, Em- ployments, Surroundings and Conditions in the Spirit- World. By members of the Spirit-Band of Miss M. T. Sheba- mer, medium of the Public Spirit. Price 75 cents. Cloth \$1.00. Postage 10 cents. For sale at this office.

GRACES, BY KERSEY Graves. It will well pay perusal. Price \$1.75.

Highest Honors—World's Fair.

DR. JAMES COLE'S

CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

Camp of the Maumee Valley As- sociation of Spiritualists.

Since sending the first announcement of this camp, I have received names of several new speakers, and am now in a position to make a more complete report.

The list of speakers and mediums, as announced to date is as follows: Mrs. Carrie M. Smith, of Frankfort, Ind., trance speaker and test medium; Mrs. Nellie Babcock Smith, of Cleveland, Ohio, speaker and test medium; Mr. F. Dunnekin, Cecil, Ohio, speaker; Mrs. E. Jameson, M. D., Toledo, Ohio, speaker and psychometrist; Mr. Carly, Toledo, Ohio, inspirational speaker; Mrs. Dr. Wyant, Toledo, speaker and test medium; Mrs. F. Longmore and Mrs. M. C. Riddle, test mediums, also of Toledo; and Mrs. Letta Van Rassel and Miss Emma Seltz, of Wood county, Indiana.

Mr. J. B. Jenson, of Toledo, who is so well and favorably known throughout the country as a trumpet and physical medium, will be at this camp.

The association grounds are beauti- fully located on a densely wooded hill from which a picturesque view of the Maumee river and canal can be ob- tained; and good fishing, boating, etc., are convenient; being so very high the air is exceptional pure and has no taint of decaying vegetation.

Through the efforts of the unselfish workers of the vicinity a building has been erected for meetings and seances. Ample accommodations will be provided for those who wish to attend, and in- formation regarding board and tents will be furnished by G. C. Betts, Esq., Sec'y., Fancher, Ohio.

The camp is situated near Bailey sta- tion, on the Toledo, St. Louis and Kan- sas City railroad, about nineteen miles from Toledo, and is a Sunday school, is nearly completed by which all trains will stop at this station, and rates of one fare given for the round trip from all points on this line.

Speakers and mediums intending to be present whose names are not in- cluded in the above list, please notify Warren M. Smith, chairman, No. 254 North Van Buren st., Frankfort, Ind.

NEELY'S HISTORY

Of the Parliament of Reli- gions and Religious Congresses at the Co- lumbian Exposition.

One of the most important and interesting events connected with the World's Fair was the Parliament of Religions. It will be a most valuable work to the students of comparative religion and the history of the world. This volume is a thorough and complete work, and will prove of most interest to students, and the statements and various facts are very instructive. The price of this great volume is only \$2.50. For sale at this office.

THE CHILDREN'S PROGRESSIVE

PHILOSOPHY OF SPIRITUAL IN- TERPRETATION. By Andrew Jackson Davis. A rare work that will interest and instruct. It contains 450 pages and is full of suggestive thoughts. Dr. Sher- man's work is a most valuable work to the students of comparative religion and the history of the world. This volume is a thorough and complete work, and will prove of most interest to students, and the statements and various facts are very instructive. The price of this great volume is only \$2.50. For sale at this office.

AGE OF REASON. BY THOMAS A. PAINE. A book that all should read. Price 50 cents.

VIEWS OF OUR HEAVENLY HOME. By Andrew Jackson Davis. Highly interesting. Postage 5 cents. Price 75 cents.

THE RELIGION OF SPIRITUALISM. Its Phenomena and Philosophy. By Rev. Samuel Watson. This work will interest a modern Savan, a grand and noble man. Price \$1.00.

INGERSOLL'S ADDRESS BEFORE the New York Unitarian Club. The first time in the history of the world that a Unitarian Association ever invited a noted infidel to lecture before them. The lecture is a grand one, and was received by the club with enthusiastic applause. Price 10 cents.

MEMORIAL ORATION BY COL- ONEL INGERSOLL. Delivered before the New York Legislature, May 4, 1886. Price 10 cents.

GOD IN THE CONSTITUTION. By Robert G. Ingersoll. One of the best papers ever written by a Unitarian. Price 10 cents.

WHAT WOULD FOLLOW THE EN- FACEMENT OF CHRISTIANITY? By George Jacob Hol- yoke. A most valuable public contribution to Freethought literature. Bound in paper with good covers of author. Price 10 cents; twelve copies for \$1.00.

INGERSOLL'S GREAT ADDRESS ON the New York City. Price 5 cents; ten copies for 50 cents.

STANDING UP FOR JESUS; OR what the editor of the Freethinker's Magazine thinks of him. Price 10 cents; twenty-five copies for 25 cents.

THE TEACHINGS OF JESUS NOT Adapted to Modern Civilization, with the True Character of Mary Magdalene. By Geo. W. Brown. Price 10 cents.

Soul of Things; or Psychometric Researches and Discoveries.

By WM. AND ELIZABETH M. R. Deane. A most valuable public contribution to Freethought literature. Bound in paper with good covers of author. Price 10 cents; twelve copies for \$1.00.

RELIGION OF SPIRITUALISM; ITS Phenomena and Philosophy. By Rev. Samuel Watson. This work will interest a modern Savan, a grand and noble man. Price \$1.00.

INGERSOLL'S ADDRESS BEFORE the New York Unitarian Club. The first time in the history of the world that a Unitarian Association ever invited a noted infidel to lecture before them. The lecture is a grand one, and was received by the club with enthusiastic applause. Price 10 cents.

MEMORIAL ORATION BY COL- ONEL INGERSOLL. Delivered before the New York Legislature, May 4, 1886. Price 10 cents.

GOD IN THE CONSTITUTION. By Robert G. Ingersoll. One of the best papers ever written by a Unitarian. Price 10 cents.

WHAT WOULD FOLLOW THE EN- FACEMENT OF CHRISTIANITY? By George Jacob Hol- yoke. A most valuable public contribution to Freethought literature. Bound in paper with good covers of author. Price 10 cents; twelve copies for \$1.00.

INGERSOLL'S GREAT ADDRESS ON the New York City. Price 5 cents; ten copies for 50 cents.

STANDING UP FOR JESUS; OR what the editor of the Freethinker's Magazine thinks of him. Price 10 cents; twenty-five copies for 25 cents.

THE TEACHINGS OF JESUS NOT Adapted to Modern Civilization, with the True Character of Mary Magdalene. By Geo. W. Brown. Price 10 cents.

Soul of Things; or Psychometric Researches and Discoveries.

By WM. AND ELIZABETH M. R. Deane. A most valuable public contribution to Freethought literature. Bound in paper with good covers of author. Price 10 cents; twelve copies for \$1.00.

RELIGION OF SPIRITUALISM; ITS Phenomena and Philosophy. By Rev. Samuel Watson. This work will interest a modern Savan, a grand and noble man. Price \$1.00.

INGERSOLL'S ADDRESS BEFORE the New York Unitarian Club. The first time in the history of the world that a Unitarian Association ever invited a noted infidel to lecture before them. The lecture is a grand one, and was received by the club with enthusiastic applause. Price 10 cents.

MEMORIAL ORATION BY COL- ONEL INGERSOLL. Delivered before the New York Legislature, May 4, 1886. Price 10 cents.

GOD IN THE CONSTITUTION. By Robert G. Ingersoll. One of the best papers ever written by a Unitarian. Price 10 cents.

WHAT WOULD FOLLOW THE EN- FACEMENT OF CHRISTIANITY? By George Jacob Hol- yoke. A most valuable public contribution to Freethought literature. Bound in paper with good covers of author. Price 10 cents; twelve copies for \$1.00.

INGERSOLL'S GREAT ADDRESS ON the New York City. Price 5 cents; ten copies for 50 cents.

STANDING UP FOR JESUS; OR what the editor of the Freethinker's Magazine thinks of him. Price 10 cents; twenty-five copies for 25 cents.

THE TEACHINGS OF JESUS NOT Adapted to Modern Civilization, with the True Character of Mary Magdalene. By Geo. W. Brown. Price 10 cents.

Soul of Things; or Psychometric Researches and Discoveries.

By WM. AND ELIZABETH M. R. Deane. A most valuable public contribution to Freethought literature. Bound in paper with good covers of author. Price 10 cents; twelve copies for \$1.00.

RELIGION OF SPIRITUALISM; ITS Phenomena and Philosophy. By Rev. Samuel Watson. This work will interest a modern Savan, a grand and noble man. Price \$1.00.

INGERSOLL'S ADDRESS BEFORE the New York Unitarian Club. The first time in the history of the world that a Unitarian Association ever invited a noted infidel to lecture before them. The lecture is a grand one, and was received by the club with enthusiastic applause. Price 10 cents.

MEMORIAL ORATION BY COL- ONEL INGERSOLL. Delivered before the New York Legislature, May 4, 1886. Price 10 cents.

GOD IN THE CONSTITUTION. By Robert G. Ingersoll. One of the best papers ever written by a Unitarian. Price 10 cents.

WHAT WOULD FOLLOW THE EN- FACEMENT OF CHRISTIANITY? By George Jacob Hol- yoke. A most valuable public contribution to Freethought literature. Bound in paper with good covers of author. Price 10 cents; twelve copies for \$1.00.

INGERSOLL'S GREAT ADDRESS ON the New York City. Price 5 cents; ten copies for 50 cents.

STANDING UP FOR JESUS; OR what the editor of the Freethinker's Magazine thinks of him. Price 10 cents; twenty-five copies for 25 cents.

A WONDERFUL OFFER BY A POW- erful clairvoyant and magnetic healer. Send three cents for a full and complete description of your case. Address, Dr. W. F. Lay, Box 415, Chicago, Ill.

SECRET POWER OF MIND OVER MATTER. Send three cents for a full and complete description of your case. Address, Dr. W. F. Lay, Box 415, Chicago, Ill.

Another Wonderful Cure.

ADVERTISING.

Made in Maquoketa, Iowa, by Dr. A. B. Dobson and his hand of spirit doctors.

My wife, who has been sick for several years with a disease called by physicians scrofulous; consumption, was taken worse, and doctors were employed for months, she all the time growing worse, and at last given up to die, her physicians stating that she could not live five weeks. Then we called Dr. Dobson, who came to see her (at this time she could only speak in a whisper); her face and arms were covered with large, running scrofulous sores! She was a complete skeleton, coughing and raising all the time.

He told her he believed the spirits could cure her (of course she or I could not believe that she ever would recover). However, we commenced giving her his so-called spiritual magnetized medicines, and instead of her dying in five weeks she was out of bed, and in a few weeks out riding in a buggy. It has now been over a year, and she has never had better health; with the exception of some stiffness in the knees, she is well. She gained in flesh, and never weighed more than she does now, and has an excellent appetite.

I call this a miracle, and Dr. Dobson was the one that performed it by what he calls his spirit hand. We are not Spiritualists, but we know Dr. Dobson personally; he is one of our townsmen, having lived here for many years. He is an honorable man in all his dealings, and a very popular man in Maquoketa, and we can truly recommend him to all that are sick and suffering. We can't help but believe he has a power outside of himself that can cure when other doctors fail.

ALONZO BREWSTER, SARAH J. BREWSTER, Maquoketa, Iowa.

(See ad. in another column.) Address all letters to San Jose, Cal.

SPECIAL NOTICE ADVERTISING.

Work Does Not Tire Him.

I have been troubled with my back so that I could not stand on my feet. I have taken two bottles of Hood's Sarsaparilla and I feel like a new man. Work does not tire me now.—MARTIN EARNST, Ashland, Ill.

Dr. Winslow's Soothing Syrup for Children Teething softens gums, reduces inflammation, allays pain, cures wind colic, 25c a bottle.

HOW TO MESMERIZE BY PROF. W. F. LAY. One of the most successful mesmerists in America. Ancient and modern methods explained by mesmerism. An invaluable work. Price, paper, 10 cents.

THE WORLD'S SIXTEEN CRUCI- fied Saviors. By Kersey Graves. You should read it, and be the wiser. Price \$1.00.

THE CONTRAST. EVANGELICAL- ism and Spiritualism Compared. By Moses Hunt and Charles S. Briggs. Price \$1.00.

IMMORTALITY, OR FUTURE HOMES and Dwelling Places. By J. M. Peebles, M. D. A book of rare merit, interesting to every body. Price \$1.00.

THE CHILDREN'S PROGRESSIVE LECTURES. A manual with directions for the organization and management of a children's society. Price 10 cents.

PHILOSOPHY OF SPIRITUAL IN- TERPRETATION. By Andrew Jackson Davis. A rare work that will interest and instruct. It contains 450 pages and is full of suggestive thoughts. Dr. Sher- man's work is a most valuable work to the students of comparative religion and the history of the world. This volume is a thorough and complete work, and will prove of most interest to students, and the statements and various facts are very instructive. The price of this great volume is only \$2.50. For sale at this office.

AGE OF REASON. BY THOMAS A. PAINE. A book that all should read. Price 50 cents.

VIEWS OF OUR HEAVENLY HOME. By Andrew Jackson Davis. Highly interesting. Postage 5 cents. Price 75 cents.

THE RELIGION OF SPIRITUALISM. Its Phenomena and Philosophy. By Rev. Samuel Watson. This work will interest a modern Savan, a grand and noble man. Price \$1.00.

INGERSOLL'S ADDRESS BEFORE the New York Unitarian Club. The first time in the history of the world that a Unitarian Association ever invited a noted infidel to lecture before them. The lecture is a grand one, and was received by the club with enthusiastic applause. Price 10 cents.

MEMORIAL ORATION BY COL- ONEL INGERSOLL. Delivered before the New York Legislature, May 4, 1886. Price 10 cents.

GOD IN THE CONSTITUTION. By Robert G. Ingersoll. One of the best papers ever written by a Unitarian. Price 10 cents.

WHAT WOULD FOLLOW THE EN- FACEMENT OF CHRISTIANITY? By George Jacob Hol- yoke. A most valuable public contribution to Freethought literature. Bound in paper with good covers of author. Price 10 cents; twelve copies for \$1.00.

INGERSOLL'S GREAT ADDRESS ON the New York City. Price 5 cents; ten copies for 50 cents.

STANDING UP FOR JESUS; OR what the editor of the Freethinker's Magazine thinks of him. Price 10 cents; twenty-five copies for 25 cents.

THE TEACHINGS OF JESUS NOT Adapted to Modern Civilization, with the True Character of Mary Magdalene. By Geo. W. Brown. Price 10 cents.

Soul of Things; or Psychometric Researches and Discoveries.

By WM. AND ELIZABETH M. R. Deane. A most valuable public contribution to Freethought literature. Bound in paper with good covers of author. Price 10 cents; twelve copies for \$1.00.

RELIGION OF SPIRITUALISM; ITS Phenomena and Philosophy. By Rev. Samuel Watson. This work will interest a modern Savan, a grand and noble man. Price \$1.00.

INGERSOLL'S ADDRESS BEFORE the New York Unitarian Club. The first time in the history of the world that a Unitarian Association ever invited a noted infidel to lecture before them. The lecture is a grand one, and was received by the club with enthusiastic applause. Price 10 cents.

MEMORIAL ORATION BY COL- ONEL INGERSOLL. Delivered before the New York Legislature, May 4, 1886. Price 10 cents.

GOD IN THE CONSTITUTION. By Robert G. Ingersoll. One of the best papers ever written by a Unitarian. Price 10 cents.

WHAT WOULD FOLLOW THE EN- FACEMENT OF CHRISTIANITY? By George Jacob Hol- yoke. A most valuable public contribution to Freethought literature. Bound in paper with good covers of author. Price 10 cents; twelve copies for \$1.00.

INGERSOLL'S GREAT ADDRESS ON the New York City. Price 5 cents; ten copies for 50 cents.

STANDING UP FOR JESUS; OR what the editor of the Freethinker's Magazine thinks of him. Price 10 cents; twenty-five copies for 25 cents.

THE TEACHINGS OF JESUS NOT Adapted to Modern Civilization, with the True Character of Mary Magdalene. By Geo. W. Brown. Price 10 cents.

Soul of Things; or Psychometric Researches and Discoveries.

By WM. AND ELIZABETH M. R. Deane. A most valuable public contribution to Freethought literature. Bound in paper with good covers of author. Price 10 cents; twelve copies for \$1.00.

RELIGION OF SPIRITUALISM; ITS Phenomena and Philosophy. By Rev. Samuel Watson. This work will interest a modern Savan, a grand and noble man. Price \$1.00.

INGERSOLL'S ADDRESS BEFORE the New York Unitarian Club. The first time in the history of the world that a Unitarian Association ever invited a noted infidel to lecture before them. The lecture is a grand one, and was received by the club with enthusiastic applause. Price 10 cents.

MEMORIAL ORATION BY COL- ONEL INGERSOLL. Delivered before the New York Legislature, May 4, 1886. Price 10 cents.

GOD IN THE CONSTITUTION. By Robert G. Ingersoll. One of the best papers ever written by a Unitarian. Price 10 cents.

WHAT WOULD FOLLOW THE EN- FACEMENT OF CHRISTIANITY? By George Jacob Hol- yoke. A most valuable public contribution to Freethought literature. Bound in paper with good covers of author. Price 10 cents; twelve copies for \$1.00.

INGERSOLL'S GREAT ADDRESS ON the New York City. Price 5 cents; ten copies for 50 cents.

STANDING UP FOR JESUS; OR what the editor of the Freethinker's Magazine thinks of him. Price 10 cents; twenty-five copies for 25 cents.

THE TEACHINGS OF JESUS NOT Adapted to Modern Civilization,